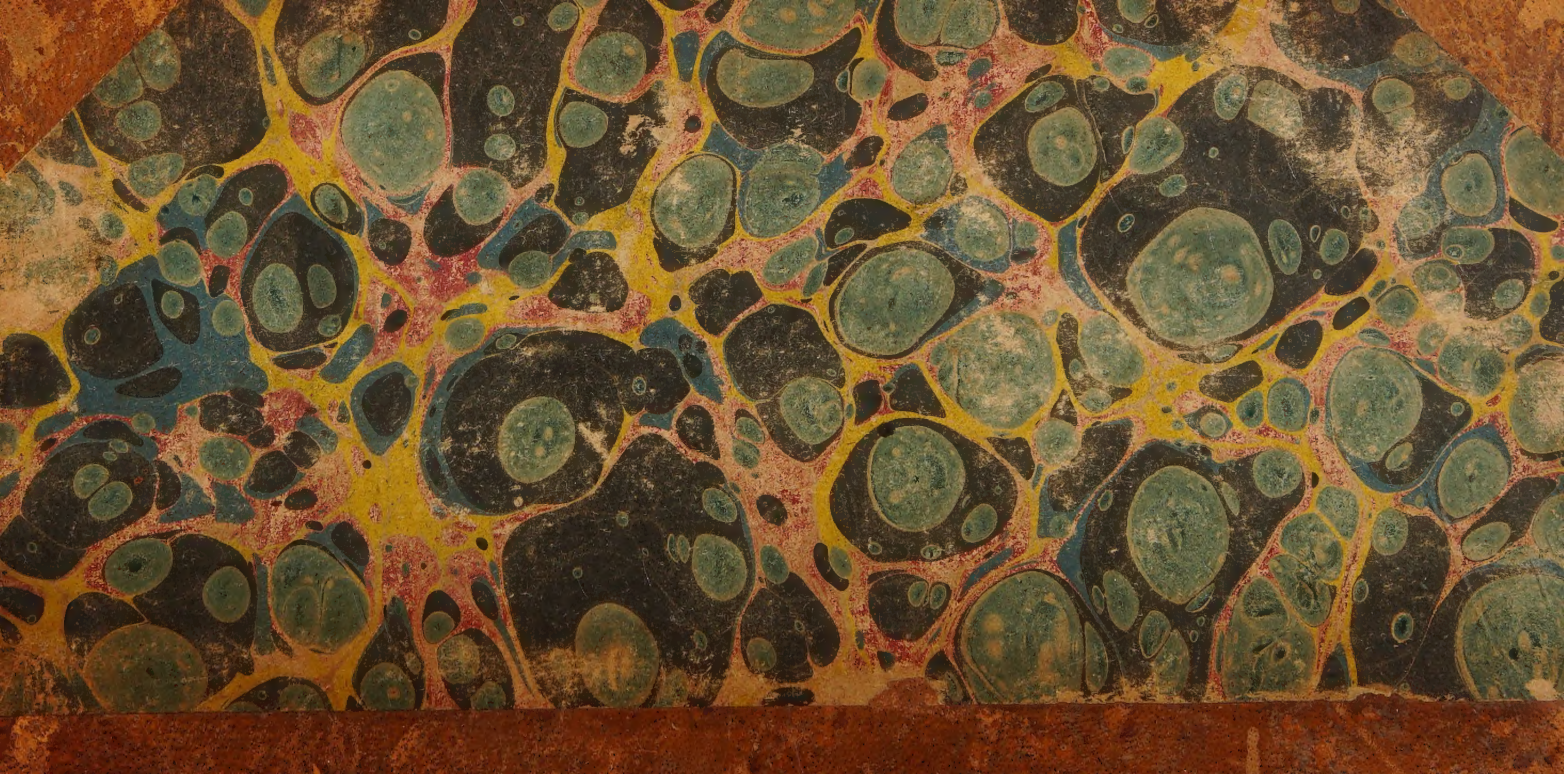

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THE

Connecticut Evangelical Magazine,

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OF RELIGION

VOLUME II.

CONSISTING OF TWELVE NUMBERS, TO BE PUBLISHED MONTHLY.

FROM JULY 1801 TO JUNE 1802.

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THE FOLLOWING PERSONS ARE EDITORS OF THE WORK,

—VIZ.—

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PREFACE.

ENCOURAGED by the liberal patronage given to the first volume of the Connecticut Evangelical Magazine, the Editors are induced to enter on the publication of a second. The same general plan will be pursued, and it will be their aim to render the work interesting and useful. To communicate instruction upon the great truths and doctrines of religion, to comfort and edify the people of God, and to interest the pious mind by exhibiting displays of the grace and mercy of God, rather than to amuse the speculatist and entertain the curious, are the objects of this work. For the accomplishment of these purposes, it will be seen that Essays written in a short, interesting manner, judicious narratives of revivals of religion, accounts of remarkable Providences, and biographical sketches are better adapted, than labored disquisitions on speculative points. To the success of a work of this kind variety is essential; the Editors therefore hope their brethren in the ministry, and others who wish to promote the cause of truth and piety, will cheerfully communicate original pieces on the various subjects mentioned in the plan of the Magazine.

The present is not a period for indolence or indifference in the cause of the great Redeemer. Such are the signs of the times, as to call for the most vigorous exertions. The Prince of darkness is more than usually active; and at the same time the Lord of glory appears to be erecting a standard against him. "Profligacy of manners abounds; and infidelity "assumes a formidable appearance, walking through the earth with gigan- "tic strides, and threatning the destruction of every virtuous principle. "Religion, on the other hand, gradually prevails; and the Son of God "seems to be preparing the course of events for her final triumph." The late revivals of religion in so many parts of our land; an increasing spirit of piety among the serious people in various parts of Europe; and the engagedness manifested by so many, both in America and Europe, to send Missionaries to places where the gospel is not at all or but imperfectly enjoyed, lead to the animating consideration that the Redeemer still sits as king upon the holy hill of Sion, and that the gates of hell will not be suffered to prevail against his church.

In a word, such are the present appearances of things, that it may be said, there is much to excite hope, to alarm fear, to encourage the Saints and servants of God to the utmost diligence, and to induce all to address the father of mercies, in fervent prayer and humble supplication for the

effuſions of his ſpirit, and for a bleſſing upon any efforts which may be made to advance the kingdom of his dear Son.

Theſe conſiderations induce the Editors to ſolicit the friends of Chriſt to encourage a work deſigned to diffuſe religious knowledge and to raiſe a fund for continuing the light of the goſpel among the inhabitants of the new and ſcattered ſettlements in the United States, and to ſpread this light among tribes of Savages now periſhing for lack of viſion.

The following is the plan of this work.

—TO CONTAIN—

Eſſays on the doctrines of Chriſtianity, and on religious, experimental and moral ſubjects :—Occaſional remarks on the fulfilment of ſcripture prophecies in the preſent day, and expoſitions of difficult and doubtful paſſages of ſcripture :—Religious intelligence concerning the ſtate of Chriſt's kingdom, throughout the Chriſtian world, and ſketches of the original eccleſiaſtical concerns of this country :—Information reſpecting Miſſions to the new ſettlements in the United States and among Heathen nations :—Narratives of revivals of religion in particular places together with the diſtinguiſhing marks of true and falſe religion :—Accounts of remarkable diſpenſations of divine Providence :—Biographical ſketches of perſons eminent for piety :—Original hymns on evangelical ſubjects :—Together with whatever elſe on the ſubject of religion and morals may contribute to the advancement of genuine piety and pure morality.

This work will conſiſt of original pieces and of extracts from the beſt European and American publications. As the Magazine is deſigned for the promotion of vital Chriſtianity, and of a knowledge of the great and eſſential truths of the goſpel, Eſſays which are merely controverſial or deeply metaphyſical, it will be ſeen, come not within the object of this publication ; nevertheleſs, ſhould any ſuch be ſent which, in the opinion of the Editors, are highly meritorious, they will be admitted. The Magazine will be open to receive communications from all denominations of Chriſtians who believe in the peculiar principles of Chriſtianity ; but if written upon the diſtinguiſhing tenets of their reſpective ſects, they will be excluded. The profits ariſing from the ſale of this publication will be appropriated to the ſupport of Miſſionaries to the Heathen or among the inhabitants of the new ſettlements.

THE

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VOL. II.] JULY, 1801. [No. 1.

A ſhort diſſertation on the Communion of the Holy Ghoſt.

THE communion of the Holy Ghoſt is an expreſſion uſed by the apoſtle Paul in 2 Cor. xiii. 14. The ſame word in the original, which is there tranſlated *communion*, is frequently rendered *fellowſhip*. It is derived from a word which ſignifies *common*; and the word itſelf ſeems primarily to import a common intereſt—poſſeſſing, enjoying or ſharing a thing in common; or a joint participation in the ſame thing. Hence, when ſeveral perſons are joint-partakers of the Holy Ghoſt, whether in equal, or in different degrees, the communion of the Holy Ghoſt is with them; or they have communion one with another in the Holy Ghoſt. This joint-participation of the Holy Ghoſt, as a good or enjoyment, in a greater or leſs degree, common to them all, is the communion of the Holy Ghoſt.

It is agreeable to ſcripture to ſay, Chriſtians have fellowſhip [communion] *with* the Father, and *with* his Son Jeſus Chriſt. 1 John i. 3. But it is not ſcriptural to ſay, they have communion or fellowſhip WITH the Holy Ghoſt. The communion OF the Holy Ghoſt, is a ſcriptural expreſſion: but communion WITH the Holy Ghoſt, is not a ſcriptural expreſſion, and perhaps, not ſuited to convey a ſcriptural idea.

The following obſervations, it is apprehended, are founded on the repreſentations contained in the ſcriptures, viz.

1. The Holy Ghoſt is the Spirit of the Father, and of his Son Jeſus Chriſt. This will be admitted by all who read the New-Teſtament with attention.

If we conſider the Son merely as God, or in his original ſtate, previous to his actual aſſumption of the human nature, the Holy Spirit is as truly *his* Spirit as the Father's, and in the ſame ſenſe and manner, whatever that be. And if the Son is conſidered in his incarnate perſon and office-character, as God's anointed, the Holy Spirit is *his*, by virtue of the anointing which he received of the Father when he gave him the Spirit without meaſure.

2. The Holy Spirit is given to the children of God—to all true

believers, to abide in them as a vital principle, like a well or fountain of water, springing up into everlasting life. John iv. 14. He is given by the Father. Luke xi. 13. Gal. iv. 6. And he is given by Christ. John xvi. 7. He dwells in Christians *as* the Spirit of God, and *as* the Spirit of Christ. Rom. viii. 9, 10, 11. The Holy Spirit, abiding in Christians as the Spirit of adoption and of promise, is the *earnest* of their inheritance; and by him they are sealed unto the day of redemption. He is the internal source and support of their spiritual life and holiness, comfort and joy. Hereby they are partakers of a divine nature. According to the measure of the Spirit communicated to them, they have the same Spirit with God and Jesus Christ—the same disposition or affection, in kind, towards the same objects—the same interest at heart—the same ultimate object of pursuit. Thus they have communion—a common interest, with the Father, and with his Son Jesus Christ, and jointly partake or share, though in a different manner, and in an infinitely lower degree, in the same things.

The principal thing, in which the Father and the Son and all true believers, have communion or a common interest, and which is the source of their fellowship or joint-participation in the same affection, interest and end, is the Holy Ghost. Therefore, this communion is, with propriety, termed, not communion WITH, but, the communion OF the Holy Ghost.

3. The word *communion*, though it may primarily import a common interest or joint-participation, is also used to signify *mutual communication*; which is generally implied in, or the natural result of, a common interest. And this is undoubtedly included in the communion of Christians with the Father, and with his Son Jesus Christ. God and Jesus Christ communicate the Holy Spirit to believers; and they, under the influence of this Spirit, communicate or devote their hearts and their whole persons to Jesus Christ, and to God through him. The Spirit communicated to them, produces a return of communications, in the exercises of love, gratitude and praise, self-dedication, trust and dependence, joy and rejoicing, and in acts of worship and obedience, inclusive of all those spiritual sacrifices, which are acceptable to God by Jesus Christ. Such mutual intercourse and communications, between God and his people, exist and are maintained by the Holy Spirit; though, ordinarily, not without the instrumentality of external means.

God communicates himself to them, by giving them his Holy Spirit; and they give themselves to him. He sheds abroad his love in their hearts by the Holy Ghost; and they love and obey him with filial affection, joy and confidence. He comes to them, and makes his abode with them, by his Spirit: and they under the influence of this Spirit, draw nigh to him in prayer and praise, and other religious exercises and actions, and meet with a gracious acceptance. Hence, the communion consisting in such mutual communications, may, with propriety, be termed, the communion of the Holy Ghost—the Holy Spirit being the great and comprehensive good on God's part, communicated by him, producing all their holiness and spiritual joy and happiness; and the great agent in, or source of all holy and acceptable communi-

cations and correspondence, on their part.

4. All Christians, who have communion with the Father, and with his Son Jesus Christ, have fellowship with one another.

By one Spirit Christians are all baptized into one body, and are all made to drink into one Spirit. 1 Cor. xii. 13. Hence, as one general rule of faith and practice is common to them all, they have fellowship in sentiment, affection and practice. The same views and ideas of God, of Christ, and of themselves, of the law, and of the gospel, are common to them all—I mean, the grand capital ideas. They believe the same fundamental doctrines—in the same mediator, and with the same kind of faith. They jointly partake of and share in the same Spirit. Hence, they are alike affected towards God and Christ and one another—towards mankind in general—towards the things of this world, and those of the world to come. They jointly partake in the same graces or fruits of the Spirit, though not all in the same degree. They have the same end ultimately in view—the same supreme ultimate object of desire, hope and pursuit. They enjoy the same spiritual privileges and blessings, though in different degrees and with circumstantial differences. They have a joint-participation in the same communion with God and Jesus Christ. They have a common interest in the same God and Father—in the same Lord and Saviour—in the same righteousness and atonement, and in the same eternal salvation. Being members of the same body, united to the same common head, they have a mutual interest in and care of one another, and can feel for and sympathize with one another in joy and sorrow; and according to their several wants and abilities, communicate and impart to one another, for their mutual benefit.

This communion of Christians with one another, appears to be comprised in the communion of the Holy Ghost; since it either consists in, or is the natural consequence of, their joint-participation of the same Holy Spirit, by whose agency they are formed into one body, of one heart and one soul, under and in union with one common head, the Lord Jesus Christ. Blessed communion! and happy, indeed, in every real subject of it!

ASTHENES.

For the Connecticut Evangelical Magazine.

Thoughts on the nature and design of the Probation of Sinners for Eternity.

THAT mankind are probationers for eternity, is a truth abundantly evident from the scriptures—and it is of great importance that it should be rightly understood and believed. It is evident, however, that many entertain erroneous notions respecting it—notions which are inconsistent with the character of God, and involve a false idea of the nature of man, and of moral agency. It is a matter, therefore, worthy of particular attention. The following observations are offered with a design to set the subject in a true point of light—and a hope that they may excite, in the mind of the reader, some just sense of the solemn and all-important situation of mankind while in this probationary state.

When it is said that mankind are probationers for eternity, it is implied that they are in a *state of trial*; and that their condition in the future world is suspended upon

the iſſue of this trial. It implies that they are *moral agents;* and that *life* and *death* are ſet before them for their choice—the one or the other of which is to be their portion, according to the iſſue of the trial, or the probation of their hearts.

Firſt. In order to any perſon's being in a ſtate of probation, he muſt be a *moral agent.* But what is moral agency? Or what is neceſſary to conſtitute a perſon a free moral agent? A few obſervations in anſwer to this queſtion will tend to elucidate the general ſubject. Some juſt ideas reſpecting free moral agency, are neceſſary to a right underſtanding of the nature and deſign of that ſtate of trial, or probation, in which mankind are placed.

And it may be obſerved that a perſon, to be a free moral agent muſt poſſeſs *underſtanding, taſte,* and *will.* The underſtanding, is that faculty by which we obtain a ſpeculative knowledge of truth, or of any natural or moral objects. The *taſte* of the ſoul, (like that of the body from which the figure is taken) is a foundation, or predi-poſition to receive pleaſure or pain, when objects of a moral nature are preſented. The *will* is a faculty by which the mind puts forth *volitions,* or acts of choice, in view of objects, according to the *affections* which they excite.

It is immaterial what the *nature* of a perſon's taſte of heart is, in order to free moral agency; becauſe free moral agency does not conſiſt in being of a *particular taſte,* or temper of heart; but in *acting according* to our taſte, be it good, or bad—acting as we *pleaſe.* If we are ſo formed as to feel the affection of pleaſure or pain—love or hatred, in view of objects; and are able, upon feeling either of theſe *affections,* or any included in them, to put forth ſuch *volitions,* and *external actions,* as are according to the affection experienced, and are the proper expreſſions of the *taſte* or temper of our hearts, we are free moral agents in the higheſt ſenſe of the words.

The idea which ſome have had, that in order to our being free moral agents, we muſt have a power to *deſire, will,* and *act* contrary to our *taſte;* or, which is the ſame, that we muſt be able to *change our own hearts,* or, to *love* and *chooſe* an object, at the ſame time in which we have a taſte wholly oppoſed to it, is abſurd. No ſuch thing is implied in free moral agency. Whoever feels the *affection* of love or hatred—pleaſure or pain, when the divine character, or any thing of a moral nature is brought into view; and whoſe *volitions,* or exerciſes of the will, are correſpondent to theſe affections, is a free moral agent. He has all the freedom of action which it is poſſible to conceive of, in a creature.

That theſe ideas reſpecting what is implied in free moral agency, are juſt, will be evident, if we conſider that the elect angels, who are eſtabliſhed in holineſs, are free moral agents, ſo far that all their exerciſes are praiſe-worthy or virtuous and holy. But wherein does this freedom conſiſt, except it be in acting *voluntarily* and according to the holy taſte of their hearts? Yet we cannot conceive of their being able to act otherwiſe than they do; or ſo that any of their actions ſhould be ſinful, unleſs they ſhould firſt fall, and become of a depraved corrupt taſte. But from this they will ever be kept by the conſtant upholding hand of God. Adam alſo, in innocency, was a free moral agent, and acted out the temper of his heart. The divine character, to

which he was conformed, ever excited in him the affection of *love*—the natural effect of which was, ſuch *volitions* and *external actions*, as were the proper expreſſions of it. And when by the fall he became of a corrupt taſte—a partial, unholy affection, he was ſtill as much a free moral agent as before. His exerciſes were ſtill voluntary. He ſtill acted as he *pleaſed*, or according to the taſte of his heart, tho' it was now corrupt.

The fallen Angels alſo, are free moral agents; that is, if we conſider them as ſinful, or blameworthy, in their exerciſes. But what freedom have they, except that of acting voluntarily, and according to the taſte of their hearts? If they, or any creature had power to act otherwiſe, or in oppoſition to their own natures, theſe volitions and external actions could no longer be conſidered as the expreſſions of the heart. A man's living, externally, in total diſobedience of the divine commands, would not afford any certain evidence of a corrupt taſte; nor would the moſt perfect external conformity be in the leaſt degree evidential of a right temper or taſte of heart. The tree could no longer be known by its fruit. The abſurdity and falſehood of theſe conſequences, prove the falſehood of the doctrine or ſuppoſition from which they flow.

Secondly. In order to men's being in a ſtate of probation, they muſt not only be moral agents in the ſenſe now explained, but *life and death, good and evil*, muſt be ſet before them for their *choice;* and their future ſtate and condition be ſuſpended upon their *loving and chooſing*, or *hating and refuſing the one* or *the other;* including thoſe affections and volitions naturally connected with theſe. Both the *elect* and the *fallen* Angels, are free moral agents, as has been obſerved; but they are not *probationers*. The reaſon is, they are not *now* in a ſtate of trial for their future condition; or upon which their treatment in a future ſtate is put at iſſue. But this is eſſential to a ſtate of probation. It implies a trial of character, by the preſentation of objects of a moral nature, in ſuch circumſtances as will draw forth and exhibit to the view of creatures, the taſte or *diſpoſition* of the heart, *in order to a ſtate of retribution.*

This *probation*, or trial and proving of hearts, by means of *moral agency*, or *free volitions and actions*, thro' a particular period of time, is not neceſſary for the information of God—He ſees the hearts of all, intuitively. But for the information of *creatures*, it is neceſſary. In this way only can they learn the *dependance* of creatures—*what they are* when the divine influence is withheld—*what the evil of ſin is*, and the implacable and incorrigible nature of a ſinful heart; ſo as to be prepared, to the beſt advantage, to ſee the righteouſneſs, propriety, and beauty of the divine character and conduct in the retribution he will make to mankind in their final ſtate.

Further. With reſpect to *mankind*, who have fallen and become ſinners, and are under the probation of the goſpel, it is to be obſerved, that there is ſome probability, or reaſon to hope, that they will paſs thro' a change of character, and become of a new and holy taſte or diſpoſition: And thus become entitled to the future bleſſedneſs propoſed in the goſpel—and be prepared for it. Upon *trial* the hearts of all men prove to be naturally corrupt, and wholly ſo. The law of God which is a

transcript of the divine character, and calculated to give the knowledge of sin, is presented to them: But their *free moral agency*, or volitions and actions respecting it, manifest that their hearts are opposed—yea, that they are enmity against God—that they are not subject to the law of God, neither indeed can be, without a radical change. The gospel of the grace of God is also presented, containing the free offer of pardon and salvation thro' a glorious Mediator, with the alternative of a certain and aggravated destruction if they neglect so great salvation. But from this also they turn away, and with one consent excuse themselves, and refuse a compliance. Still, however, there is some hope of them—some probability that they may yet be of a taste or disposition to embrace the gospel; because God waits upon them—calls and invites them by his word and providence—gives the Holy Spirit to strive with them, and set before them their sin and danger, and in numerous instances, renews and sanctifies the hearts of sinners—the consequence of which is, that they as voluntarily and freely embrace the Saviour, as they before rejected him. Now as the great design of God in giving sinners the means and advantages of the gospel was, not only to *prove them*, and exhibit to the universe the implacable wickedness of their hearts; but also to *sanctify and save many of them*—And as he is in the way of saving sinners, and is pleased to do it *in the use of means*; therefore all who have these means, or enjoy the offers and advantages of the gospel, are "prisoners of hope:" And especially when they are in any measure awakened and excited to attend to divine things. And this is a principal thing implied in the probation of sinners under the gospel, viz. the probability that they may become the subjects of a change of heart, by the word and spirit of God, and be heirs of salvation.

It may be observed, again, that the state of probation which men have under the gospel, both those who embrace it, and those who continue impenitent, is a state in which the means used with them, and the moral objects presented to their view, serve not only to *prove their characters*, and bring the nature of their affection out to view, but also to *strengthen and increase* that affection; and thus prepare them more and more, for those opposite states to which the penitent, and impenitent, will be assigned. When the rain, and the rays of the sun fall upon a field that is sown, they cause the seed to spring up, and prove of what sort it is, whether wheat or tares. And by continuing to fall they strengthen and increase them, and bring them both to maturity, and thus prepare them for that end to which their natures are respectively suited—the *one* to be gathered into the barn, and the *other* to be burned.

Thus when mankind under the gospel have holy affection excited in them, or the Christian graces drawn into exercise by the truths held up and the means enjoyed, they are thereby *proved* to be vessels of mercy. And by continuing to exercise these graces under the power and influence of truth, they grow and increase, and become more and more *fit for glory*. On the other hand, those who in view of the same truths, have unholy affection excited and opposition drawn forth, prove themselves to be vessels of wrath: And, continuing their opposition, the greater the light and advanta-

ges they enjoy, the faster will their guilt and wickedness increase, till they are ripened and "fitted for destruction."

Having suggested these thoughts upon the subject under consideration, it may be proper to add something more directly in support of the idea, that mankind, in the present life are in fact in such a state of probation as has been described.

1. That mankind are free moral agents; or that they have understanding, taste and will, and are therefore proper subjects of exhortation and command, is decidedly evident from the numerous commands and exhortations which are addressed to them in the scriptures, which are the word of God. It is evident also from our own conscious feeling and experience. We know that we have understanding, and that the truths of God's word, when attended to and realized, excite in us either *pleasure* or *pain*, *love* or *hatred*. We know also, and are conscious, that all our *volitions* respecting these truths, or any thing of a moral nature, are the free outflowings of our hearts, or moral taste and disposition. We cannot therefore conceive of any moral agency more perfectly free.

2. That the future condition of men is suspended upon the present trial of their characters, or, *that life and death* are set before them in the gospel for their *choice*, is also evident from the scriptures. It is implied in all the invitations, calls and warnings of the gospel, and is directly asserted in numerous instances. It is written "whatsoever a man soweth that shall he also reap." This intimates that the *present* is a seed-time for Eternity, and that the *future state* will be a state of retribution to mankind, in which they will be treated according to the issue of their present probation; or the character they form in this life.

This is expressly taught also by Christ himself in the parable of the talents, Math. xxv. which represents the future state of mankind, as to happiness or misery, to be according to their improvement of the present. And toward the close of the same chapter, it is set forth in a still more plain and literal manner, that there shall be a general judgment, in which the characters of all, as formed and proved in this life, shall be brought out to view. And that all who by their free moral agency in their treatment of Christ and his cause, have manifested themselves his enemies, and are proved to be of a taste and disposition suited to be companions with fallen apostate beings, shall be sentenced to "depart accursed into everlasting fire, prepared for the devil and his angels." But that the righteous those who have submitted to Christ, and are proved to be his friends, shall enter into life, and "inherit the kingdom prepared for them from the foundation of the world"!

This subject, in the light in which it has now been considered, brings into view, and confirms the following particular, and very practical and important truths.

1. *The necessity of a regeneration of the hearts of sinners, in order to their embracing the gospel; and the consistency of this doctrine.*

If mankind are moral agents, and are universally of a corrupt depraved taste or disposition, as is asserted in the scriptures; then it is evident that there must be a change of taste, or they will never have any holy affection, or love to God and the Savior, nor any holy or virtuous volitions and actions in the sight of God. It is necessary, not only that the *seed of the*

should be sown, but that the *ground* also be *good*, in order to fruit being brought forth unto holiness.

Mere cultivation of a bad or barren soil, and sowing good seed upon it, will not change its *nature*, though it may *prove* it, and show that it is nigh unto cursing, in that, while it drinketh in the rain which cometh oft upon it and receiveth cultivation, it sendeth forth nought but briers and thorns.

Or to change the figure; Cultivation, even when accompanied with the benign influences of the sun and the rain, will not change *the nature of the seeds* in a field that is sown; but it will bring them forth, and prove them, and prepare them for that end to which their nature is suited, whether good or bad. And thus it is with respect to the means used with sinners, or the cultivation they receive under the gospel. Such means are used with them, and such objects presented, as would draw forth holy affection and its fruits, were they not of an unholy nature, or a depraved corrupt taste. But since they are, nothing short of a radical change of heart or taste, or being "born again," will effect this, and bring them to a compliance with the gospel. And this is agreeable to the doctrine of Christ." "We must make the *tree* good or its *fruit* will not be good. A good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit."

2. *The inexcusableness of sinners in rejecting the gospel.* Life and Death are set before them. Light has come into the world and shines around them, but they hate it, and turn from it, as it is not congenial to their natures, and choose darkness—the way which leads to death. This they do with all the *freedom* which it is possible for creatures to have. In rejecting the gospel, and treading under foot the Son of God, they act out their hearts. Their actions are the free outflowings of their natures, which are thereby discovered, as the nature of a tree is discovered by its fruit. They are in themselves as conscious of freedom, in "their ungodly deeds, and hard speeches" against Christ, and his cause, and in all their treatment of him, as they are in any of their conduct towards each other. And when they are treated by a fellow creature in any measure as they treat God and the divine Savior, they are ready to resent it as criminal and vile, and deserving a retribution of evil. Thus they are condemned by their own daily conduct and out of their own mouth; and might justly be cut down, immediately, as "cumberers of the ground." And God, by waiting upon them, and continuing the free and gracious offer of salvation, while they continue to harden their hearts, and turn away from it, evinces his long suffering goodness, and lays a foundation for the support of his character, and the display of his mercy and justice, in the great decisive day. Then, if not before, every excuse and false refuge of sinners, will be swept away—every cavilling, replying mouth will be stopped and all the world become guilty before God.

How solemn, therefore, is the situation of mankind in the present life! It is a probation for Eternity, and every circumstance involves eternal consequences. We are all, either vessels of wrath fitting for destruction, or vessels of mercy preparing for glory. Nor is there any hope respecting those who are still impenitent, except in the sovereign mercy and grace of

God, who is able to humble and renew their hearts, and thus carry on his own work. The Lord is indeed carrying on his work, and will continue to carry it on, by bringing sinners into his kingdom, and sealing them by his Holy Spirit, unto the day of redemption. But with respect to any individuals who are still impenitent, we know not whether God will display his grace in their repentance and salvation, or glorify his justice in their destruction—giving them over to hardness to eat of the fruit of their own way and be filled with their own devices. But this is certain, and a truth which ought to sink deep into the mind of every impenitent sinner, that unless he is bro't to seek the Lord in earnest, and with a renewed humble heart he must perish. A consideration of these things, and of the shortness and uncertainty of life, ought to awaken and alarm the thoughtless and vain, and excite the children of God to diligence and to a careful examination of their state. Soon, at farthest, the day of death will arrive, and the awful day of judgment and final retribution, when every one will receive according to the deeds done in the body—the character formed while here in this life. There, he that is filthy will be filthy still, and he that is holy will be holy still. There will be no more sacrifice for sin, nor hope, to the wicked, of deliverance from wrath. For as the *gift* of God to the heirs of the promise, thro' Christ, is "eternal life," so "the wages of sin" the proper *wages* which the impenitent will receive, is *death*—eternal death.—"O that they were wise, that they understood this, that they would *consider* their latter end."

PHILOS.

Some thoughts on the doctrine of the divine decrees.

WE constantly find that persons who appear to be suitably awakened and humbled, have ever been ready to own and profess their belief of, and subjection to the truth of this doctrine; although before they opposed, and quarrelled with it: Which methinks, ought to be considered in favour of it; and indeed, it is difficult for me to have conceptions, which I can think to be any ways just, of a being of infinite knowledge, power and sovereignty, without conceiving of that Being, as having fixed purposes, respecting things pertaining to that universal dominion, which he doth exercise over the whole creation which he hath made.

But I here speak more particularly of the divine decrees respecting his creature man, which if it be a scripture doctrine, and truth, is, by us to be believed and professed; notwithstanding difficulties which are thrown in the way. There is a great difference between managing it with necessary prudence, as it ought to be, both by ministers, and private christians, and professedly renouncing, and discarding it; which, if a scripture doctrine, may not be done without much sin, and danger. Instead of the many places in scripture I might alledge in proof of this doctrine, I shall mention only the following ones, which appear to me sufficient, for that purpose; 1 Thess. i. 4. "Knowing brethren your election of God." Rom. viii. 33. "Who shall lay any thing to the charge of God's elect?" 2 Thess. ii. 13. "But we are bound to give thanks always unto God, for you, brethren, because God hath from the beginning

chosen you unto salvation, thro' sanctification of the spirit, and belief of the truth." 1 Pet. i. 2. "Elect, according to the foreknowledge of God, the father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Christ; grace unto you, and peace be multiplied." 2 Pet. i. 10. "Wherefore the rather brethren, give diligence to make your calling and election sure." If this doctrine, were not a true scripture doctrine why should the apostle exhort Christians, to use diligence to make their election sure to themselves?

And how are they to make it sure? Not by looking into the book of God's eternal decrees; but by making it sure to themselves that they are effectually called; for the elect of God, are sanctified by the Spirit, unto obedience, and do exercise faith in Christ, and his blood of sprinkling, and atonement; and those whom God did foreknow so as in his everlasting decree, to elect unto eternal life he predestinated, that they through the sanctification of the Spirit, should be conformed to the image of his Son; and when it is suitably remembered that they are thus called to holiness, and virtue, this doctrine may not be considered, and improved as any wise tending unto licentiousness, but to the obedience and comfort, unto which the gospel calls, and invites Christians.

PHILALETHES.

On the duty and importance of SOCIAL WORSHIP.

(Continued from Vol. I. p. 286.)

NUMBER II.

HITHERTO we have considered the duty of social worship in a general view, under the comprehensive idea of prayer and praise offered up by a worshipping assembly; which general idea includes all the several parts of social worship, however varied in form.—It is now proposed to consider the subject in a more limited, tho' not less interesting point of view.

In addition to the faculty of speech which God hath bestowed on man, as a medium of communion with each other, and with himself; he hath even refined upon his own bounty in the gift of *Music*. This he hath appointed as a mean of the sublimest exercises of devotion; seemingly with special design, that the praises of his militant church should have the nearest possible approximation to the spiritual and refined worship of the Church triumphant. Thro' the influence of music our very senses become as it were hand maidens to devotion, and assist us in our near approaches to the throne of grace, by preparing our minds for the extatic enjoyment of divine communion.

Tho there be in nature, but seven different kinds of sounds, yet by the various modulations of these in strains of melody; and the combination of two or more of these different, yet concording sounds in concert, so as to constitute harmony, the mind, thro' the organ of hearing, and the sympathy of the nervous system, receives peculiar pleasure, exquisitely refined sensations of delight.

There appears a beautiful analogy between the several parts of nature's plan, and particularly between sounds and colours. There are also in nature but seven different kinds of original colours; and philosophers tell us that a combination of these in equal proportion and degree, forms the most beauti-

ful appearance in which we behold any visible object, and by which even the external splendor of the saints in glory is represented; I mean a pure and perfect *white*. But it seems, that in point of communicating pleasurable sensations to the mind, the combination of colours falls short of the harmonious coincidence of sounds in music; nor can we wonder, when we consider, that the latter is a method specially instituted by God himself, to excite the holy affections of his people to the sublimest exercises of devotion and praise.

In this point of view, that solemn injunction of the Apostle comes very pertinently to our aid. —*Be filled with the Spirit; speaking to yourselves in Psalms, and Hymns, and Spiritual Songs, singing and making melody in your hearts to the Lord.* (Eph. v. 19, 20.) In further pursuing this subject, let us take this passage of inspiration for our guide. In it we find full evidence of the divine institution of Psalmody, or the exercise of vocal music in social worship; intimations respecting the nature and design of the duty, with special directions for the right performance of it. That Psalmody, or the public worship of God by vocal music is a duty of divine institution, and as such has been practised by the people of God in every age of the Church, is a point, I shall now endeavour to establish. In a future number, will be considered the manner in which the duty is to be performed agreeably to the directions of our sacred guide, and the general instructions of scripture upon the subject

But why attempt to establish the divine institution of Psalmody, it may perhaps be asked, a point, concerning which, the mind of every intelligent scripture reader, cannot entertain a doubt?—True, nor do I affect to consider it in any other light. It is not for speculative argumentation, but for practical improvement, that I would hold up the idea as a subject of formal treatise. It is from a desire that this truth may be more deeply realized under the solemn impression of divine authority, that our obligation to the duty might be more generally and sensibly felt; and the duty itself attended upon with seriousness and solemnity, in the fear and love of God, with a view to his glory, from a principle of obedience to his authority, and with a faith in the divine injunction and acceptance of the duty. Without these views, all our acts of visible and pretended worship, however devoutly performed, are but will-worship; and that solemn question from the word of God heard and realized by conscience, *who hath required this at your hand*, must strike us dumb in the midst of our presumption, and cover us with confusion and shame.

How many duties of revealed religion are there, of the most plain and positive injunction, which we formally and habitually discharge without any sense of, or respect to the divine authority! The following questions, put home to our consciences, will help us to a conviction of the truth of this reflection, *In all my conduct, do I act from a principle of obedience to God?*

In whatever action I am now about to engage, am I going to do it, because God commands me to do it? This exercise would be calculated to convince us of our extreme alienation of heart from the life and service of God, that we hold the truth in unrighteousness; and that in many, if not in all our religious duties, we have but the form with-

of the power of godliness. And I am induced to think that there is no one duty of the religious life, in which mankind, and even christian professors themselves, are so essentially deficient, which they perform with so little conscientiousness, and so feeble a respect to the divine authority, as the duty of singing God's praises in the social worship of the family, and the congregation. While our ears are charmed with the music, how often are our hearts untouched with the sentiment, and even frozen with unbelief? How strange, and unaccountable this, if true! That in that exercise of devotion the nearest akin to the heavenly worship, we should be even the most formal and dull! Must it not be because we are in so great measure carnal, and destitute of the spirit? Because we have so little faith in God's word, and so little heavenly mindedness in exercise? Is it not highly necessary therefore, that we assiduously cultivate the impressions of known duty, and attend earnestly to this instructive precept of Scripture, *Be filled with the Spirit; speaking to yourselves in psalms, and hymns and spiritual songs; singing and making melody in your hearts to the Lord.* Surely our duty cannot be more explicitly enjoined, nor can we reasonably require a more certain foundation of faith.

For a more impressive conviction of truth, let it be noted that this scripture passage, is not a single solitary precept, but the same command is often repeated in the holy scriptures both of the Old and New-Testament. Too numerous are they indeed to be cited at large, or even referred to. As a specimen of the New-Testament precepts, the one just recited, may suffice: and in resorting to the concurring authority of the Old, the whole book of Psalms might be adduced. * "O come let us *sing* unto the Lord, let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with *psalms*. † Serve the Lord with gladness, come before his presence with *singing*." And in an extacy of devotion the Psalmist celebrates the glorious ascension of our Redeemer; ‡ "God is gone up with a shout, the Lord with the sound of a trumpet. *Sing praises to God, sing praises: Sing praises unto our king, sing praises*, for God is the king of all the earth, *sing ye praises* with understanding."

David was himself, not only an inspired prophet and teacher, but a divine poet, and an eminent musician. He appears to have been an accomplished performer on all the various musical instruments then in use, these he tuned to the praise of his God. His psalms were originally written in Hebrew verse, and severally set to music. We find them directed to the chief musician. They were designed for the stated use of God's people in the worship of the Sanctuary. In them we find that not only the glorious perfections and marvellous works of God are celebrated, interspersed with prophetic views of the Messiah and the Gospel Church, but that the whole system of religious duties—experimental religion, and all the various exercises of the christian in his spiritual warfare thro' life, are made the subjects of sacred song.

David, by way of eminence is styled the "sweet Psalmist of Israel;" as he brought the art of Psalmody into system. He was

* Psalm xcv. † c. ‡ xlvii. 5, 6, 7.

made instrumental of this important service to the Church of furnishing the pattern and subject of psalmody in all after ages. His writings, with all the poetical paraphrases upon them are distinguished by the title of *Psalms*. Other versifications upon sacred subjects are called *hymns and spiritual songs*. The use of all which is divinely commanded—"speaking to yourselves in *psalms*, and *hymns* and *spiritual songs*."

God hath ever had a church in the world. And we have reason to believe that ever since the commencement of social worship in the world, God's praises have been publicly celebrated in sacred psalmody. Of this we have certain evidence, as far back as from the time of Israel's deliverance from Egypt—when upon the eastern shore of the Red Sea, the whole congregation celebrated, in the song of Moses, their wonderful deliverance and the destruction of their enemies. And perhaps we have reason to believe, notwithstanding the silence of the Scriptures, that even from the time of Jubal the grandson of Methusael, who was the first inventor of musical instruments, and the father of all such as handle the harp and organ, music has been cultivated, not only as a polite art, but as a mode of social worship, In fine, psalmody is the exercise and worship of Heaven, and there is just so much of heaven on earth, as there is of the true spirit of psalmody.

God's works both of creation and redemption, were celebrated with an anthem of heavenly music. When man was made in the image of God, "the morning stars sang together, and all the sons of God shouted for joy;" but when God appeared in fashion as a man, all Heaven came down to earth to view the wonder—their harps were ready strung, and in notes of sweetest melody warbled that memorable anthem of praise, "Glory to God in the highest, on earth peace, good will towards men."

ASAPH.

(To be continued.)

Thoughts suggested by 1 John iii. 16. "*Hereby perceive we the love of God, because he laid down his life for us!*"

WHILE we read this passage, we are led to inquire, What can be meant by *God's laying down his life?* and second, What could be the design of such a wonderful event?

1. What can be meant by God's laying down his life? This cannot mean that Jehovah, the great and independent God ever ceased to exist; or that the exercise of his *divine* attributes was ever for a single moment suspended. To suppose this would be absurd and blasphemous to the highest degree:

The question, now returns, what can be meant by *God's laying down his life?* Surely, to lay down one's life is to die. This we shall not dispute; but shall endeavor to show in what sense God died. It may be explained by the death of a man. We say such a man died last night, or last week. Is the man dead? Yes, you say, *the man* is dead. But what is a man? All believers in divine revelation are ready to answer—a man is a rational creature, having an *immortal soul* connected with a mortal body. The soul is by far the most dignified and important part of the man. "The mind's the standard of the man." It is this that raises him above the beasts, and makes him akin to angels. Yet when you say of such a man,

that he is dead, you do not mean that his *immortal*, i. e. *undying* soul is dead—Certainly not; for in such a sense as this, no man dies. You mean then, when you say that such a man is dead, that he, in his *mortal*, or *dying part*, is dead. We say Abraham, Isaac and Jacob are dead; but Christ taught us that their souls were yet alive and in heaven. A man has *two natures* animal and rational, ; yet but *one person*: So that the *whole* man is said to suffer what is suffered in *either* of the natures, of which he is possessed. Hence it is that man is, at one time, called *mortal*, and, at another time, *immortal*. Man is *mortal*, because *his body dies* and moulders to dust—man is *immortal* because *his soul never dies*, but will endure forever.

This may serve to help us understand what is meant by *God's laying down his life*. He died as far as he could die. He died in that nature, which was capable of dying. Considered simply as a *divine* being, he could not die, therefore a body was prepared for him.* He was born of a woman.† "He took upon him the seed of Abraham"—the nature of man. "God was manifest *in the flesh*," in such a way, that it is said, John i. 14. He was *made flesh*. Divinity was not *turned into* humanity, but the divinity was truly *joined* to human nature: So that *the body* which hung on the cross was *the body of God*, in distinction from all other bodies, just as *this*, in distinction from all other bodies, is the body which belongs to my soul. I may have children—in one sense their bodies are mine. I may own herds and flocks—in another sense they are mine. But if my children and beasts should all die, it cannot, with propriety, be said, that *I* am dead. Yet when *this* body, which is personally united with my immortal spirit, dies, I shall be truly dead. In a high and important sense, all things in the universe are God's. All bodies, whether of men or of beasts are his; yet in a higher and quite different sense, the body of Jesus Christ, was the body of God. All the men and beasts in the world might die; yet there would be no propriety in saying, *that God had laid down his life*. The blood of all the sacrifices under the law was nothing more than *the blood of bulls and goats*; but the blood of the cross was truly *the blood of God*; see Acts xx. 28.

We are in the next place led to inquire, what was the design of this wonderful affair? Why did the great Jehovah ever assume a human soul and body into personal union with himself—when this was done, why did he bleed and die? To this we reply; he took a human body that he might be in a capacity to die; and he died *for us*, that he might redeem us from the curse of the law. By our rebellion, we had cast contempt upon the infinite God—we had violated infinite obligation, and were truly deserving of an infinite punishment. Punishment is designed to show God's opposition to sin, and determination to maintain his holy law. As the opposition of God to sin does not imply malevolence towards the sinner, it admits of an atonement, or vicarious sufferings. But nothing could be admitted as an adequate atonement, which did not *fully exhibit* that infinite opposition, which there is in the divine mind against sin. From this it is clear, that no *finite* sacrifice could be accepted. An infinite sacrifice must be made, or sinners must person-

* Heb. x. 5. † Gal. iv. 4.

ally suffer the endless pains of hell. But where could an infinite sacrifice be found? No where in creation. *The life of God* must be laid down, or sinners could not live.

But here a difficulty throws itself into view. Though it was God, who laid down his life for us, yet it was nothing but his human, mortal part, which suffered; and how could this make an infinite atonement?

This has been a great difficulty in my mind towards understanding the immensity of the atonement, or that infinite honor done to the penalty of the divine law, by the sufferings of Christ. Perhaps, some other weak disciples may be perplexed with the same difficulty. I feel bound, therefore, if God has given me any light, to impart it to my weak brethren; for I do not expect, by this piece, that I am going to add any thing to the knowledge of the fathers in Christ.

When a man dies, though nothing but his mortal part perishes, yet we view it as something more than the death of a mere animal. Nothing but the animal part is dead; yet it is a part of *man*, a rational creature and first of God's works below. Hence the crime of killing a man, though nothing but his animal part is destroyed, is great in comparison with the crime of killing a mere animal. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." The lives of *many beasts* are taken to support the life of *one man*, and that his animal life too. But why is the animal life of man made so much account of? It is evidently because it is personally and intimately joined to a rational soul. It is on this account, we treat with great respect the mouldering remains of men, while the carcasses of those creatures, which are *mere* animals, we expose to be eaten up by dogs, wild beasts and birds of prey. If our fellow men die in the woods or in the water, where their bodies are exposed to be eaten up by these animals, we take great pains to search after them, that we may give them the honors of sepulture. And, no doubt, this is suitable and proper. Now, if we view our bodies more precious and respectable than the carcasses of animals, because they have been, and are again to be connected with reasonable and immortal souls, how precious and honorable must the body of Christ appear, which was really and truly united to the Godhead? It is reunited, and will continue in personal union with the great Jehovah to all eternity!

Another thing, which will tend to illustrate the subject is this: We inter with more respect the remains of a man eminently great and useful, than we do the remains of an obscure member of the community. Though funeral pomp is often misplaced, by being given to the *rich* instead of the truly great and excellent; yet there is, no doubt, a propriety in making a difference in our treatment, not only of the living, but of the dead. It was proper that Josiah and other good kings in Judah should be buried in the chiefest sepulchres of their fathers, and that there should be a great mourning at their funeral, while some of the wicked, idolatrous kings of Israel had the burial of an ass. When the soul has left the body, what remains in our sight of a good man is no better than what remains of a wicked man, neither is a man, in this sense, any better than a beast: for all moulder back to dust. It is evi-

dent therefore, that we do, in some measure, appreciate, or value the body, in proportion to the greatness and goodness of the immortal inhabitant, which does, which has, or which will reside in it again. We view the man, soul and body, in such a sense, one, that we attach and transfer the dignity and excellency of the soul to the body. In this view, what infinite dignity must be attached to that body, which the infinitely glorious God has been pleased to take into an incomprehensibly near relation to himself, so as to call it his own body, and the blood poured from it his own blood! It is no wonder that this blood is called the *precious* blood of Christ.

It is reckoned by us a much greater thing to suffer in our person than in our estate. The taking away life is the greatest punishment, which men inflict. "All that a man hath will he give for his life." A fine, even if it were to extend to all our property, would be viewed as a light punishment, or a light evil, in comparison to the loss of life. It would by men of feeling be viewed light in comparison to any corporeal punishment. It was a greater expression and more decided proof of the real, unfeigned love of God to sinners, to lay down his life for them than to have made a sacrifice of all creation in their behalf. *This* would be only like a man's giving up his *property* but *that* is like a man's giving up *himself*. "Greater love than this hath no man than that a man lay down his life for his friend." And as God by laying down *his life* for us has given the most decided proof of his unfeigned love toward us; so he has, at the same time, given the clearest possible exhibition of his infinite opposition to sin and full determination forever to frown upon it. And this is what is necessary to constitute an atonement infinite. Though the Divinity itself did not suffer (for this was impossible) yet it was the greatest sacrifice, which God could make to give up to such bitter sufferings, shame and reproach the man Christ Jesus, whom he had taken into an incomprehensibly near and sweet connection with himself, even so near, as to be a part of himself, so that *his blood* should be *God's blood*, and *his dying* be called *God's laying down his life*.

Let these thoughts be pursued, and we shall discover the infinite greatness of the atonement, made by the sufferings of the Son of God. We shall see, that by this propitiation, the righteousness of God is so fully declared, that he can now be just, while he justifieth him, who believeth in Jesus. There is forgiveness with God, because there is plenteous redemption through the blood, the *precious* blood of Christ, who was a Lamb, without spot. Here is a broad basis, on which to build everlasting hopes!

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Explanatory notes and remarks on Ezek. x. 8—12.

"*And there appeared in the cherubims, the form of a man's hand under their wings. And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: And the appearance of the wheels was as the colour of a beryl-stone. And as for their appearance, they four had one likeness, as if a wheel had been in the midst of a wheel. When they went, they went upon their four sides; they turned not as they went, but to the place*

whither the head looked, they followed it; they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels were full of eyes round about, even the wheels that they four had."

IN the first chap. the Prophet relates a remarkable vision which he had in Babylon in the fifth year of Jehoiachin's captivity. And again in this chap. he gives an account of seeing the same vision.—Here we may observe, that this remarkable vision, was but a vision, though a very affecting and instructive one. And for a right understanding of it, let us observe, that what are called living creatures in the first chap. are here termed cherubims. Cherubims here means an order of angels, it is conceived. And they signify more generally, the angels whom God employs in the administration of the affairs of his providence.

These are represented, as having each four wings. With two of these wings they did fly, and with two cover their bodies. This may denote the reverence of their minds, and their entire obedience to God.

Each one has four faces, one looking to every quarter. This may signify their fitness to watch, and do what God requires of them on all occasions: their fitness to run any way on his messages. Each face is compared to what is most excellent in its kind. They had the face of a man, denoting intelligence and wisdom: The face of a lion, denoting their dignity and strength: The face of an ox, denoting their obedience and patience: The face of an eagle, denoting the acuteness of their penetration or discernment, and celerity in performing the divine will.

They had the form of a man's hand under their wings, which may denote their preparedness to do God's will. They have hands to do their work: and probably to signify that their manner of working is sacred, their hands are hid under their wings.

In the vision, there are four cherubims, and four wheels; a wheel by each cherub. The colour of the wheels, was that of a beryl-stone, i. e. a lively sea green; which may denote the apparent instability of all human affairs. The wheels were all four alike; and of a remarkable workmanship; as if a wheel had been in the midst of a wheel. This corresponds with the four faces of each cherub. The wheels were so framed as one ring or rim of a wheel was framed into another, i. e. as if it had two rims, one set to run north or south, and the other east or west: so that the wheels, as well as cherubims were ready to run any way without turning. In the 10 and 11 verses, it is said, "as for their appearance, they four had one likeness, as if a wheel had been in the midst of a wheel; when they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked, they followed it; they turned not as they went."

In this vision, this seems to be a representation of the chariot of state in which the Lord Jehovah rides, in the administration of the affairs of the kingdom of providence. —Both cherubims and wheels are full of eyes. "And their whole body, and their backs, and their hands, and their wings, and the wheels were full of eyes round about, even the wheels that they four had."

And further, the spirit of the living creature or cherubims was in

the wheels. Both moved and went together; and with the greatest swiftness: *They ran and returned like a flash of lightning.*

In order to give a just view of this vision, it may be observed,

1. That God uses the ministry of angels in the administration of the affairs of providence. Their ministry is invisible to us; but is nevertheless real, important and necessary. God is represented as sitting upon a throne, and governing the world by means of angels; or riding in the chariot of state, attended by angels swift to do his will, and fulfil his pleasure. Hence says the psalmist, "Bless the Lord, ye his angels, that do his commandments."

The angels are ministering spirits to the people of God: *Sent forth to minister for them who shall be heirs of salvation.*—The affairs of divine providence are managed by angels, who receive and obey orders from God.

2. The wheels in this vision, signify the wheels of providence. They are managed by intelligent agents, under the direction of God. He does not suffer the affairs of the world to run at random. No, they are all conducted by intelligent spirits; filled with knowledge, sagacity and power, suitable to the trust committed to them: And under the direction and control of God. The cherubims and the wheels are full of eyes; to see every way; to see which way danger is coming to them committed to their charge, and which way to go to prevent it. The wheels are ready to move any way as the angels guide; for the spirit of the living creature is in them.

3. We see who presides over all the affairs of divine providence; it is God. The cherubims and wheels move at his pleasure.

It is the comfort and rejoicing of his people, that all things are under the direction of an infinitely wise, mighty, just, holy, powerful, good and faithful being; that being who has ever shewn himself a friend to the righteous, their guardian and protector; and has avenged them on the wicked.

Though we cannot see the wheels, nor how they move, yet the spirit of the living creature is in them, and they have eyes. Their motions are all guided by an intelligent agent. They are all under the direction of an all-wise being.

4. The manner of providence, and the methods which God takes, though effectual, to bring about his own purposes, are mysterious to us; a wheel in the middle of a wheel. As it is difficult to explain the vision; and particularly the workmanship of the wheels; so it is difficult for us to search out the ways of God. The ways of divine providence are mysterious to us. The wheels are high, we cannot reach them.

5. Divine providence in its workmanship is incomprehensible. There is divine skill in forming the wheels, a wheel in the midst of a wheel, so that it will go any way without the pains of turning: And all the wheels are under the direction of cherubims with four faces: And both cherubims and wheels full of eyes. O how exquisite is the management of divine providence! God's works are wonderful; marvellous are his doings!

6. There is real harmony in those dispensations of providence which seem to interfere with each other. That which seems to hinder, shall eventually promote God's designs. Thus the hardness of Pharaoh's heart, and his unwillingness to let the children of Is-

rael go; though it seemed to oppose God's fulfilling his promise (to give the land of Canaan) to the children of Israel; yet eventually promoted God's design. He got himself honor upon Pharaoh, and the Egyptians; and brought out his people with a high hand, and an out-stretched arm. The malice and wickedness of men are over-ruled by God for the promotion of his own glory and his people's good. God brings great good out of evil. Thus in the case of our Saviour's crucifixion and death. See Acts ii. 23. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

7. God can easily change affairs in providence, and move the wheels for or against his people. The wheels are so framed as to run any way; and they move easily and speedily as the cherubims are disposed; for the spirit of the living creature is in the wheels: And the cherubims are ready to obey God's orders, and fulfil his pleasure. God can with infinite ease work salvation for his people, let the appearances of things be ever so dark and difficult. We have various instances of this in scripture. Once when the Israelites were at the Red Sea. Another when Gideon with three hundred men defeated a large host of Midianites. Another when Sennacherib besieged Jerusalem with a great host, and the angel of the Lord slew an hundred, eighty and five thousand of them in one night.

When the church is in distress, God works salvation many times in unexpected ways; uses the vilest instruments to promote his designs, and bring good to his people. The earth helped the woman.

Sometimes God makes use of instruments to promote the good of his people, who design the contrary; thus in the instance of Haman and others.

Let us acknowledge God as the sovereign ruler of the universe; and be sensible that the wheels of providence are under his direction. He can send his angels to protect his people in times of greatest trouble. If God be for them who can be against them? In vain will be all the attempts of earth and hell against his children.

Therefore let us labor for tranquillity under all the dispensations of providence. What more proper to produce and maintain such a state of mind, than a consideration that God rules, and that the wheels are full of eyes, and guided by him; do not move but by his order or permission. Infinite wisdom presides. Supreme power, joined with infinite wisdom and benevolence conducts all the affairs of the universe.

Let us commit ourselves, and all our concerns to God by faith and prayer. The consideration that the wheels and living creatures are all under his direction, is an encouragement to faith, prayer, and trust in him.

The vision will come in its time, and will not tarry; wait for it. God never fails those who seek him, trust in him, and wait for him.

OMEGA.

An account of a work of divine grace in a revival of religion in the town of PLYMOUTH, *State of Connecticut, in the year* 1799, *in two letters to the Editors from the Rev.* SIMON WATERMAN.

LETTER I.

TO THE EDITORS OF THE CON-

NECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

WHEN the Lord shall build up Zion, he shall appear in his glory: and perhaps, in none of God's works, are several of his perfections, more gloriously displayed than in revivals of religion; particularly, his wisdom, power, sovereignty and goodness; his wisdom in choosing the time when and the means by which, to effect his purpose; his power in awakening the most secure and stupid, and subduing to himself the most perverse and obstinate sinner; his goodness in plucking sinners as brands from the burning, and saving their souls from eternal death; and his sovereignty, in taking some and leaving others to perish in their sins. No reason can be assigned for that discrimination which is made between one town and another, when the spirit is poured out more copiously upon the one than upon the other, or why one sinner is the subject of regenerating grace, and not another, but only this, "even so father, for so it seemeth good in thy sight." Before the late revival of religion in this town, the people in general were in a very languid state as to any visible appearance of the power of godliness among them; nor can I find upon enquiry, that there ever hath been, until this time, a general spirit of seriousness and attention to religion among them from their first incorporation, which is more than sixty years ago. Since I have had the pastoral charge of this people, which is more than thirteen years, there have been, so far as I know, but very few instances of persons under apparent conviction of sin and deep concern about their future state. The people in general appeared to be at rest, in a formal attendance upon the external duties of religion, and abstaining from the grosser pollutions of the world. About four or five in a year, upon an average, had come forward, and by an open profession of christianity, joined the church. In the two years next preceding the awakening, there were but three that visibly entered into covenant with God. Thus were the wise and the foolish apparently slumbering and sleeping together, when it pleased God to revive his work among us and give visible manifestations of his favorable presence with us.

Towards the end of the year 1798 there was an appearance of more attention to religion than had been common among us; although it was not generally noticed at that time; our assemblies upon the sabbath were more full, and the attention of the congregation to the word preached, and other parts of social worship, more fixed than had been usual. Nothing farther very especially appeared, until in the month of February 1799, when the spirit came like a mighty rushing wind, and seemed to breathe on many at one and the same time. The first visible indication of this, was on a lecture-day, previous to the administration of the sacramental supper. These lectures had heretofore usually been attended but by few, besides professors, and too many of these were negligent in their attendance. But at this time, there were probably three if not four times the number which had ordinarily attended on such occasions, especially of young people: and the countenances of many indicated sadness of heart. Indeed the whole congregation appeared solemn; but some in different parts of the house, by their tears which they could

not conceal, manifested that their minds were tenderly impressed; at the close of this meeting in the day-time an evening lecture was appointed, which it is believed, was the first evening religious meeting which had ever been publicly notified or attended, in the town; at this meeting in the evening, a much greater number attended than did in the day-time. A brother in the ministry being present preached from these words, *He flattereth himself in his own eyes, until his iniquity be found to be hateful.* The assembly was solemn, the hearers attentive, and the word preached seemed to be accompanied with a divine power: A religious meeting was now appointed on the Wednesday evening of the next week; and although the season and travelling were both uncomfortable, many came from almost every quarter; and it seemed as if God was present of a truth, speaking to sinners in a still small voice, and saying, what have you been doing? And where are you going? Consider what you do, and what your end is like to be. After prayer and singing, the people assembled, were addressed from these words, *Escape for thy life; look not behind thee; neither stay thou in all the plain; escape to the mountain lest thou be consumed.* A solemn silence reigned among the hearers, who appeared to hear as for their lives; and many were to be seen in various parts of the house, weeping and trembling under a sense of their guilt and danger; and saying to themselves, what shall I do to be saved! For at this time, but few spoke out the feelings and exercises of their hearts; but at the close of the meeting, silently returned to their respective homes, in pensive sadness. From that time to the present, there have been almost every week, from two to five and sometimes six religious meetings, beside the two upon the sabbath; and as I have invariably attended them myself, can witness to the order and decency, the silence and solemnity, with which, and the numbers by which these meetings have been attended. The silence observable among those who were going to or returning from these meetings, was very impressive, and frequently noticed with surprize and pleasure. Little or no tumult or noise, and the appearance of most, much as if they had been going to, or were returning from the funeral of some near relative or friend. And while in the house, nothing was said but by the minister; for so little disposed were people to take an active part in any religious exercise, except singing, that it was difficult to get one publicly to propose or ask a question. Many were swift to hear, but all slow to speak.

During this time of awakening, the people in general, were much more disposed, to hear the word preached, and other religious instructions, than heretofore; and attended to receive instruction, in a manner, to outward appearance, very different from what is common in most worshipping assemblies. Our assemblies upon the sabbath were full, and for many sabbaths successively, it is believed not one of adult years, was seen to turn his face from the preacher, or to rise from his seat, from the time the sermon began, until it was finished, nor yet to sleep or doze; nor could an attentive observer, discover a smile, upon any occasion in the countenance of any one, arrived to the years of understanding, during the time of religious worship or after they came into the

place of worship, until they left it. When people came up to the house of the Lord to worship, it seemed as if each one said to himself, surely the Lord is here. How dreadful is this place! And frequently, when the religious exercises, have been closed and the assembly dismissed, many by their countenances and other signs, manifested a kind of unwillingness to leave the place, as if they said, it is good to be here. Upon several communion-days, the whole or nearly the whole of the congregation, attended as spectators, the administration of the sacramental supper; and a large proportion of them, as well as of the communicants, were in tears during the solemn scene.

In this time of God's pouring out his spirit, and reviving his work among us, sixty-one, have been added to the church, and baptism administered to about one hundred. Among the baptized, are sixteen households or families. At one time a number of households, containing about twenty souls, were baptized.

Those who have in this time of awakening, joined the church, are most, if not all of them, between fourteen and forty years of age. The greatest number have been from the class of married people; of the unmarried, twenty-one are females.

How solemn and affecting, to behold heads of families who had all their life time, restrained prayer and lived without God in the world, praying with their families, morning and evening, day by day continually, and in a public manner devoting themselves and their households to the Lord? and how impressive and animating to the friends of Zion, to see those in the bloom and gaieties of youth, become sober-minded; and voluntarily enrolling their names among the followers of the Lamb? Especially, what inexpressible joy must it afford pious parents, who are travelling in birth, that Christ may be formed in their children, to see them in a serious manner, take upon themselves the bonds of their baptismal covenant, and confess a crucified Saviour, before a scoffing world? Sundry parents have seen several of their children, unitedly devoting themselves to God. In one instance, four sisters came forward together and renouncing the vanities of youth, professed godliness. Such views must lead every contemplative and pious mind, to meditate with raptures of joy, upon such divine promises and predictions, as that in the 44th Chapter of Isaiah, at the beginning "Thus saith the Lord—I will pour my spirit upon thy seed and my blessing upon thine offspring, and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lords: and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

All of those, who have in this time of awakening made an open profession of christianity, have appeared as yet to adorn their profession by a conversation, in a measure becoming the gospel of Christ, one only excepted; and should there be reasons for other exceptions, a few years hence, it ought not to be thought strange, as if some new and strange thing had happened in the world. That which hath been, is that which shall be; but tares have always been in fields of wheat, and in a great house, there are not only vessels of gold and of silver, but also of wood and of earth, some

to dishonor as well as some to honor. Among the twelve, whom Christ himself chose to be with him and whom he stiled Apostles, there was a Judas; and at a certain time many of Christ's disciples forsook him and walked no more with him. Apostacies among professors of christianity, and the falling away of such as appear to receive the word with joy, and endure for a while, are to be expected. To see such apostacies and falling away, of those who appear for a time to run well, will grieve the generation of real Christians, and be matter of joy and triumph to scoffing infidels. And among the many who have professed christianity during the time of the late refreshing shower of divine influence, it is to be expected some will return to their wallowing in the mire; but we are persuaded better things of many, and things which accompany salvation; and doubt not but God hath granted repentance unto life, to a goodly number, whose light will shine before men, while life continues; and whom God will keep by his mighty power through faith unto salvation. But should God take only one from a neighbourhood, and two from a town, and bring them to Zion, glory will redound to him, through the thanksgivings of many; for there is joy in heaven over one sinner that repenteth. The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity; and let him that thinketh he standeth, take heed lest he fall. When the attention first began in this town, it was feared there would be great opposition; but such hath been the manner in which the work hath been carried on, that opposers have been, very much confounded and silenced. On observing which, some of the friends of the work, have been reminded of what Daniel in the lions den, said to Darius, my God hath sent his angel and hath shut the lions mouths, that they have not hurt me.

The manner in which the goings of God have been among us (to allude to the Lord's appearing to the prophet Elijah at Horeb) hath not been in a great and strong wind, nor in an earthquake, nor in a fire; but in a still small voice, saying to one and to another, what dost thou hear? There hath not been discovered any appearance of a spirit of enthusiasm or delusion, or of spiritual pride and ostentation; nor of censoriousness and rash judging of others; but on the contrary, a spirit of humility and meekness, of fear and a sound mind; arising from a rational conviction of sin, and principle of gospel benevolence; each one appearing to esteem others better than himself, and to work out his own salvation with fear and trembling; and at the same time to express an ardent desire that others might taste and see the goodness of the Lord.

Gentlemen, if the preceding narrative meets your approbation, you may expect something further from yours most affectionately.

SIMON WATERMAN.

Plymouth, (Con.) Jan. 1, 1801.

(To be continued.)

The confession and conversion of a Deist.

A SOVEREIGN and long forbearing God, in his holy providence, has seen fit to open the eyes of one, who was ripening fast for judgment and destruction. I cannot therefore but feel it my duty, to make known certain circumstances of my life to this

congregation. It is written, "He that covereth his ſins, ſhall not proſper, but he that confeſſeth and forſaketh them ſhall find mercy." And not knowing but that others may be meetening, for the ſame dreadful calamity that I was, I am the more deſirous to repreſent my ſituation, not knowing but yet it may call up the conſideration of ſome in this place, to attend to their immortal concerns before it be forever too late.

In my infancy, I had the happineſs of being in the charge of parents who were ſedulouſly anxious for my well-being. In the morning of my life, much care was taken by my tender father, to implant within my mind, ſentiments of piety. He was eager to have me a child of virtue and godlineſs; and often warned me to eſcape from the ſinful converſation, and examples of the prophane and unſteady. My preſent and eternal enjoyment, he often reminded me, was wholly dependant on the conduct of my life. He often converſed with me upon Religion. Told me the unhappy conſequence of ſinning againſt God. He alledged that ſinners muſt go to miſery and be always in hell. Such was his care to train me up in wiſdom's ways, that I was fearful of going away from the path of rectitude. When I was about fourteen years old, my father died, and now I was no longer to be guided by his daily example. However, being young, the impreſſion he had made upon my mind in ſome meaſure reſtrained me from indulging very freely in the faſhionable follies of thoſe of my age. At the age of ſixteen it pleaſed God, to ſend the convictive influences of the Holy Spirit, and revive his cauſe in the place in which I lived. An attention to religion commenced, and many were brought to ſee their ſituation as ſinners, and turn unto God. Seeing ſuch an attention, my mind became impreſſed, I was brought to realize my ſad ſtate and condition as a ſinner. Heaven and hell ſeemed realities, my fears aroſe and my apprehenſions were very terrible. In this ſituation how much did I ſuffer from a fear, that my aſſociates would ſuſpect my concern and laugh at my credulity.—

This no doubt is emphatically the caſe at the preſent time, young people are afraid of being laughed at, and diſcountenanced if they attend to religion, and ſhun the places, where prayers are made and ſerious converſation entered upon; in this way how many ſouls go on to deſtruction. In this ſituation I continued ſometime, but throwing off my convictions, I became again, more ſtupid, than ever, more hard, and unſuſceptible. Then going on in a ſtate of impiety and rebellion againſt God, I began to feel that I had become free from the ſhackels, of what the world calls religion. It was no more with me an object of concern and little did I eſtimate it. From day to day I became more attached to the vanities of time and ſenſe. Seriouſneſs was ſoon abandoned, and eternity was kept out of my mind. The tender warnings of my father began to be forgotten and loſe their efficacy on my behaviour. Little did the idea of death, judgment and eternity, at any time affect me. Thus, although viſibly moral in my conduct, I entertained very diſreſpectful ſentiments of religion. It appeared to me little elſe than prieſtcraft, as I was proudly pleaſed to ſtile it. Thus I entered into family life, and acted in the capacity of a father. My little offſpring came around me, they looked upon me their

ſinful father for their daily ſupport. While I laboured, acting in conſtant rebellion againſt God, to procure their ſuſtenance, I neglected their ſouls. Alas, the parents taſk was ſuſpended, and little thought was taken with regard to their precious and immortal ſouls. They looked up to me for their daily food; they needed daily inſtruction in religion, they needed the morning and evening prayers of a pious father, and to be dedicated to God, but were neglected. I have to recollect with aſtoniſhment the time when I diſbelieved the word of God—and eſteemed it nothing more than a cunningly deviſed fable. As a conſequence of this, I had no conductor. I was therefore as you will eaſily conceive, ſet afloat in the world. The bible, containing threatnings, made me deſpiſe it, and the man who ſhould ſpeak with a reverent reſpect for it. Such being the condition of things, I became a great reaſoner, and ſuppoſed I could confute any arguments in favor of religion. My reaſon ſoon became my God and the boaſtful mad philoſophy of the Atheiſt, began to be a glorious thing to me. By this ſuppoſed ſuperiority of reaſon above God's word, I heſitated not to eſteem him fooliſh and inſignificant who would admit any thing which came from the pulpit or preſs in favor of vital, experimental religion. Chriſtianity now appeared a ſophiſm, regeneration a deluſion, and any pretentions to religion enthuſiaſm, and eternal miſery was thought ideal. My former belief, which my indulgent and honored father had impreſſed on my mind, was baniſhed. Such being my ſtate of mind, Paine's Age of Reaſon found (though I was firſt reluctant) an advocate in me, I read it attentively, it engaged my affections for a ſhort time, and engroſſed my precious probation ſeaſon of preparation for eternity. But feeling that this pamphlet was more ſpecious than clear or argumentative, I forſook it. Boaſted reaſon carried me above it, yet ſtill my ſoul was unimpreſſed, and my danger, daily of ſinking into hell torments, totally diſappeared. I lived the life of a pagan, without prayer in my family, without prayer in any ſituation. My children were taught, but not in a way of piety. In this ſituation I became perfectly independent, and eternity was totally obliterated from my mind. I neither wiſhed, nor cared to have any others concerned, about their ſouls. Thus I lived in perfect ſecurity, every day hovering about the door that enters into miſery. The bible, lay undiſturbed, like a uſeleſs page upon the ſhelf. I began to think that gloomy infidelity would ſoon be univerſal. Diſturbed however in a certain converſation, about this time, I went away ſomething embarraſſed—this put me upon providing againſt the worſt.—Poor thoughtleſs mortal!! Not feeling that God's anger was great againſt me, and that hell muſt be the portion of all impenitent ſinners, I thought to admit the idea of eternity, and to place myſelf in the beſt poſſible ſituation, I agreed to lead a more ſtrict moral life, and not to ſay ſo much to the injury of religion, as I had done. I thought my morality would certainly ſecure me from harm. And although I ſtill diſcredited every thing like vital religion, I hoped I ſhould come off well at laſt. My bible was ſtill left to mouldier on the ſhelf, and eternal realities were left, without occupying any of my attention. Thus I was left, in perfect carnal ſecurity. Six months ago an enemy to religion, I had

an idea that the goſpel was of no value, and conſidered it vain to encourage a diſpenſation of it, and although I attended public worſhip pretty ſteadily; yet in heart I deſpiſed the awful, and ſublime truths, which were communicated from the word of God. Heaven and hell, were mere ſounds to me, I utterly deſpiſed the words, as they flowed from the mouth of a miniſter. I thought there was ſomething great in diſapproving all religious pretenſions. Thus a ſinner ripe for damnation, was permitted to live from one day unto another, and although, hell, opened to receive its victim, yet God who was boundleſs in compaſſion to my precious ſoul, kept me from deſerved wrath.

About four months ago God ſaw fit to make a diſcovery to me, of my calamitous ſituation. He ſhowed me the vanity of my endeavors, to counteract his benevolent purpoſes, by opening my eyes, and giving me to ſee the ſtrictneſs of his law. At this time human philoſophy made me to ſhudder, and I was brought to ſee that eternal woe, was too ſolemn a reality to ſport with, I ſaw I had lived in a ſtate of perfect dependence on myſelf, that I was under a moſt holy ſentence of condemnation, that I had incurred the divine diſpleaſure, by my conſtant rebellion, and that my ſituation was deplorable. I ſaw a God that was incenſed againſt me, "the terrors of hell laid hold on me." I ſaw a juſtice, that threatened deſtruction to ungodly men. A ſovereignty, holy and gracious that I had diſcarded. Mercy that I had abuſed. My ſins were of a crimſon dye. Alas! my ſoul was loſt, I had forfeited all mercy from God, I had refuſed his calls, I had ſlighted proffered pardon, and now I found in myſelf every thing that was neceſſary to conſtitute a hell. The dependence I had made on my morality vaniſhed like the idle wind, I ſaw that I had ruined myſelf, and this without any hope of deliverance. I had heard of a Saviour, but alas! I had abuſed his mercy. In this ſituation I ſaw that I could not do any thing to merit ſalvation, and that if ſovereign mercy did not come to my aſſiſtance, I muſt periſh forever. O! what a hell is there prepared for ſin-hardened deſpiſers. "Behold ye deſpiſers and wonder and periſh." Total depravity I now realized, not by ſpeculation but by feeling, I ſaw myſelf dead in treſpaſſes and ſins, I ſaw the doctrines of the goſpel were all againſt me, and that God might juſtly caſt me off forever, and his character be very glorious. Loſt to all hope of recovering myſelf from the fatal diſeaſe of ſin and death; I was, finally, as I truſt, brought to lay aſide my oppoſition to God and bow before his ſovereignty and holineſs; acknowledging him to be God. And now what ſhall I ſay, but God be merciful to me a ſinner. Father, I have ſinned againſt heaven and in thy ſight. Pardon my iniquity, O Lord, for it is great. Give me I pray, the ſincere conviction and deep heart-felt repentance for ſin. O give me a a deep ſelf-abaſement before thee. Humble me O Lord into the duſt, and O may I never have the baſeneſs to deny thee. Lay my ſins in order before my face, and for Jeſus Chriſt's ſake, give me to be perpetually an enemy to ſin, to thoſe ſins, which crucified my Lord, and make me truly holy, truly humble, truly reſigned to thy will. May infidelity that poiſon of my ſoul be entirely removed; and may I truſt in thee for increaſing penitence, increaſing engagedneſs and conform-

ity of heart to thy moſt holy and glorious Lord. O may I be cloth-ed upon with the garment of a Me-diator's righteouſneſs, and be ſaved from every ſin. And as the day of trial is coming, may I ſo con-duct, as to come off a conquerer through the blood of Jeſus Chriſt, to whom, be glory forever.

Extract of a Letter from the Rev. Doctor Haweis of London to the Trustees of the Missionary Society of Connecticut.

Bath, Jan. 31ſt, 1801.

Brethren beloved in Chriſt,

YOUR favor of September 24th reached me only yeſterday. It drew forth the warm effuſions of thankſgiving to our common Lord. It is evident the different continents contain the ſame holy catholic Church, that the waters of the Atlantic ſepa-rate not the communion of ſaints, and that the redeemed by blood, whoſe ſins are forgiven them for Chriſt's name ſake, hold faſt the bleſſed hope of eternal life and re-joice in the proſpect of meeting around the throne from every kin-dred tongue and nation, when we ſhall know even as we are known.

Nothing will be more grateful to us than to hear your increaſing progreſs; and that the cloud no bigger than a man's hand ſpreads over your firmament and portends abundance of rain. The glorious diſplay of divine grace in many lands adds to our hope, that he whoſe right it is, will take to him-ſelf his great power and reign; and amidſt the awful and increa-ſing calamities around us, we of this iſland draw favorable auguries from the diffuſion of goſpel light and grace; and tho' infidelity and irreligion lift up their banners as tokens, and bitter enmity breathes its venom againſt the principles, and people that bear the mark of evangelical peculiarity, we hope, that if the Lord had meant to ſlay us, he would not have ſhewed us ſuch and ſuch things, and that we ſhall yet be preſerved for a light to the Gentiles and to carry his ſal-vation to the ends of the earth. Thus the wall is ſtill built in a troublous time, and whilſt we leave all events in his hands, we would be found in the path of duty, as the way of ſafety. I ſhall ſay nothing of the increaſing and wide ſpreading ravages of war, deeply intereſted as I am in the welfare and proſperity of the land wherein I dwell. We have a kingdom that never can be moved, a city whoſe maker and builder God is; and looking not to the things which are ſeen and temporal, but to thoſe things which are not ſeen and eternal, we thank God, take courage and go forward.

The intelligence you wiſh will be gladly communicated by our Secretary, to whom, being at a diſtance, I have ſent your Maga-zines and kind letter, and the So-ciety will I am ſure receive this token of your fraternal affection with delight, and return it with equal aſſurance of theirs. Mean-time, I thought the moſt accepta-ble ſervice I could render to my Rev. Brethren and their honora-ble aſſociates in the miſſionary work, would be to give them an epitome of our late proceedings and preſent ſtate of the Miſſion with which they ſeem unacquainted.

The intelligence we receive from Otaheite is highly encouraging, and the requeſts of the Miſſionaries there to be reinforced are urgent. We hope nine or ten, firmly, faith-fully, devotedly living together, preach and teach Jeſus Chriſt, with conſiderable attention from the

natives, and some apparent impression. They are in possession of the same house, and plead with us to fix a stable settlement on the Island, as a focus from which the gospel could be easily diffused on every side, by a little schooner, which would visit any of the tropical regions around them. I wish greater things had been done for them, but obstructions of various kinds have curtailed the numbers intended to be sent by the Royal Admiral. Crook was reserved with a design to be sent with Tomoteiti to the Marquesas, the poor lad is since dead. Only eleven, I hope, faithful men are now either on their way, or arrived at the place of their destination. I have good accounts from them dated August 20th, from Rio Janeiro. They are all well, but the convicts with whom they sailed and to whom they have been greatly blessed have suffered a great mortality. I have furnished them with the choicest English Books out of my little library for the common use of the brethren at Otaheite, hoping they may convey valuable information, where books must be a treasure to men in such a situation.

They will touch at Port Jackson, and having landed the convicts proceed to Otaheite. The wars which have broke out and desolated Tongataboo, have driven the Missionaries from thence, and three who were under the protection of the vanquished chief were slain.

From the Cape of Good Hope we have received very pleasant intelligence, as the Magazines will inform you. I last week heard from Dr. Vanderkemp, whose life is preserved in the Caffree country amidst many dangers. The Boshemen seem ripe for harvest, the Society have sent two embarkations of Missionaries to the Cape, one in May, with four persons, two Dutch and two English, to divide and join Dr. V. in Caffraria, and Mr. Kicherer among the Boshemen; another of three men and four women all Dutch, was forwarded in November.

What our two brethren in Canada have yet done I know not, you are nearer to them than we. The Missionary at Twilingate, Newfoundland, sends very pleasing accounts of his success and acceptance.

In my views the South sea still appears to hold out the great door of Missionary usefulness on the largest scale, and I trust he who hath begun the good work will carry it on. Our difficulties are fewer, and our prospects more confirmed, and evidently nothing wanting to accomplish the work with efficacy, but perseverance, and a firm establishment in one central place, with which we may maintain regular communication, and from whence the light may be diffused. It is asserted by those who are on the spot, that a commercial intercourse would probably repay the expense of visiting them. The particulars I cannot detail. The present hateful state of war has been so injurious already, and is such a hindrance that we sigh for peace as a Missionary body. Were I an American I would have a ship laden for the southern Ocean before the present year expired. We hope however that at this present moment twenty or more are firmly fixed at Otaheite, and unwearied exertions are making to increase their number, whenever a providential opening shall be made.

I have hastened to communicate these particulars knowing they will be interesting to you. Our secretary will, I doubt not, fulfil your wishes. Mr. Eyre is a man of

singular excellence and to whom the mission is in an especial manner indebted.

Shall I beg a kind remembrance in the hearts of my brethren, and a mention in their prayers of their affectionate friend and brother.

T. HAWEIS.

Report of the Trustees of the Missionary Society of Connecticut.

To the MISSIONARY SOCIETY of CONNECTICUT, to be convened at LITCHFIELD, the third Tuesday of June instant, the TRUSTEES beg leave to submit the following REPORT, with the papers therein referred to.

IN this their annual report the Trustees feel it to be their duty, first of all, to acknowledge the good hand of God in so far seconding their feeble efforts, to advance the cause of the Redeemer. In answer to the prayers of his people, and in tender pity and compassion to perishing sinners, he has been graciously pleased to increase a missionary spirit, to open the hearts of many to contribute generously to the support of missions, and to crown the labors of his missionary servants, in various places, with great success. Never did there appear to be so much need for faithful, zealous Missionaries as at the present time, and never have so many circumstances conspired to stimulate the exertions and excite the prayers of the people of God for the furtherance of this desirable object. The Trustees would arrogate nothing to themselves. If God has enabled them to be in any measure faithful to the important trust committed to them, and if he has succeeded any of their attempts to promote the great objects for which the Society was instituted, they would give him all the glory, and be humble from the consideration that their zeal has not been greater in his service, and that their hearts have not been more warmed with love to him and to the souls of their fellow-men.

As the general concerns of the institution are entrusted to their management, the Trustees not only feel themselves accountable to God for the faithful discharge of their trust, but also bound in duty to communicate to the Society, whose agents they are, a particular account, from time to time, of the manner in which the important concerns committed to them are conducted.

The narrative, published by direction of the Trustees, last winter, and sent to the several parishes in the state, a copy of which is herewith transmitted to each member of the society, contains a general view of their proceedings and of the labors of Missionaries to the close of the year 1800. To repeat in this report what is therein contained will not be deemed necessary; as reference can be had to that for any information which is desired.

In that narrative the following persons are mentioned as Missionaries then in the service of the society, viz. the Rev. Messrs. Seth Williston and Jedidiah Bushnell and Mr. Amasa Jerome in the western counties of New-York state; the Rev. David Huntington in the northern counties of New-York and Vermont; and the Rev. Joseph Badger in New-Connecticut, all appointed to continue during the pleasure of the board of Trustees. The Rev. Ira Hart is also mentioned as appointed to a mission to the settlements on Black river and other places in the vicinity.

Mr. Williston returned to Hartford about the first of May ult. having been absent nearly 18 months;—the whole of which time he labored as a Missionary in the western counties of New-York, except a few weeks which he spent at Lisle, supported by the people of that place. This was in consequence of a vote of the Trustees authorising him to spend one half of the time at that place at the expense of the people, and to travel the other half as a Missionary. He will continue in the service of the society and has lately entered on another mission to that part of the country where he has been before.

Mr. Bushnell returned, in January last, from a missionary tour in the western counties of New-York of nearly 12 months; and after about three weeks went out again. He proposed to spend a short time in the northern part of Vermont and then proceed to Springfield, in Otsego county, state of New-York, to take the pastoral charge of the church in that place for one half of the time, and to itinerate as a Missionary the other half, to be supported by the people of Springfield while there, and by the Missionary society when absent from them. This arrangement to continue for one year.*

Mr. Jerome returned the beginning of May last, having spent nearly 11 months in the western counties of New-York.

Mr. Huntington returned from Vermont about the 10th of March, having been on his mission 22 weeks. The state of his health was such as to prevent his continuing longer at that time. Should his health permit, he will probably perform another tour, as he stands appointed during the pleasure of the board of Trustees.

Mr. Badger arrived at New-Connecticut sometime in December last. Two letters have been received from him. He gives very favorable accounts concerning the country. It is very rapidly settling, mostly by people from Connecticut; and in some of the settlements there are appearances of a revival of religion. The call for Missionaries to that territory will increase, and it is a place to which much attention will be paid by the Trustees. Another Missionary will be sent there as soon as a suitable person can be found for the service; and two or more Missionaries will in future be kept there continually.

Mr. Hart did not go on the mission to which he was appointed, on account of the indisposition of his family, and Mr. Robert Porter was appointed in his room. He went about the first of March last and returned the beginning of May.

A more particular account of the labors of these Missionaries, and of the state of the settlements which they visited will be given in the narrative to be published next winter.

From their journals it appears that they were generally received with cordiality; and in many towns particularly in the counties of Otsego and Delaware their labors have been abundantly blessed. A glorious work of divine grace has been carrying on there. Many sinners have been hopefully converted, and the people of God greatly comforted and edified. The country where the Missionaries have travelled is settling with an

* By a late letter received from Mr. [illegible], it appears he is still in [illegible], in Addison county, where he proposed to continue some time longer.

astonishing rapidity; new churches are forming and the call for Missionaries is continually increasing.

From the above account it will appear that there are at present but three Missionaries out in the service of the Society, viz. Messrs. Williston and Bushnell in New-York state and Mr. Badger in New-Connecticut. The Rev. Job Swift of Bennington has been lately appointed to a mission of a few weeks to the northern parts of Vermont. Whether he will accept the appointment is not known.

The month of May is the time when the Trustees make their arrangements and appointments for the year. They have determined to employ, for the current year, the following number of Missionaries—two to New-Connecticut, three to the western counties of New-York, one to the northern counties of New-York and the north-western parts of Vermont; one for four months to the settlements on Black River and parts adjacent, and one for four months to the northern counties of Vermont. To the mission to Black River, &c. Mr. Robert Porter is appointed.

Other Missionaries are to be appointed, and vacancies supplied by the committee of missions, as shall become necessary.

With regard to the mission to the Indians, the Trustees have no information to communicate, in addition to what is contained in the printed narrative, except that Mr. Bacon left this place the latter end of January last. He took with him a young man to learn the Chippeway language, and it is supposed he is now at Detroit performing the services to which he was appointed. A considerable time must necessarily elapse before much can be expected to be done among the Indians. The difficulty of procuring suitable interpreters is exceedingly great, if not wholly insurmountable except by appointing persons to learn the Indian languages expressly for that purpose. The Trustees hope that Mr. Bacon and the young man with him, after they shall have learned the Chippeway language, will be able to affect something towards accomplishing an object so near to the hearts of the Society and all good people as the diffusion of the light of the gospel among the poor pagans on our borders. The promotion of this object will continue to occupy the attention of the Trustees, and while they themselves would look to God for divine light and wisdom therein, they ask the prayers of the Society and all well wishers to the cause that God would direct them to the adoption of measures which he will bless to the furtherance of this great and important work. The peace at present subsisting between the United States and the various tribes of Indians, together with an increasing spirit of harmony and friendship between the white people and Indians are auspicious circumstances. The jealousy which the latter have ever felt towards the former has been a great bar in the way of their receiving the Christian religion. Any decrease of this jealousy is therefore an omen of good. From these and other circumstances the Trustees are led to indulge the pleasing expectation, that the time is not far distant when many of the aboriginal natives of America will be brought to a knowledge of the true God and of the way of salvation through a crucified Saviour; and when to impure rites, and sacrifices offered to idol or imaginary Gods will suc-

ceed the pure incense of prayer and praise to the only living and true Jehovah.*

(To be continued.)

NOTE. By request of the Trustees of the Missionary Society of Connecticut, there will be published in this Magazine, from time to time, an account of their proceedings, and of the receipts and expenditures of the Society. There will also be published monthly an account of donations made to the Society within the month, with the names of the donors where they are known, and of any losses which the Society may sustain.

The public are again informed, that subscription books are opened at the Office of the Treasurer of the Missionary Society, and also in each county town in the state, to give opportunity to those who may be disposed to subscribe to the funds of the Society. The following persons are furnished with subscription books. Mr. *Jeremiah Atwater*, Merchant, New-Haven, Capt. *Richard Douglass*, New-London, Doctor *Joshua Lathrop*, Norwich, *David Burr*, Esq. Fairfield, Hon. *Joseph P. Cooke*, Danbury, *Jabez Clark*, Esq. Windham, Col. *Benjamin Talmadge*, Litchfield, *Matthew T. Russell*, Esq. Middletown, Doctor *Smith Clark*, Haddam, *Ephraim Grant*, Jun. Esq. Tolland.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

The importance of trusting in God illustrated from circumstances in the life of Jacob.

BEFORE the birth of Esau and Jacob, God had said that the elder should serve the younger. Yet neither Rebekah nor Jacob could confide in God, and leave it with him to dispose things in his own way, for bringing about what he had foretold. Both mother and son united in a piece of gross deceit and falsehood, to secure a blessing, which God himself had before promised. This was the source of many of the future evils of Jacob's life. Though the blessing was reserved for him, he was not to go wholly unpunished. Accordingly, many circumstances were ordered, in a peculiar manner, to lead him to reflect on his wicked imposition on the Father, and his unkind treatment of his brother. Thus, when he loved Rachel, and had agreed with her father to serve seven years for her, the tender-eyed Leah was imposed on him. Here God caused him to experience some of the pains of disappointment and imposition; and made him know how it felt to be overreached and cheated. As we do unto others, so is it often rendered to us again, even in this world. But this was not all the evil Jacob experienced, at the hand of Laban. How often was he imposed on, and his wages changed! All, however, being peculiarly adapted to lead him to reflect on the deceit which he himself had practised.

When he had spent twenty years with Laban, and received much unkind treatment from him, God directed him to return back to his native country, and promised to be with him. A little before he arrived, news was brought him, that

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* An account of Receipts and Expenditures from the close of the year 1800, to June 10th 1801, will be published next month, at the close of the Trustees report. It is postponed with part of the report, in order to give place to the interesting letter from Dr. Hawes.

his brother Esau, with four hundred men, was coming to meet him. This, it is natural to suppose, brought afresh to his mind, all his deceit and wickedness in his former treatment of his brother. How must these thoughts now have crouded upon his mind, and oppressed it! He might rationally conclude, that Esau felt, *now was his time to take ample revenge.* What should he do? Which way should he turn, when his abused, enraged brother was coming against him? There was no way for him to flee: Nor was he able to resist the force, which he must soon meet. There was now but one way left; and that was, to go to God. It was now so ordered, that he should be driven from every refuge, excepting *the divine promise.* *Before*, he had not confided in the promise of God; but must interpose wicked art, lest its accomplishment should fail. *Now*, no art, no skill, no power of his would be of any avail. The Lord alone could afford him help. He, therefore, betakes himself to prayer; and, confessing his own utter unworthiness, asks mercy, and pleads only the *divine gracious promise.* What other plea could he make? What other does the humble, broken heart ever wish to make? After taking prudent measures for avoiding the threatening evil, the propriety of which, no proper trust in God ever excludes, he spent the night alone, in fervent humble supplication—committing himself, and all, to the God of promise and of all mercy and grace. His wrestling that night, denotes strong faith, and fervent prayer—yea, such was his fervor and the strength of his faith, that he would not quit his hold, except the Lord would bless him. On this, the Lord gave him the name *Israel*, for, said he, *as a prince hast thou power with God and with man, and hast prevailed.* The *Lord*, notwithstanding his former wickedness, would now be with him, and protect him; and would disarm *Esau* of his anger, and turn *his* heart to pity and tenderness. What confidence could Jacob now feel, that his brother should not injure him; or, ever after, resume his resentments and meditate revenge! In this deep humility, what lively confidence, what sweet composure of soul did the good Patriarch feel! The intimate converse, and near holy communion, which, on that ever-memorable night, he had with the glorious God, filled him with deep humility, laid him in the dust, and made him most sensibly feel his own nothingness and infinite unworthiness. Now, remembering his former wickedness, he felt low, he felt humble enough to go and bow himself seven times to the ground before an injured brother. Now, with sincerity, he could say to Esau, "nay, I pray thee, if I have found grace in thy sight, then receive my present at my hand: for therefore have I seen thy face, as though I had seen the face of God, and thou wast pleased with me." "Your anger, and that of the holy God, both which I had such reason to fear, are appeased." Whatever gives such a sense of entire helplessness in ourselves, and infinite unworthiness—what forms to such self-abasement, such humbleness of mind, as near, intimate communion and intercourse with the great and holy God! And, whoever trusted in this glorious God in vain! How kind to be beat off from all other refuges, but the Lord! Let appearances to the views of men, be ever so dark, ever so threatning, faith finds relief and a sure refuge in the covenant

and promise of God. Blessed are all they that trust in him.

An appeal to the Christian's heart.
Phil. iv. 11—13.

"FOR I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; every where and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things thro' Christ which strengtheneth me." "Here," said an "Angel of the Church," to the pious Angelina, as he sat, one day, conversing with her, upon religion, opening the bible and reading,—"here, Angelina, is a description of the blessedness and glory of the Christian temper; and, if my own heart has not deceived me, I have, sometimes, thought, I could heartily say amen to it; let the will of the Lord be done, whatever becomes of me, who am but a worm of the dust—a being of yesterday—a creature of his power—made for his glory, in one way or another. But, to drop the description of my own past feelings—here, Angelina, is a description of godliness, which a false heart can never feel—which a stranger will never believe, and which an hypocrite can never imitate.

To feel as Paul felt, is to feel that God reigns—that, a wise—an holy—a benevolent God reigns; it is to feel, that we are placed in his hands, and wholly, at his disposal—that, not so much as an hair will ever fall from our heads, without his notice; and that, whatever becomes of us, in this changing world, our mouths will be stopped, right will be done, and God will be glorified. Yes, Angelina, to feel, as Paul felt, when these last words dropped from his pen—"I can do all things thro' Christ which strengtheneth me," is, to feel an heaven upon earth—to have an angel's spirit, tho' in rags—and without crowning, to be a king—a conqueror—yea, more than a conqueror—*a young immortal, born for endless glory.—To feel Christ's image formed in one's soul; to rise up in the morning in his strength—to go forth to our daily employments under the protecting shadow of his wings, and, at night, to retire to rest, with a grateful heart, that God, in infinite goodness, has preserved us from evil—that he still will do us good; and that however mysterious and afflicting the changes of this world may be to our bodies, they will all, thro' his overruling care, work together for our final good, and serve to prepare us for the enjoyment of unspeakable and endless glory, is not the sum of all these feelings, Angelina, peace—resignation—present contentment, in whatever state we are in?—How will such a temper of soul take away the bitter stings of human sorrow, and brighten with hope the afflicted mortal! When one is abased, poor and afflicted in the world, how will it soften his sorrows, and sweetly wipe, from his cheerless eyes, those tears, which, otherwise, might continue to flow, without relief! Oh, when one's poverty is changed to abundance—to riches, honors and earthly goods, how will it melt the, otherwise, proud and scornful heart, into pity and compassion towards the suffering poor, remembering how the dear

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* John xi. 26. And whoever liveth, and believeth in me, shall never die.

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On the Scriptural foundation for celebrating the first day of the week, as the Christian Sabbath.

ALTHOUGH Christians are generally agreed, in the belief of a divine warrant for the observation of the Christian sabbath, it is apprehended that a view of the leading evidences of this duty will be serviceable both to confirm their faith, and promote their edification.

The following brief statement of the arguments is, therefore, presented to their consideration.

The observation of every seventh day, as a season of religious and holy rest, to man, was instituted from the beginning, as a memorial of the completion of the work of creation, and the divine well-pleasedness with it.

When the work of the sixth day was completed, "God saw every thing which he had made and behold it was very good. And on the seventh day, God ended his work which he had made, and he rested on the seventh day, from all his work, which he had made. And God blessed the seventh day and sanctified it, because that in it, he had rested from all his work, which God created and made."*

From the Mosaic relation respecting the manna, it appears that the holy rest of the sabbath was known to Israel before the promulgation of the Sinai law.—That it was known to other nations, is evident from several ancient writers.†

This divine institution was renewed in the Mosaic law, and the ground and reason of it again ascertained, in the following words:

"Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work. But the seventh day is the sabbath of the Lord thy God. In it thou shalt not do any work.—For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the sabbath day and hallowed it."‡ In the sacred writings of the old testament, we find frequent reference to the sabbath, as an institution of God, and the proper celebration of it, as an essential part

* Genesis ii. 2, 3. † In particular Hesiod, Homer, and Linus, see Pol. Synop. on Genesis ii. 2, 3. ‡ Exod. xx. 8, 9, 10, 11.

of practical religion. It seems to be designed as a day of religious and devout rest from the labors and pursuits of the present world, and of thanksgiving to God for all his favors, especially for the work of creation; and as an expression of faith in the gracious intimations of God to his church, of a state of holy rest and joy, in his eternal kingdom, for all the redeemed, through the promised Messiah.

With a view to the same important object, was the institution of the rest of the seventh month, (which was almost wholly consecrated to religious solemnities); as also of the seventh year, and of the great year of jubilee after the completion of seven times seven years. This last was a season of abundant rest and joy, and was eminently typical of the gospel salvation, and that blessed rest, which remains for the people of God, in the heavenly state.

Indeed, the sabbath of the seventh day, and all the sabbatical institutions which have been mentioned, together with the possession of the land of Canaan, given to the seed of Abraham as the earthly, promised rest, were ultimately designed for the same end.

As it pleased God, through all ages after the apostacy of man, to intimate his designs of mercy to sinners through a divine Redeemer, foretold in prophecy, as "the seed of the woman, and as the seed of Abraham—of the tribe of Judah, and of the family of David;" so the old testament abounds with predictions and representations of a new and more glorious state of things, which should succeed his appearance in our nature and world. And the work of redemption, which he was to accomplish by his obedience and death, is represented as the greatest of the works of God, manifested to man, to which all his other works are subordinate.

This new state of things was to consist especially in a new system of rules and ordinances, respecting the worship of God, from which (as also from other sources of argument) it appears that the institutions and ordinances of worship in the old testament, and especially in the Mosaic system, were not generally designed to be perpetual, in the church of God on earth; but, to be typical of that new state of things just mentioned, and introductory to it. So that we are to view the whole Mosaic œconomy as a shadow of good things to come, of which the body is Christ and Christianity, or the institutions of the gospel.*

This great and general change, in the ordinances of religion, by no means implies any alteration in the nature and object of divine worship or of religion in general, but only in the mode of exemplifying that religion. And as might be expected, the substance is more perfect than the shadow, or there is an advance from the imperfect state of things, under the old testament, before the incarnation of the Messiah, to a more perfect state under his reign, in the days of the gospel.

Thus, instead of the natural seed of Abraham, and the earthly Canaan, there are his spiritual seed, and the Jerusalem which is above. For the priesthood, and the blood of slain beasts offered in sacrifice, we have the Lord Jesus Christ, with his eternal priesthood, and the offering of himself unto God, in the shedding of his own blood, which alone is sufficient to take a-

* See Coloss. ii. 17. Heb. viii. 5. and x. 1. *et passim.*

way sin. Similar observations will apply to all other ordinances of the ancient dispensation, when contrasted with the new.

From the analogy of divine dispensations, we should be led to look for a change of the day of sacred rest, that in future it might celebrate the work of redemption, by the consecration of the day in which God rested from that work, which was the great object of creation, and to which that, and all his other works are evidently subordinate. But we must not affect to be wise beyond what is written in the holy scriptures.

Let us then inquire whether there is any evidence from the prophecies of the old testament, that there should be a change of the Sabbath at the commencement of the gospel dispensation. In this examination—we shall attend to two scripture passages only.

In the first of them we find these words, "This is the day which the Lord hath made, we will rejoice and be glad in it."* That a great part of the psalm from which these words are taken, respects the Messiah, appears not only from the subject-matter, but, from its application to him in various passages in the new testament.† This is particularly evident concerning the words quoted, and those which immediately precede and follow them. That the resurrection and exaltation of Christ is the subject, appears from the words, in their connection; that the day of his resurrection is referred to follows of course. So that these words are directly to the purpose of the present argument. For if the Lord hath made this day, in any sense different from that in which he makes all days, it must undoubtedly mean that he has consecrated it for the use to which the inspired writer says it shall be applied; even to rejoice and be glad, or to keep it as a day of sacred rest and thanksgiving for the great work of redemption—from which Jesus rested on this day, by his resurrection; as God rested on the seventh day from the work of the first creation. The passage may therefore be justly considered as a direct prediction of the change of the sabbath; or that the first day of the week should be celebrated in the Christian church as a sabbath in grateful commemoration of the resurrection of our Lord Jesus Christ.

The other prophetic scripture, from the old testament, which invites our attention, is in the following words, viz.

"Behold I create new heavens and a new earth and the former shall not be remembered, nor come into mind. But be you glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing and her people a joy.* The new heavens and the new earth import the new creation, and are designed to represent the effects of the work of redemption, in the state of the redeemed church, from the incarnation of the Saviour to the final consummation in the heavenly rest.† That the old heavens and earth shall not be remembered or come into mind can mean nothing more than that they shall not be celebrated by the standing memorial of the seventh day sabbath, which was the only way in which the old creation ever had been statedly celebrated. The religious rejoicing predicted in the latter clause of the text on account

* Psalm cxviii. 24. † Matth. xxi. 42. Acts iv. 11. 1 Peter ii. 4.

* Isaiah lxv. 17, 18. † See Isaiah lxvi. 22. 2 Peter iii. 13. Rev. xxi. 1.

of the new creation imports that it shall be celebrated in like manner, as was the old creation, previous to the introduction of the new. Therefore as that was celebrated by a holy rest and thanksgiving, on the day in which God rested from his work; even so the new creation or the work of redemption, shall be celebrated by a stated holy rest and thanksgiving, on the day in which he rested from this, or in which Jesus Christ rose from the dead.

We now proceed to make the following observations, viz.

1. Our Lord Jesus Christ rose from the dead, on the first day of the week. This is expressly asserted by the Evangelists, in their respective histories of their divine master; and is confirmed by the account of the precaution taken by the Jews to prevent any possible fraud or collusion in the case.

Jesus was crucified on the day preceding the Jewish sabbath. He expired about three o'clock in the afternoon, and was laid in the sepulchre, just before the sitting of the sun, that the Jewish sabbath, which commenced at sun set, might not be infringed. This was therefore the sixth day of the week. Jesus had predicted his resurrection on the third day after his death which would be the first day of the week, the Jews therefore took no care of the body till the commencement of the third day, at which time they went to the Roman governor and, referring to this prediction of Jesus, requested a guard of soldiers to watch the sepulchre "till the third day should be past." This was obtained, the sepulchre was made sure, and the guard placed. But all that care was vain as to preventing the resurrection of the Lord Jesus. Early in the morning of the third day, he was alive from the dead. Thus by all this precaution of the Jews, we have the resurrection of our Lord still more confirmed, and the day of it fully ascertained.

We therefore infer, with abundant certainty, that this is the day predicted by the Psalmist, in which Christians should rejoice in their king and Saviour, and celebrate the praises of redeeming grace, by a stated observation of it, instead of the seventh day, as predicted by Isaiah.

It appears from the gospel history, that our Lord appeared to his disciples on the day of his resurrection, and afterward on the first day of the week,*—that on this day the disciples met together to break bread,† that it was distinguished among them by the name of the Lord's day; and that on this day the Lord Jesus made his celebrated visit to his beloved disciple, suffering for his name in the isle of Patmos in which he revealed to him the great events relating to the redeemed church till the end of the world.‡

The general observation of the first day of the week as the Christian sabbath, in the primitive church, in the ages next succeeding that of the Apostles, is confirmed by the earliest writers, whose works have reached our time, and who had occasion to speak on this subject.

Now had it not been a usage divinely instituted and practised by the Apostles, and other inspired men, it is utterly inconceivable how it should have obtained so early in the Christian church, and with so few dissenting voices, considering the strong attachment of the Jewish converts to the ancient rites of their church. But it is

* John xx. 1—19—26. † Acts xx. 7.
‡ Rev. i. 10.

perfectly easy to account from the circumstances just named, for the remaining attachment of some professing Christians, to the Jewish sabbath.

The preceding statement of the arguments in favor of the celebration of the first day of the week, as the Christian sabbath, it is presumed will be satisfactory.

It deeply concerns us that we celebrate this blessed day, agreeably to its institution and design. Much has been written by the learned and pious on this subject, which we ought diligently to peruse and reduce to practice.

The writer would however earnestly recommend to his Christian readers, to remember that this blessed day is to be celebrated, as a thankful memorial of the resurrection of our divine Saviour; and consequently of his whole mediatorial work, for the salvation of sinners, and is it then possible that we should fail to celebrate it in the worship, and to the praises of him who loved us and washed us from our sins in his own blood!

PHILANDER.

An address to those who in the late revival of religion have been bro't into the kingdom of Christ, on the discouragements of Christians.

IT is common that people, when first reconciled to God, have warm affections, and such joys as arise from their first espousals. Satan is so chained, that for a season, he can give them little disturbance. Their morning is a morning without clouds, and they promise themselves perpetual sunshine. Much of this extasy arises from the newness of their discoveries. I remember I once read of a man born blind. After he arrived to maturity, his films were taken off by a surgeon. The beauties of creation rushed at once upon his sight, and tho' he was much less able to distinguish objects and take the benefit of his eyes than other men, yet his extasy for a season was above description: so when one has always been blind to the glory of God, and the beauties of the moral world, it is reasonable to expect, the first discoveries of them must produce that admiration and rapture, which is peculiar to such seasons tho' their views are less distinct, and their humility, dependence and other Christian exercises are more imperfect. In this situation they are sometimes ready to triumph, as if the victory was already compleat, and they had nothing to do, but rejoice thro' life. But these expectations will not be realized. The great apostle to the Gentiles had sharp conflicts; and all who will live godly in Christ Jesus, shall suffer persecution. And for the most part need requires, that they endure many tribulations. They hear more experienced Christians tell of darkness, but tho' they hardly expect it, it comes upon them. It is then discouragements begin.

One source of discouragement is their own inconstancy. This, tho' they are as confident as Peter, they will learn by painful experience, as soon as God, to teach them their weakness and dependance, leaves them a little to themselves. It is necessary that God should effectually teach you this lesson, and you will hardly be taught it, but by briars and thorns. You will then say, that you little expected to find yourselves so inconstant, that you had no idea there were such sad remains of unbelief and wickedness in your hearts, and especially that they had strength to produce such disorders and depra-

rable effects, and render you so sickle in your duty, and so unfaithful to God.

There is reason to fear your inconstancy will act itself out in many ways;—by dissipating your thot's in seasons for meditation and prayer, when alone,—when in company, by such conversations and conduct as you hoped never to find in yourselves,—by want of resignation in afflictions,—by feeling the sad influence of temptations to your sorrow, and often by a sad indifference about your duty and divine things. I wish you may never also be overawed and unmanned by the company, example and ridicule of the profane and tho'tless. You are sanctified but in part. Wickedness will appear and be acted out by you. You will do evil, and will not answer your raised expectations. It is true your exercises at such times, will be very different from those, who depend on a false hope. You will lament and abhor yourselves, be earnest in prayer, and hold a constant warfare with your lusts, less thro' fear of wrath, than from a tenderness towards the honor of God, and the fear of wounding his cause. The false convert is chiefly stung with conscience, and the dread of punishment. But tho' quite different from hypocrites, you will often tremble, lest you shall prove nothing more. So much depravity as you will find in yourselves, so contrary to your raised expectations, will lead you to doubt whether it can be possible you have any grace.—If you are left to fall into this state, you will be much discouraged. You will hardly be able to resolve on any duty, lest your inconstancy should prevent its accomplishment. You will have little courage in religion. How many have in this way been so discouraged, as greatly to palsey their exertions, kill their comforts, and distress them to the heart!

In addition to this, you will perceive that your enemies have great strength. You will find Satan a formidable enemy, with many wiles, long practised, that he understands his advantages, knows the sins which easily beset you, and is dexterous in his applications of temptation. We fight not against flesh and blood; but against principalities, and powers, and spiritual wickedness in high places. The devil, as a roaring lion, goeth about seeking whom he may devour. He is one who hath ruined millions, and of whom we are particularly warned in the scriptures. And I wish you may not find too, that the things of this world, its riches, honors, customs, and the usual pleas that are made for indulgence in its pleasures, have sufficient power over your hearts, to prove very injurious to your spiritual life. The strength and frequent success of all these enemies are often a great discouragement to Christians, they become disheartened, and are often on the point of laying aside an attempt to lead that strict and holy life, which they approve and desire, under the idea that they cannot succeed in it, against such enemies; and are ready to think of moderating their aims, to what they suppose their abilities may secure. This greatly wounds them, and destroys their comforts, and the brightness of their graces.

Should you be left to this, another discouragement may present itself to you, in your poor disconsolate state, more dreadful than any thing you have met with before. You will now reflect on your inconstancy, and the strength and success of your enemies, and in addition to this, you will reflect on

your grievous provocations of God. Now you will probably contemplate God in no other light, than as an angry God, provoked by your wickedness. You will see it would be just with him to give you up to fearful distress. You may be hardly able to hope that God will afford much assistance, to such provoking offenders, or deign to to make use of you to do much good in the world. You may lose your confidence in God, and be abandoned to the fury and temptations of your enemies. Should you ever fall into this sad condition, you will feel like others, who have experienced it before you. They would pray, but like Adam, do almost dread to meet with God in prayer. In this case, the Christian prays with little expectations, goes thro' his devotions without comfort, and his prospects of amendment, and of enjoying the light of God's countenance, present but a forlorn hope. If he had no religion, he would probably be much more quiet. He would not be likely to trouble himself so much about these concerns. But he has a living principle within him, which has just strength enough to ruin all carnal comforts, and make him wretched in the view of his guilty and ungrateful life. And perhaps he also loses all sense of the evidences of his having any grace. This, you will say, is drawing a melancholy picture of a Christian. It is. But this is sometimes his case. I have pointed out the criminal way by which he sinks into it, that you may avoid it. And I have drawn it in its darkest colours, that I might also point the way of recovery, to the most burdened and discouraged Christan.—I will now suppose my reader to be in this disconsolate state, and show you your deliverance.

The grace of God is your only hope. He hath said, 'My grace is sufficient for thee.' Whatever may be the situation of a believer, from his own inconstancy, the strength of his enemies, or his grievous provocations, repeatedly, and for a long time committed against God, or however great his temptations and discouragements may be, still there is sufficient grace in God for him. Sufficient to recover him from his inconstancy, to vanquish his enemies, support him in temptations, forgive his provocations, restore joy and comfort to his soul, and make him a useful joyful Christian.—Is not God infinite in all his perfections? And therefore in his grace? He assures you that mercy is his delight. How affectionately does he call on you saying, 'Return ye backsliding children, and I will be a Father unto you.'—You have been informed of the provision, which in his mercy he has furnished for a sinful world. You know the sacrifice by which it was made, and with what instructions and arguments it is accompanied. These things God has done for the most part unasked by our world, and certainly by you. You then ought to be ashamed that you have ever been capable of questioning the sufficiency of his grace for you, in your present situation. The Bible is full of precious promises. Christ is your surety. —He has fulfilled the conditions of your final salvation, and secured to you even in this life, that if you will ask, you shall receive.—But you fear you are not Christians.—Then cast yourselves on his general promises made to all, however vile, who will come unto him.

But your own experience of divine grace is a proof which should silence all your apprehensions, that

the grace of God is not sufficient for you. Have you not tasted his love? Are you not enemies to sin—mourners for it—hearty in your desires for the honor of God? Do you not groan to be delivered from evil, and made holy, that you may honor him? Are not your sins your burdens, and the evil nature of sin the cause of your hatred to it? Is not Zion dear to you, and the cause of God precious?—Yes, you will say, if I know my own heart, these are the things, which above all others, command my soul.—And how came you by this spirit? Who gave it? Who supports it notwithstanding all your provocations? you own it is—it must be God. Do you not then find by experience he is gracious?

The infinite sufficiency of Christ you do not scruple. Why then do you lose your confidence in God? God has owned him, as the Lord our righteousness—as man's Redeemer. He has renewed your heart. It was not always as it now is. You are therefore one, whom he has given unto Christ, as part of the reward of the travail of his soul. God when he gave you to him, and began the work of his grace in your heart, and took you into covenant, knew how inconstant you would prove. He has not been disappointed in you, that he should change his purposes concerning you. He never indeed expected much from you. But under all these circumstances, it appears by your gracious exercises, tho' low, that you have been given to Christ. And he is well able to fit you for the use he designs you for and enrich you to any degree he pleases. Why then should you be discouraged? And how do you know but your present condition is allotted you in kindness, to humble you, empty you of self-dependance, and bring you to cast yourselves more entirely on God? If you depended on God, your present causes of trouble would not discourage you, you would still be strong in the Lord. It is then plain from your present discouragements, you do not sufficiently depend on him. You then need the thorns which now tear you, to teach you not to be discouraged at your own frailties and corruptions, and the strength of your enemies, while you may rely on the strength of God, to keep you from all self-dependence hereafter.

It is sinful for Christians to harbour any discouragements to dishearten them from duty, and a strict and holy walk with God. It betrays their want of confidence in him.

Christians should abound in faith and prayer. These are the means to secure the special interpositions of God in their behalf. They live by these, and by these, they are made strong in the Lord, and in the power of his might, and may safely undertake an holy life, with confidence of success.—O the admirable mercy of God, to such inconstant provoking sinners!

MIKROS.

To the Editors of the Connecticut Evangelical Magazine.

Gentleman,

THE following thoughts, on the superior excellency of the scriptures, are sent for a place in the Magazine, if they meet your approbation.

WE read in the latter part, of the 2d verse in the 138th Psalm, "*For thou hast magnified thy word, above all thy name.*"

Word in scripture hath various

significations. In some places it signifies Christ, in others the law, and in others the gospel. But most generally we are to understand by the *word* the holy scriptures in general. And this is the meaning of, *thy word*, in the above sacred passage. Likewise, *the name of God* hath divers meanings. It sometimes signifies any thing by which God maketh himself known. And as the Apostle calleth the contributions of the Church at Corinth their liberality, so by *the name of God* (now under consideration) is meant his works of creation and common providence, by which his glorious character is made known.

Certainly, *all thy name* cannot mean *the word*; for then the passage would read thus, *for thou hast magnified thy word above all thy word.* But if, by *all thy name* is meant creation and common providences, then the above passage would read thus, for *thou hast magnified, thy word, above all thy works* of creation, and common providence. This would make sense, and this it is humbly conceived, is the genuine meaning of the Psalmist.

We live in an unbelieving age, when many under-value the *word*, and extol nature, human philosophy, and the visible creation far above it. But while the infidel glories in nature and creation, as his superior book, the infinite God magnifieth the believer's bible far above them. And let not worms affect to despise that which the great Jehovah, so extolleth *above all his name*; as it appears he doth his *word*.

1. The Lord no where *speaketh* so honorably, of nature and creation, as he doth of his written *word*. When speaking of the heavens and earth, he saith, they shall wax old, pass away, and perish. And he calleth high feeling man in all his glory grass, and a fading flower. And how do such expressions, mortify the pride of man, and cast a dismal gloom on all the visible creation? But the Lord was never heard to speak after this sort of his *exalted word*. When speaking of the magnified word, he saith, it shall stand for ever, it shall not pass away, tho' all flesh shall fade and the heavens and earth be removed. And it is easy to see how, that in so speaking, the Lord doth magnify his *word*, far above the laws of nature, and all the material creation.

2. The Lord gives superior honor to his *word*, in that he doth at all events make it good. "Hath he spoken, and shall he not make it good?" Nations and individual, are wont to so under-value their word as to give it up, or suffer it to fail. It may be bought, or they will give it up in the day of temptation. And who ever selleth his word for gold, magnifieth gold above it. But the Lord hath such a value for his *word*, he cannot suffer it to fail either as to time, or in any other respect. He would see all this lower creation in flames, and stop every wheel in providence, before he would let a syllable of his *word* fail; yes, before he would delay its accomplishment a single second. The twelve legion of Angels were not sent, to relieve God's suffering Son, neither did Jesus ask for them, because a *fulfilling* of the scripture stood in the way. And who can hear Jesus testify, that "heaven and earth shall pass away, before one jot or tittle, of the law shall fail," and see the shining legions stand aloof from the suffering son of God, because the scripture stood in the way of their flying as

on the wings of a cherub for his relief; who can hear, and see all this, and not exclaim, O how doth God *magnify his word!*

3. The Lord *magnifieth his word* above creation, and providence, in this also, in that he directeth us to it, in order to know his will, and our duty, and not to them.

We cannot tell love, or hatred by common providence. Neither doth the Lord send us to creation and the laws of nature, in order to have our doubts solved, and to learn what we must do. But he saith, "to the law and to the testimony." To this men are sent as to the good old way; as to a light that shineth in a dark place, which is able unerringly to guide them in the path of wisdom and life. Jesus extolleth Moses and the prophets, above the testimony of one from the dead. In Deut. 13. the written *word* is magnified above the miracles of an idolater. And the apostle preferreth it to his, or the witness of an angel from heaven. A parent would bestow his greatest honor upon a book, in telling his children it was able to make them wise unto salvation. And in telling this wisdom was to be found in this book, and in no other, how would he magnify it, above all other books? And the Lord in sending men to his word, and to that only for wisdom unto salvation, doth honor it beyond expression; while creation, philosophy, dreams, the witness of one from the dead, look dark and insignificant before the *word*.

4. The Lord showeth his peculiar regard for his *word*, in his promises and blessings bestowed on them who keep it, because of their obedience. Such are honored with the title of wise men. They abide in God's love, and have the life that now is, and that which is to come. But God hath never thus blessed any because they possess this world, or are versed in the laws of nature. But he will let the men of this world, the self-glorifying philosopher, with these visible heavens and earth, all perish together, in the great burning day. While, with eternal blessings, he will bless them who have delighted in his *word*. And how doth God in this magnify his *word* above all the things of time!

5. The Lord doth manifest his superior esteem for his *word* (and to esteem an object is to honor it) in destroying those who despise it, for their disobedience.

If the Lord did not esteem his *word* above the present world and its things, he would no sooner condemn us for neglecting it, than for being poor and destitute of natural philosophy. There are many who would prefer a philospher and and a rich man, to a Christian who was rich in faith. The reason is, such people magnify riches, and philosophy, more than the bible. But while the Lord neither praiseth men for being rich, and skilled in philosophy, nor condemneth them for the want of these things, yet for despising his *word*, the Lord esteemeth them foolish, threateneth to blow them away in the day of his anger like worthless chaff, and to burn them up with the tares.

6. The Lord bestoweth superior honor upon his *word* in granting it the special testimony of his Holy Spirit. We do not hear of the Spirit's being poured out on heathen lands though they were ever so eminent for their knowledge in natural things. But God first sent his *word* in the days of the apostles, and the Spirit was shed forth with the *word*. And

the Lord doth thus in all ages magnify the holy ſcriptures.

7. The Lord doth magnify his *word* above all the viſible creation, in giving his ſon to die for the honor of his law.

Had the viſible heavens and earth ſtood in the way of the ſinner's ſalvation, God would have diſſolved them, rather than have devoted up his ſon, to the death of the croſs. But the Lord would not make his law, or his *word* void; rather than that this ſhould be done, Jeſus muſt die.

8. The Lord doth magnify his *word* above creation and providence, in making it the repoſitory of all his unſearchable riches.

The king honors that city moſt in which he beſtows his peculiar treaſures. And the Lord doth honor the *word* with all the riches of his glory. In the *word* we have the glory of all the divine perfections, which he proclaimed to Moſes at the rock. Here is the true light which aboliſheth death, and bringeth to view eternal life. In the *word* we have all the graces of the Spirit, the pardon of ſin, the true bread from heaven, ſatisfying waters, and all the good of the new covenant. And how do theſe and the like things, which pertain to the true riches, raiſe the value and glory of the ſcriptures? How inſignificant is all the periſhing bread of this world, to the true bread from heaven?

Now there are two reaſons why the Lord doth thus *magnify his word* above all the things of time. The firſt is becauſe the holy ſcriptures are moſt excellent.

Two things may be the work of God, and yet one of them far the moſt valuable. God is the author of the ſpirit of a beaſt as well as of the ſoul of man; yet the ſoul of man is of unſpeakably more worth. And though the Lord is the author of the viſible creation, as well as of the *word*, yet the *word* infinitely exceeds in value. And hence it is that God doth ſo magnify his *word*; not becauſe he is partial, but becauſe it is moſt excellent.

2. The Lord doth thus extol his *word* becauſe it is of the greateſt importance it ſhould be magnified. All the moral glory of God, and all the real happineſs of creatures depend upon it. A man may pull down his houſe, or part with his farm, and ſtill ſupport his moral character. And God may drown this world, or burn it, and be glorious ſtill. But was he to undervalue his *word*, his moral glory muſt fail with it. And as the *word* is the rock on which Zion is built, ſo if the *word* is made void, the houſe of Zion muſt fall with it. Thus the glory of God, and his holy kingdom, which comprehendeth all the real good in the univerſe, depend on the *word's* being magnified. Hence it is that God doth thus magnify it. And how unlike to God muſt they be who deſpiſe and ſpeak light of the ſcriptures, or leave them for the things of time, and the ſcience of man? Certainly ſuch were never born from above; for all who have the Spirit of God, will be like him in magnifying the *word*.

Again. How provoking to God, ſinful, and hazardous it muſt be to make light of the *word!*

If we pleaſe, we may call a fruitful hill a barren heath; or call ſuch a ſpot rocky and worthleſs. We may in many reſpects, uſe great freedom in talking about creation; and ſpeak of it, as temporal and periſhing. But every thing againſt the *word*, is againſt the

honor and life of God, and he that toucheth it, toucheth the apple of his eye.

Hence, let children, youth, and every one shun the seat and way of those who reject the divine testimony, which God took such care of, as to keep it in the ark, within the most holy place. But let all learn, by faith and practice, to magnify the holy scriptures, after the example of Jesus, who in his three-fold dreadful combat, used no other weapon, except, "it is written."

PHILOLOGUS.

For the Connecticut Evangelical Magazine.

Mess'rs Editors,

THE words of the Apostle 1 Cor. xv. 19. "*If in this Life only we have hope in Christ, we are of all men most miserable*" are often brought forward by enquiring minds for explanation. They are doubtless liable to be misunderstood unless carefully attended to—and it is probable that sinners may have often drawn conclusions from them to confirm their prejudices against a life of religion, as being a painful and unhappy life and attended with more evils in the present world, than a life of sin. There are two constructions which are often put upon the words, both of which it is presumed are false, and if received, would be prejudicial to the cause of religion. One is, that Christians while in this life are in general the most unhappy and miserable of mankind—and that there is no motive to embrace and practise Christianity, except the retribution of a future state.

But this construction is inconsistent with the general tenor of scripture, and with fact and experience. The scriptures abundantly testify in favor of religion as it respects our happiness in the *present life*. They testify that "wisdom's ways are ways of pleasantness, and all her paths peace." That "godliness with contentment, is great gain—that it is profitable to all—having the promise of *the life that now is*, as well as that which is to come." It is inconsistent with these and numerous other passages of like import which might be cited, to suppose that Christians in general and in ordinary times, experience less real enjoyment or substantial happiness in the present life, than others. It is inconsistent also with fact, or the experience of Christians. The universal testimony of those who cordially embrace the gospel, is that they find a happiness in the knowledge, love and service of God which they never before experienced—and which, if they know their hearts, they would not relinquish, for all the joys, pleasures, and prosperity of this world—even tho' a refusal might expose them to the greatest persecutions and outward afflictions.

The other construction, or exposition given to these words, referred to above, is this; that they are to be understood as confined to the apostles and primitive Christians; or those who suffer similar afflictions and persecutions—and imply that such, so far as respects the present life, are *losers by religion*, and the most unhappy of mankind. But this idea, tho perhaps the most generally prevalent, is far from being according to the truth. The apostles and primitive Christians, and many in later periods have suffered peculiar afflictions and persecutions, from a wicked opposing and scoffing world.—But they enjoyed *that* in religion which supported them, and more than counterbalanced those evils. Agreeably to the words of Christ, John

16. 33. "These things have I spoken unto you, that in *me* ye might have *peace*. In the world ye shall have *tribulation*, but be of good *cheer*, I have overcome the world." As Christ here predicted, so it was in fact. In the world they had tribulation; as Christ had been despised and rejected of men, so they were despised for confessing him, and their name was cast out. They were persecuted—and suffered the loss of all things—yet in him they *had peace*. Such was their hope and confidence in Christ who had overcome the world, that they were of *good cheer*—they could rejoice, and even "*glory in tribulation*."

Therefore the apostle says, speaking of his sufferings and his consolations—"as sorrowful, yet *always rejoicing*"—and again "I am filled with comfort, I am exceeding joyful in all our tribulation"—"For *as the sufferings of Christ abound in us; so our Consolation also, aboundeth by Christ*"—Yea, it is represented by Christ, that those who cheerfully submit to persecution and temporal losses and sufferings for his sake shall be great *gainers*, even in the present life. Mark x. 29, 30. "Verily I say unto you, there is no man that hath left house or brethren or sisters, or father or mother, or wife or children or lands (i. e. has been deprived of or suffered the loss of these things, and submitted) for *my sake* and the gospel's—but he shall receive an hundred fold, *now, in this time*, houses and brethren and sisters and mothers and children and lands *with persecutions*—and in the world to come, eternal life."

Here Christ plainly declares that tho a person may suffer the loss of all external enjoyments, being distressed and persecuted for his sake, yet amidst all his losses and persecutions, he shall have such satisfaction, and inward peace and joy, by the gracious influences and comforts of God's spirit, and in the exercise of that benevolent affection by which he enters into, and enjoys all the happiness of others as will be an hundred fold advantage to him, in the present world. So that instead of being "of all men most miserable" the apostles and primitive Christians, and all who have suffered the loss of all things for Christ, in whatever age they may have lived, have enjoyed *an hundred fold more happiness*, even in the present life, than they would have enjoyed had they continued possessed of all those outward comforts of which they were deprived, and in a spirit of selfishness, had refused to part with them for Christ and his cause. But if we are not to understand the apostle as meaning to intimate, either that Christians in general, or the apostles and primitive Christians, who lived in times of persecution, and suffered most were on the whole, as to real happiness and enjoyment of mind, losers by Christianity, in the present life—what then, is the meaning of the words? An attention to the scope and subject of the apostle's reasoning in the chapter containing the words, will assist in answering this question. The subject upon which the apostle was treating, was the erroneous sentiment, embraced, or favored by some to whom he wrote, that there would be no resurrection from the dead nor any future state of retribution.

In order to confute this error he intimated in the first place the inconsistency of denying, or doubting of the resurrection of the dead, and yet admitting the resurrection of Christ, as it seems some of them did. "Now if Christ be preached that he rose from the dead, how say some among you,

that there is no reſurrection of the dead? For if there be no reſurrection of the dead, then is Chriſt not riſen." Taking it for granted therefore, that the doctrine of the reſurrection of the dead would be ſufficiently eſtabliſhed, if the reſurrection of Chriſt was proved, the apoſtle proceeded to ſupport this truth, by ſtating ſome of the conſequences which would follow from a denial of it. "If Chriſt be not riſen, then is our preaching vain, and your faith is alſo vain—ye are yet in your ſins."

The apoſtle ſeems here to appeal to the conſciences and feelings of Chriſtians. As if he had ſaid—'If Chriſt is not riſen, then his promiſe has failed, and he is not the ſon of God—ſo that all our preaching that there is ſalvation in him, has been a vain thing, and has never been accompanied with a divine power and efficacy—your faith alſo, is a mere deluſion—It was not wrought by his ſpirit—You have never been brought out of darkneſs into light, by the goſpel, nor to a ſanctified and pardoned ſtate—but are yet in your ſins.' As the apoſtle knew that every real Chriſtian would be conſcious that all, or moſt of theſe conſequences were falſe, he rightly ſuppoſed that upon the leaſt reflection they would reject the ſentiment from which they flowed. But as this would be ſatisfactory to none but real Chriſtians, he proceeded to ſtate another conſequence, reſpecting which an appeal might be made to all—"Yea, and we are found *falſe witneſſes* of God; becauſe we have teſtified of God, that he raiſed up Chriſt; whom he raiſed not up if the dead riſe not."

It is evident that the apoſtles, and the great number of primitive Chriſtians mentioned in the fore part of this chapter, who teſtified that they had in ſuch a variety of inſtances ſeen, handled, and converſed with Chriſt after his reſurrection, could not be deceived. If Chriſt was not riſen, they were all falſe witneſſes and deceivers—which conſidering all circumſtances, and their ſelf-denial and ſufferings in the cauſe, is incredible to ſuppoſe, and abſolutely impoſſible. And it is conceived that the words under conſideration, were added to ſhow the unreaſonableneſs and abſurdity of ſuch a ſuppoſition. "If in this life only, we have hope in Chriſt, we are of all men moſt miſerable." The import of which is this—'If we are falſe witneſſes, and know that Chriſt is not riſen, and have no hope or expectation of any thing from him, or our profeſſing his name, except ſome temporal good to be obtained in this life, we are voluntarily making ourſelves the moſt miſerable of men—and acting the part of the higheſt folly and madneſs. For upon this ſuppoſition we have nothing *within* to ſupport us; and there is nothing to be expected from a future ſtate. We have not even the ſupport of a *deluſive* hope, whatever we may ſuppoſe that to be; for by the ſuppoſition, we know the whole to be an impoſture. —And yet we are, for Chriſt, plunging ourſelves into the greateſt evils and afflictions, and even jeoparding our lives—and many have already laid down their lives in ſupport of their teſtimony.' This then, in brief, is the ſcope of the apoſtle's reaſoning—If the dead riſe not, then Chriſt is not riſen—and if Chriſt is not riſen, then *your faith is vain*—we are *falſe witneſſes* and deceivers—and knowing this, we have nothing to ſupport us—no hope of any reward for our adherence to Chriſt, ex-

cept what we get in this life, and that is only *contempt, perfecution, poverty, wretchedneſs and death.* The concluſion which the apoſtle ſuppoſed would be drawn by every rational mind, is, that as theſe conſequences are falſe and abſurd, and abſolutely incredible, therefore the principle which leads to them is falſe and pernicious. If the preaching of the goſpel is not vain, but has been attended with a divine power and efficacy, and has bro't thouſands to love and embrace truth againſt which every feeling and bias of the natural heart is at enmity—If the faith of Chriſtians is not a vain thing, but flows from a divine principle by which they are enabled to overcome the world, and to glory in tribulation—And eſpecially, if the apoſtles and primtive Chriſtians who teſtified to the fact of Chriſt's reſurrection, were not falſe witneſſes and deceivers—to ſuppoſe which, would be to ſuppoſe that they voluntarily plunged into wretchedneſs, and deſigned to make themſelves "of all men moſt miſerable" both here, and hereafter—*then it will follow*, that Chriſt is ariſen, and is divine—That the ſcriptures alſo are divine, and every doctrine they contain, the truth—One of which, of very great importance, is, the reſurrection of the dead; that they who ſleep in Chriſt have not periſhed, but ſhall be raiſed, "every man in his own order: Chriſt the firſt fruits, afterward they that are Chriſt's, at his coming."

PHILOS.

To the Editors of the Connecticut Evangelical Magazine.

ONE of your correſpondents has deſired an explanation of 1 Cor. xv. 29. *Elſe what ſhall they do who are baptized for the dead, if the dead riſe not at all? Why are they then baptized for the dead.* If you think the following opinion, amongſt the great variety which have been advanced upon this obſcure paſſage of ſcripture, is worthy of conſideration, you are at liberty to publiſh it.

THE expreſſion *baptized for the dead* may fairly be read *baptized for the ſake*, or *on account of the dead.* Chriſtian baptiſm is baptiſm into the name of the Lord Jeſus Chriſt, this is baptiſm *for his ſake*, or *on his account.* The apoſtle is here vindicating the doctrine of the reſurrection againſt the cavils of profeſſed Chriſtians, who were ſo far perverted as to deny that doctrine. His argument appears to be this. All Chriſtians are baptized into the name of the Lord Jeſus, and you all profeſs to believe, that the rite of baptiſm, into his name, is divinely inſtituted, and eſſential in the ſcheme of Chriſtian doctrine. How then ſay ſome amongſt you that there is no reſurrection of the dead? For, if there be no reſurrection of the dead, then is Chriſt not riſen, and if Chriſt be not riſen, then is our preaching vain, your faith is alſo vain, your baptiſm, into the name of Chriſt, by which you received the name and character of Chriſtians, is vain; for inſtead of your being baptized into the name of a divine perſon, the Lord of life, you are baptized into the name of a dead man, who, ſo far from being able to help and ſave you, muſt, on your principles, forever remain himſelf under the dominion of death. Such opinions then are utterly inconſiſtent with the Chriſtian profeſſion and hope. This reaſoning, it is conceived, muſt, with ſuch as had not renounced

their Christian profession, be wholly conclusive.

But to this it may be objected, that the apostle's language most naturally applies to certain individuals only; what shall *they* do, &c. and not to Christians generally, as this construction supposes; but I appeal to the reader, whether it offers any violence to the words to apply them to all baptized Christians. What shall *they*, or *all such* do, who are baptized for the dead? The application is not necessarily limited by force of the term itself; its extent then must be determined by the scope of the apostle's reasoning. Again

It may be objected, that the Greek word translated *dead* is plural; and so it cannot refer to an individual, or to Jesus Christ alone.

But there seems not to be much weight in this objection. The words, though in the interrogatory form, contain this general proposition. They who are baptized for the dead, are baptized in vain, or to no purpose. This, in the form of a general proposition, is true of all the dead, but it is true also of any of the dead in particular. No mode of reasoning is more common or more legitimate than that from generals to particulars. A Marcionite, who had been baptized in the name of a dead relation, might be very pertinently told, in the form of a general proposition, that a person could derive no advantage from being baptized for the dead, if the dead rise not; and if he saw the truth of the general proposition, nothing more could be necessary to be said, to convince him of his error in the existing particular case. And I see no reason why the same general proposition might not, with equal pertinence, be urged to convince any baptized Christian, who should deny the doctrine of the resurrection, of the inutility, on his principles, of his baptism in the name of the Lord Jesus.

OMICRON.

An account of a work of divine grace, in a revival of religion, in the town of WINTHROP, *District of* MAINE, *in the years* 1799 *and* 1800, *communicated to the Editors by the Rev.* JONATHAN BELDEN *of that town.*

GENTLEMEN,

WE read your excellent, instructive, Evangelical Magazine. The accounts in it of serious enquiry, and religious reformation, in various parts of our land are interesting. Revivals of piety are indicative of the distinguishing mercy and goodness of God, towards an apostate world. When sinners return to God, and become the heirs of his grace, angels rejoice, and all heaven is glad. "There is joy in heaven, over one sinner that repenteth." Wherever there is a revival of religion, the peace and blessedness of some immortal souls are secured for eternity. It is hoped the following brief account of a work of God's holy Spirit, in a revival of religion in this place, will be pleasing to the Editors, and conduce to gladden the hearts of your pious readers.

IN the month of October 1799, I came a licensed candidate, for the work of the ministry, into this town, the situation of which was truly deplorable in regard to religion, as is the case, with reference to many towns in this vicinity at present. Here was no steady sabbath-worship. Here was a divided people, neglect of religion, profaned sabbaths, corrupt sentiments, forgetfulness of God, and a general unconcern about the sal-

vation of the soul. The inhabitants in general were secure in sin. Infidelity prevailed; and few were heard to enquire, "What must I do to be saved?" Innovators in religion, met with reception; the doctrines of grace, were discountenanced; the general aspect of things was gloomy; a dark cloud was suspended over the town; impieties abounded; God's goodness was unheeded; and his mercy unasked.

The first sabbath in Nov. 1799, was a day distinguished, for a general solemnity, in our congregation. The people seemed attentive to hear the gospel dispensed. A general awe was visible on their minds. Sacred, awful truths seemed by some to be felt. One woman became convinced of her sin and misery. She found no more peace of mind, until, being made sensible of her ruined state, and her perfect dependance on the sovereign, electing grace of God, she hopefully received the Saviour. At this time serious enquiry began to be made; and heavenly and divine realities began to be attended to. Here and there one enquired, "Is there any thing in religion, besides the external forms? Is not vital experimental godliness, something more than mere pretence?" A spirit of grace and of supplication was poured out upon the pious few. The beginning of a reformation was evident. The sabbath became an interesting and important day. Before this, it had been devoted to *visits*, *relaxation* and *mirth*. Pains were now taken to appear in the *Sanctuary*. Instructions were unusually heeded. *Eternal* concerns occupied individual attention. *Infidelity* looked on, and wondered. Eternal misery was feared, and the throne of mercy addressed. But God manifested by his spirit, that some sinners were to be snatched from deserved wrath, and made the *trophies* of *sovereign, victorious* grace. As a consequence of the outpouring of the divine spirit, a goodly number of every age, sex, and character have found consolation in the things of religion, and are anticipating, we trust on a right foundation, celestial blessedness beyond the grave. May the number be increased; reformation still be carried on; prayerless families and prayerless persons, see their danger; and become converted unto God!

Some observations relative to the feelings and exercises, of those who have come to an understanding of their deplorable condition, it may be proper to notice. While under conviction, they have been brought to realize the *total depravity* of the heart; and their pain of mind has been exquisite. They would often ask, "*What must I do to be saved? Where shall I look for help? How escape the misery I deserve?*" The idea of being exposed to misery greatly affected them. They could not lie down to rest, without a fearful *apprehension* of awaking in misery. The thoughts of eternity filled them with pain. Their language would often be, *where have I been? What have I been doing?* How have I misimproved holy time, God's word, and providences? They complained of a heart *opposed* to *God*, to his *law*, his *government*, his *Son* and all *good people*. They felt opposed to the doctrines of grace. They could not endure the thought of being wholly dependant on sovereign mercy, for salvation. They esteemed God's law severe, his ways unjust and unequal. It is hardly possible to express their aversion to divine sovereignty, and free grace. The very idea provo-

ked them. At the same time, they were sensible that no arguments could induce them to receive the gospel of life. Lay before them the willingness of God to shew them mercy, the sufficiency of Christ's righteousness, his calls, invitations and remonstrances, the arguments drawn from the unreasonableness of sin, the pleasures of piety, the shortness of human life, the certainty of death, the solemnity of the grave, the rewards of righteousness, the everlasting misery of the ungodly, and still they would remain opposed, and despise the way of life. Notwithstanding this, they were sensible, that unless God, interposed for their deliverance, their final misery was certain. While laboring under the terrors of the law often would they say, my hard heart will land me in hell. O my soul how miserable! All heaven is against me! In conversation, sometimes they would say, I am about determined no more to attend public worship, it will only aggravate my condemnation. Their obstinacy and opposition were more conspicuous, when God appeared for others, and converted their hearts to the truth. In such cases, they would raise a thousand objections. Like sinners of old, their language would be, "The way of the Lord is not equal." Still they felt and acknowledged that they had forfeited the mercy and favour of God, and that their hearts were stubbornly opposed to the way of salvation by Jesus Christ.

What is worthy of remark, every rising of heart against God, Christ and salvation, was followed with the most painful remonstrances of conscience for having opposed the ways of God; who, their reason and understanding taught them, was worthy of supreme regard and praise. The persons who hope that their sins are pardoned, are very diffident; but at times think they can rejoice in the following truths: That there is one eternal, self-existent, almighty, and glorious first cause of all things. They are pleased that he acts as *Supreme*. They see this good and holy being manifested in every object around them. O how willing were they to speak forth his praise, as holy, just, and good; as blessed forever more. It gave them joy that all things were in his hands. His *government* was the government of their choice. They rejoiced that he could glorify himself; and they wondered why they had not been praising God for his excellent greatness and glory, and his universal government. They seemed to say in their hearts, "The Lord reigneth let the earth rejoice, let the multitude of isles be glad thereof." That God should reign in the most sovereign manner, they esteemed reasonable, & that all things should be at his divine and gracious disposal: in this connexion, they saw his law to be holy, just and good, perfectly right and glorious, in requiring the supreme affection of the human soul. Christ appeared glorious in having died to magnify the law and make it honorable, and in supporting God's divine government, salvation in a sovereign way how precious! In this way God gets all the glory while man is made happy.

One effect of this revival has been an attention to the important duty of family religion. In many families where God was wholly disregarded, the morning and evening sacrifice is now regularly paid. The time also of many, which was formerly spent in the ways of sin, and in the vanities of life, is now spent in pleading the divine promises in behalf of the church; and

in ſupplicating the outpouring of the ſpirit to awaken, convince, and renew the hearts of ſinners. And many find by their own experience that to ſerve God is delightful and a prayerful life pleaſant.

I am, Gentlemen,
with much reſpect,
yours, &c.
JONATHAN BELDEN.

Sketches of the character, life and death of the Rev. SAMUEL BUELL, D. D. late paſtor of the Church, at Eaſt-Hampton, on LONG-ISLAND.

[Continued from page 151.]

GREAT and diſtinguiſhed as were the fidelity, diligence and zeal of Doctor Buell, his ſucceſs was ſtill more extraordinary. To diſplay his adorable ſovereignty, and exclude all glorying in men or means, it pleaſed God to ſuſpend, in a great meaſure, the ſpecial influences of his Spirit from his people, for a number of the firſt years of his miniſtry. His labors, which elſewhere had proved ſo ſignally efficacious for the conviction of ſinners and their converſion, ſeemed here to be without effect. But he was afterwards more ſignally owned as a miniſter of ſpiritual good, to his own people, than he had ever been to others.

Under his miniſtry, there were three particular ſeaſons of the great and remarkable effuſion of the ſpirit of God. The firſt, which was the moſt ſignal, took place in the year 1764. This revival of religion, accompanied with great power, extended thro all parts of the congregation. The whole town was deeply impreſſed; and the the attention of all was, in a moſt ſolemn manner, arreſted to the affairs of their ſalvation. The word preached abundantly by the Doctor himſelf, and many other miniſters, from various parts of the country, was attended with the moſt ſurpriſing effects—and multitudes were hopefully converted. There were added to the Church, at one time, no leſs than ninety nine perſons, all credibly profeſſing ſaving grace; beſides many, who afterwards and before joined themſelves to the Lord And ſuch were the bleſſed fruits of this revival that the multitude of them that believed were of one heart and as it were, had all things common. The two other ſeaſons were leſs extraordinary, but ſtill remarkable. The convictions of multitudes were ſtrong and powerful; and many hopeful ſubjects of ſalvation were added to the church. Theſe times of refreſhing from the preſence of the Lord took place, the one in 1785, and the other in 1791, and in both there was great ſpiritual joy, thro the town. Before and between theſe remarkable periods, his miniſtry was not without effect; but, from time to time, ſinners were bro't home to God and ſaints were greatly refreſhed, ſtrengthened and animated in the divine life. So that to a very large proportion of his congregation he was a ſpiritual father

After what has been ſaid, it will be preſumed that Doctor Buell was happy in his people. This was indeed the caſe. He poſſeſſed their confidence in a high degree. They were at peace among themſelves, and he was among them without fear.

In the revolutionary war, when the Iſland fell into the hands of the enemy, (1776) and many were flying from it, he tho't it his duty to continue with his people; and his prudent and vigorous exertions were highly beneficial, not only to them, but the neighboring towns

He faithfully improved his utmoſt influence in favor of the oppreſſed, and often with ſucceſs. By his inſtrumentality many impoſſible demands of the enemy were recalled, and many rigorous ones abated. Such was his activity, in theſe reſpects, as often ſubjected him to the reſentment of the inferior officers and ſoldiers; and more than once imminently endangered his life. In no period was he, perhaps, more uſeful, than the preſent. In temporal as well as ſpiritual things, he was the father of his people, and the care of all the churches lay upon him, as there was but one miniſter, within forty miles of him, able to do ſervice, and he, thro the infirmities of age, was confined to his own congregation.

Doctor Buell's attention to the cauſe of Zion was not confined to his own people. He had a tender concern for the intereſts of the church, at large. He deeply felt the importance of maintaining union among the churches. He was a Preſbyterian, and punctual in attending preſbyterial meetings, even in his advanced age; and in this, as well as other reſpects, was highly uſeful. The mildneſs of his temper, the ſtrength of his judgment, and his high reputation for uprightneſs and piety, rendered him of eminent uſe in accommodating differences in the churches.

He was known and reſpected abroad. His publications were fourteen ſermons, preached upon particular important ſubjects and occaſions, and a narrative of the work of God, among his own people, in 1764. They are an expreſſion of a ſtrong mind, and ardent piety; and have been read, with pleaſure and advantage, by the lovers of experimental religion. As a mark of the public eſteem he received, in the year 1791, the degree of Doctor of Divinity, from Dartmouth College.

As to Doctor Buell's more private character, he poſſeſſed a very happy natural diſpoſition. His genius was uncommonly ſprightly, and he was eminently formed for activity in his day and generation. This appears thro his whole life, and conſtitutes a prominent feature, in his character. "Whatever his hand found to do he did it with his might." Theſe qualities were highly improved, and happily directed by the laws of Chriſtianity. Of Chriſtian graces and duties he was a pattern to the flock over which the Holy Ghoſt had made him overſeer. His heart being enlarged by divine grace, he was diſtinguiſhed for public ſpirit. His ears were open to the cries of the poor, and the demands of the public good, in church and ſtate. Of this, as well as his love to ſcience, Clinton Academy, in Eaſt-Hampton, is a monument. Of that inſtitution he was the father and patron. He was no leſs diſtinguiſhed for Chriſtian moderation, and ſelf-government. His appetites and paſſions were happily ſubjected to the laws of reaſon, and the goſpel of Chriſt. Of his having excelled in this reſpect, were there no other evidence, the candor, ſerene cheerfulneſs and equanimity, which he eminently retained to the laſt of his days, would be a decided proof. He was much of the Gentleman as well as Chriſtian—poſſeſſed a large fund of improving and entertaining anecdotes, and his company was inſtructive and pleaſing to perſons of every age. In his various relations, as huſband, parent, maſter, friend and neighbour, he was peculiarly affectionate and happy. His houſe was a manſion of hoſpitality, and no man received and enjoyed his

friends with greater cheerfulneſs and pleaſure.

But in no reſpect was Doctor Buell more diſtinguiſhed, than for a ſpirit of devotion. He always entertained a high opinion of the power and efficacy of prayer. As he was abundant in exciting others to abound in this rational, profitable and delightful exerciſe, ſo he abounded in it himſelf. He entertained a deep habitual ſenſe of his dependence upon God for every bleſſing; and was diſpoſed to acknowledge and truſt in him, under all the changing circumſtances of life. Thus, in the manuſcript ſermon, preached upon the death of his firſt wife, after enumerating the changes in his family, he adds "I hope your candor will not deem it oſtentation for me to ſay, that my comforts were received with prayer, praiſe, and the joy of trembling, and have been parted with (however nature might oppoſe) with prayer, ſubmiſſion, and, at laſt, praiſe." A praying frame he always conſidered as a very neceſſary part of preparation for the ſanctuary, without which, the exerciſes of the pulpit, which were commonly his delight and life, were burdenſome.

Soon after his ſettlement at Eaſt-Hampton he married Miſs Jeruſha Meacham daughter of the Rev. Joſeph Meacham, of Coventry; with whom he lived about twelve years. After her death he contracted a ſecond marriage with Miſs Mary Mulford, daughter of Mr. Eliſha Mulford of Eaſt-Hampton; with whom he lived twenty-two years. And after her death, he ſtill contracted a third marriage with Miſs Mary Miller, daughter of Mr. Jeremiah Miller of Eaſt-Hampton, who ſurvives him.

Doctor Buell was, perhaps, as much diſtinguiſhed for the manner in which he ſuffered, as for the manner in which he did the will of God. As the joys, ſo the ſorrows, of his life, were great and peculiar—He was the ſubject of many ſore bereavements. In addition to the loſs of two wives, in both of whom he was very happy, he was called to bury eight children, which, in connexion with four ſervants, made the deaths in his family no leſs than fourteen. Under theſe bereavements, ſome of which were in the higheſt degree affecting, he diſplayed the moſt exemplary Chriſtian fortitude. By faith he eyed the hand of God and was ſubmiſſive. His perſonal ſorrows did not interrupt the duties of his public miniſtry. It appears to have been his practice to preach upon the occaſion of the deaths, which took place in his family, laboring to improve them for the benefit of his people. Two of his ſermons, on theſe occaſions, he publiſhed, in which may be ſeen the ſweet compoſure of mind and reſignation of ſpirit, which were common with him, in ſuch ſeaſons.*

He was favored with uncom-

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* The one upon the death of his daughter, Mrs. Conkling, a woman of diſtinguiſhed accompliſhments, and eminent piety, who died Feb. 1782. Some account of her character, life and death is annexed to the ſermon. The other upon the death of an only ſon named Samuel, who died of the ſmall pox Feb. 1787, aged 16 years. He was a youth of excellent parts, and true piety—had made conſiderable advances in his claſſical education, and the Doctor juſtly indulged raiſed hopes of him not only as to the ſupport of his name and family, but as his ſucceſſor in the miniſtry. Memoirs of his life and death are to be ſeen at the end of the ſermon.

mon health of body, and soundness of mind, to the last of his day. To this the strict rules of temperance, which he always observed, without doubt, very much contributed. The day he was eighty years old, he rode fourteen miles, preached, and returned home at evening. It was his prayer that he might not outlive his usefulness; and it was signally answered. He preached the sabbath but one before his death. His last illness was short, and tho' severe, left him in the full possession of his reason. This was manifested in the justness and propriety, of the exhortations and advices, which he administered to those who were about him. In his last hours he was favored with the sensible supports and consolations of that gospel which he had so long and with such glorious success preached to others. The more particular state of his mind, in this solemn extremity, may be seen in the following extract of the sermon preached upon the occasion of his death. "He said that his mind was in perfect peace, and seemed never to have enjoyed a more triumphant faith. He appeared to have impressions upon his mind concerning the glory of the Church as hastening on, which he wished to communicate, but could not for want of strength. He desired also to speak much to those about him, upon the subject of having an interest in Christ, the importance of which, as it then appeared to him, he said, was unutterable. He had no desires to recover, but to depart, and be with Christ. He viewed himself, he said, as now passing Jordan's flood, and within a step, as it were, of the promised land; and the tho't of returning again into the wilderness, was painful to him. When asked, at one time, concerning the state of his mind, he requested his friends, in order to obtain it, to read the 17th chapter of John, repeating several times the 24th ver. "Father I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me." Toward the last, he repeatedly observed that he felt all earthly connexions to be dissolved; and his soul appeared to be drawn with such strength and pleasure, to the glorious world of light, that he could not bear to be interrupted by the assiduities of his friends, who were seeking to administer to his perishing dust—frequently putting them aside with one hand, whilst the other was raised to heaven, where his eyes and his soul were fixed. And in this happy frame he continued, till the progress of his disorder wholly deprived him of the power of speech." On Thursday, July 19, 1798, he obtained his release from the cares and sorrows of mortality, and entered, as we have the fullest reason to believe, into the joys of his Lord.

His funeral was attended, the next day, by the neighboring ministers, his own congregation, and a numerous concourse of people from the adjacent towns, with the most solemn decency and respect.

Thus lived, and thus died, this eminent servant of Christ. May the wide breach made upon Zion, in his removal, be mercifully repaired, others be raised up in his excellent Spirit; and the church to the latest generation be blest with a succession of ministers, thus faithful and diligent, powerful and successful.

Letter from a respectable Physician in Connecticut, to his sister in a distant State.

IT has often been the case, that after I have had an interview with my friends, I have exceedingly regretted that the great things of religion have made little or no part of our conversation. And although I have often resolved that I would better improve future opportunities, yet have too generally found that a multiplicity of other concerns, together with a criminal backwardness to introduce those glorious subjects, have made subsequent visits as unprofitable as the former.

As it is very uncertain whether we shall ever again meet in this world, and even if we should, it is to be feared that things of little importance might as heretofore too much supersede religious conversation; I now embrace a favorable opportunity to write to you, hoping it may be a means of stirring up both our minds to more diligence, watchfulness and prayer, especially at this time; in these days of the deception of the unclean Spirits, which have evidently gone forth into the whole earth, to gather the nations to the battle of that great day of God Almighty.

I believe that all understanding Christians are agreed, that the present is the time of which God has so abundantly warned his church in his word; the time in which he has told us there should be scoffers, murmurers and complainers walking after their own lusts; those perilous times, or perhaps the beginning of them, when there shall be proud blasphemers, despisers of those that are good; when men will not endure sound doctrines, but will privily bring in damnable heresies; and although they may have a form of Godliness, will deny the power; and when artful and powerful deceivers shall arise, so that if it were possible, they would deceive the very Elect.

And how important is it, that all who profess friendship to Christ should be on their guard; that they should watch and keep their garments, lest they also be found naked; that they should not believe every Spirit, but try the Spirits whether they be of God; that they should beware of dogs, of wolves in sheeps cloathing; that they should mark the men that make divisions, and avoid both their corrupt sentiments and practices. And especially how infinitely important does this appear, when we reflect that there is no neutral station; but all who are not found among the followers of the Lamb, clothed in fine linen, white and clean; all who are not called, and chosen, and faithful, will be found among those that make war with him.

Happy indeed would it be if none but professed enemies to the Christian religion were to be found in arms against heaven. Instead of this, it appears that some of the most hurtful adversaries to Christ and his church, are to be found among those that make high professions of friendship.

There is one position that I conceive will not be controverted; and that is, a man cannot be a friend to God, and at the same time disapprove of his law or government; we cannot be friendly to Christ while we oppose the doctrines and precepts of the gospel. But that these doctrines are opposed, and God's universal government disputed and objected to, by multitudes, and even by many pro-

feſſors, is beyond contradiction. How many objections are there to the ſovereignty of God; that he will have mercy on whom he will, and whom he will he hardeneth. How much fault with the doctrine of the decrees, or particular election; that God ſhould from eternity deſignate the objects of his mercy, give a certain number to Chriſt, and determine to leave the reſt to periſh, and that he ſhould not be influenced in this choice by any thing foreſeen in the character of the Elect; but wholly from motives within himſelf; even ſo, for ſo it ſeemed good in his ſight. How much is ſaid againſt the doctrine of total depravity; that mankind without the new birth, are totally deſtitute of holineſs; that they are only evil; and determined enemies to God. And how much pains is there taken to explain away the new birth, and make it mean nothing more than a little external reformation; ſomething effected by the ſinner, without any ſupernatural change of heart.

How much oppoſition to the doctrine that God is not pleaſed with any thing ſhort of true love.—That nothing which the unregenerate do, or can do, has any influence in moving God to ſhow them mercy; but that God looks upon all their duties (as they call them) abominable hypocriſy, and deſerving everlaſting wrath.—And how much is ſaid againſt the doctrine, that it is the immediate and indiſpenſible duty of every ſinner to love God with his whole ſoul—that he can have no excuſe for neglecting goſpel repentance and faith a ſingle moment—and that while he neglects this, let him do ever ſo much elſe, he is going away from God, rejecting the offers of life, and becoming more and more deſerving of eternal deſtruction.

How much cavilling is there againſt the doctrine of abſolute and entire dependence—that we have no claim on mercy, and that it is impoſſible for us to lay God under the leaſt obligation to help us; but that we lie entirely at his ſovereign mercy, and that he will ſave or deſtroy us as ſhall be moſt for his glory.

Now every one that has read the bible with attention muſt know that it is full of theſe doctrines, and that they are there much inſiſted on as eſſential to be not only believed but loved, and yet it is as well known that they are much ſpoken againſt.

It is difficult to find out what mankind would have. God at firſt put the human race under a law that is certainly unobjectionable; that requires nothing of us but what is moſt reaſonable that we ſhould perform—it requires that we love him with our whole ſtrength, and yield perfect obedience to him—and is he not worthy of our love?—Is he not deſerving of our obedience?—This law we have violated, and conſequently fallen under the curſe; and we cannot reaſonably object to its execution—and the law can not be given up ſhort of God's denying himſelf. And what can be done? what has been done? or rather what has not been done? God has ſo loved the world, as to give his only begotten Son to die, that whoſoever believeth on him might not periſh, but have eternal life. The goſpel is proclaimed; and all invited to partake of its ſalvation. But what now?—how is the goſpel proviſion treated by us?—what reception has Chriſt, and all his glorious offers met with from the world?—Why, they all make light of it—they with one conſent make excuſe—and unleſs ſome-

thing more is done, there is not one of the human race but what will suffer eternal damnation, rather than embrace the salvation of the gospel—now what can be done? what in heaven or earth, can help such miserable, obstinate wretches? Surely nothing but sovereign mercy—Nothing but free grace.—Nothing short of everlasting electing love.

God has actually brought this into view; and what has been the consequence?—the consequence is, it has set the world in a rage. Every thing is said against it; and against those that preach it; and God is accused of partiality and injustice, and while Jesus Christ in view of the subject, breaks out into a holy rapture, and thanks his heavenly father on this account; and angels rejoice;—this world is filled with complaints. O the amazing ingratitude, stupidity and wickedness of the selfish heart.

It would be impossible to enumerate all the objections which are made to the doctrines which have been mentioned. It is often said, they destroy free agency; but we all feel that we act freely notwithstanding; without any force against our wills, and God certainly considers it in this light, and will treat us accordingly. It is said also, if these doctrines are believed, it will prevent all exertions to escape future wrath, and obtain heaven. And why is not the same objection urged against striving for the good things of this life?—they apply equally in this case. But who ever heard any object against sowing and planting, or employing a Physician in a dangerous sickness, on the ground, that it depended entirely on the immutable counsels of God whether he should have a crop or recover from his disease. The fact is, temporal food, and bodily health, are considered of too much importance to be neglected on such a frivolous excuse; and we always find that where there are any just apprehensions of the importance of fleeing from the wrath to come, we hear no more of this objection.

Some say, that they are at best, unprofitable doctrines; and therefore though true, ought not to be preached—.Now this is certainly charging God foolishly. God has revealed such things to us as he thought best; and is it not very extraordinary that we should undertake to say he has made a mistake; and taught us things in which we had no concern. But these, and many more, are objections that were never made by the humble penitent, and never will be; the repenting publican and the prodigal never thought of them. But they were invented entirely, through the pride and obstinacy of the carnal heart; and are persisted in from a total blindness to our real situation.

The fact is, we are sick, even to death; while we think that little or nothing ails us; as poor as the curse of God's law can make us; and yet feel important, and rich, and well able to take care of ourselves. Dead in trespasses and sins; and yet greatly disturbed with even the mention of sovereign mercy.

And it is clearly the case, that opposition to these great and glorious gospel doctrines, and indeed to the gospel itself, is the parting point, where most of the errors and numerous separations of the present day begin.

Hence we see such violent opposition to a regular support of gospel ministers, and multitudes obtruding themselves into the ministry, that have never been consecrated to that work according to the word of God.

Hence we hear so much against the doctrine of the saints perseverance. The ordinance of baptism is disregarded by many; the holy sabbath given up; family prayer discarded, and the worship of the sanctuary neglected. And hence Arminianism, Universalism, Infidelity and Atheism, together with all the unscriptural errors and practices of this ungodly world.

But I must conclude, earnestly praying, that God of his sovereign mercy, would guide us into all truth; make us faithful to do his will; give us all that grace and strength which we need; grant that we may manifest our love to him by keeping his commandments, and that he would glorify his grace in our salvation; that he would dispel the thickening cloud of error and confusion of the present day, and fill the earth with his glory through Jesus Christ.

Begging your prayers for me, I subscribe myself yours, &c.

Mess'rs. Editors,

THE following remarks and facts, illustrative, of, the danger of adopting false principles of religion, you will please to insert in your useful Magazine, if you judge it will be beneficial to your readers.

THE tendency of any doctrine goes far toward proving whether it be according to the gospel or not. God is a God of holiness and cannot encourage wickedness—the Bible is a holy book—and the salvation which it proposes is a holy salvation. All its doctrines tend to lay restraint on the passions of men. The doctrine of universal salvation tends to take off those restraints and to open the floodgates of iniquity. It therefore proves itself not of God.

There is a young man of my acquaintance who was once amiable and promising, regular in his life and conversation, and steady in attending on public worship. A few years ago he embraced the doctrine of universal salvation—since which he appears to be totally changed. He is no longer the amiable and steady young man that he formerly was. He has become ferocious in his manners—profane—contentious—so that his family and neighbours often feel the effects of his contentious spirit. He has thrown off all appearance of respect to religion, and lives in the total neglect of public religious worship. I have often endeavoured to convince him of his errors from scripture arguments, but in vain. In a late conversation, I argued with him on the tendency of the doctrines he had embraced. I referred him to his former course of life and to his present conduct, and asked whether he did not think his sentiments tended to make him relax the duties of religion, and pursue vicious courses, and whether he did not feel more easy to neglect duty and commit sin now, seeing he hoped in this way to go to Heaven at last, than he formerly did? He ingenuously confessed to me that he did—that he used to have, some trouble of conscience about these things, but now he had got in a great measure relieved. I then asked him, whether that could be a doctrine of Jesus which in its effects was so pernicious and tended to the destruction of moral virtue? He was greatly confounded—but still it was a doctrine so consonant to his feelings and wishes that he could not give it up and consent to receive a holy salvation. He is in the hands of a sovereign God, who is able to bring him off from this dangerous

and pernicious error—and in his hands we must leave him.

As principles like these will not do to live by, so they, will not do to die by. However they may flatter the secure sinner, and ease a guilty conscience in health and prosperity, they will be a poor support in a dying hour when the sinner feels himself just about to appear in the presence of a holy God.

I have been acquainted with another person, who died a few years since, who in health disbelieved the divinity of Christ and believed that all men will be saved. He was a person who was very fond of disputing. I saw him when in health and had frequent disputes with him on these subjects. I told him that tho he might be satisfied with his scheme in health, it would fail him in the near view of death. He had a few months before been very sick. I reminded him of his sickness, and asked him whether he was then satisfied with his principles and was willing to die by them. He said he was not but was much distressed in his mind, lest they should not prove true. I asked him whether it was safe trusting to a scheme, which would not support him in the time when he most needed support? He acknowledged it was not, but added he was not so well confirmed in his sentiments then as he had since been, but now he was willing to die by them. I told him it was altogether probable he would change his mind when he came to look death in the face—and that as he had made one trial and found no comfort in the principles he had embraced, he would act a wise part to renounce them, and endeavor to fix his hopes on a more firm basis. He still persisted in his error. Soon after this he was visited with sickness during which time I frequently saw him. His confidence was shaken. He said that tho he had felt confirmed in the doctrine of universal salvation, yet now he began to fear he was in an error. As his disease encreased his fears were more alarmed. He now did not find that evidence in support of his doctrine which he thought he did before—conscience was alarmed—the character of a holy God came into view—his confidence was gone and with it his hope of divine mercy. He frequently asked with apparent earnest solicitude "what can I do? I must relinquish the hope of all mankind 'being saved, and as I have never 'become holy, but depended on 'being saved in my sins, I can have 'no hope of the mercy of God. 'As for Jesus Christ I know him 'not and cannot believe his divinity—and therefore cannot embrace him as God-man mediator. 'I can hope only in God's mercy 'without regard to an atonement." He was told that God displayed his mercy in saving sinners, only through Jesus Christ as the great atoning sacrifice, and that out of Christ he was a consuming fire. He then said he could have no hope. "But O, said he, whither shall I fly, or what can I do?" He was indeed a most pitiable object—His eyes seemed to roll in anguish, terror took hold upon him, the view of a holy God filled him with distress, he kept calling on all about him for help, his strength failed, but his fears became greater and greater without any sensible alteration until he expired.

I shall only add, it is a miserable scheme of doctrine which encourages a sinful life and will yield no rational comfort in the solemn hour of death.

The above descriptions are not fictitious, but realities. I choose to conceal their names and my own, out of tenderness to the surviving friends, but am willing the facts be published in hope they may serve as a beacon to warn others of the danger of such erroneous sentiments.

Oh, that sinners might tremble at the thought of embracing such pernicious principles. Let them admit nothing into their scheme of religion which will not encourage a holy life and yield peace in the hour of death. There is no necessity of flying to such vain refuges if they are willing to lay aside their sins and become holy. And the scriptures of truth assure us that *without holiness no man shall see the Lord.*

Letters concerning conference meetings.

LETTER I.

From Præco to the Editors.

Connecticut, Oct. 18, 1800.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

Rev. Brethren,

UNDER proper regulations, I have always been in favor of what we commonly term, conference meetings. However some may stigmatize them as enthusiastic, being righteous over much, or as night meetings, as tho' it were lawful and commendable to keep unseasonable hours for the purposes of carnal mirth, but wrong to keep even seasonable hours for the worship of God; yet I have ever viewed them as perfectly agreeable to the tenor of scripture and the spirit of Christianity. In ancient times, we read that "those who feared the Lord spake often one to another," &c. Where two or three shall meet together, in the name of Christ, the glorious Immanuel hath promised his presence. Those who are united in the same blessed God and Saviour, who are influenced by the same spirit, who have one common enemy to oppose and the same grand interest to pursue, and who firmly expect all to dwell in the same holy and happy society forever; must necessarily take peculiar delight in religious, social intercourse. Such meetings, when conducted in that manner which becometh the worshippers of the God of order, are happily calculated to increase divine knowledge, to quicken and animate, to support and comfort, and in a word, to ripen for glory. With these views, when in different stages of my ministry, it hath pleased the father of mercies, in some small measure, to revive his work among us, I have thought it my duty to encourage them and to attend them myself, when circumstances would permit.

I have for more than a year past attended them weekly, and both experienced and seen, I humbly trust, their beneficial effects. Of late, fearing it would be too much for the state of my health, and apprehending the attention which might be termed special was declining, I intimated that the meetings would probably soon be discontinued.

The two following letters were since handed me. The first is from a young woman a constant attendant who hopefully became a subject of religion a few years since. The other is from a single woman in a different part of the parish, where there hath been some special attention of late, who appears to have the cause of Zion at heart.

If you find room in your Mag-

azine and judge the publication of them may tend to encourage both ministers and people to persevere in improving every convenient opportunity of communicating and receiving religious knowledge, they are at your service.

Rejoicing in the prospect of the extensive utility of your evangelical repository, permit me to subscribe myself, Rev. Gentlemen,

Your affectionate brother,
PRÆCO.

LETTER II.

From SERENA to her Pastor.

Monday evening Oct. 13, 1800.

I Hope Sir, there are none of the youth who attend your sabbath evening lectures, that are entirely insensible of the privilege they enjoy, and of their obligations to you for the pains you take to instruct them in the *best things*—I trust there are at least a few who are not wholly deaf to your pious admonitions, and who feel, in some good degree, the force and propriety of them. But whatever return you may meet from *us*, sure I am that your care and pains shall not fail of an ample reward.—And should the seed, which you are now implanting in our minds, appear at present to produce no good fruit, yet perhaps hereafter it may spring and flourish, when your lips shall be sealed in death and your body mouldering in the tomb.

Never can I sufficiently render that tribute of gratitude I owe to the great author of all mercies, for the innumerable advantages I enjoy for obtaining religious instruction. Should I at last fall short of the *One thing needful*, should I not follow the example of the amiable, the pious Mary, who chose that *good part*, how aggravated! O how unhappy! I beg your prayers, dear Sir, that I may not only be a hearer, but a *doer* of the word; that I may not be of that generation who are pure in their own eyes, yet are not cleansed. There is so much opposition in my heart, that I find it much easier to speak well of religion than to act at all times agreeable to its precepts. The power of the God of this world is at present very great. O that I may put my whole dependance upon him, who is the strength of all those who put their trust in him! If I have allowed my pen too much liberty, be pleased, Sir, to pardon and believe me at all times,

Your sincere and
affectionate friend,
SERENA.

LETTER III.

From SERENA to her Pastor.

Oct. 16. 1800.

Honored and worthy Pastor,

SINCE our glorious Immanuel condescended to visit the people in this vicinity, there has been a great, an amazing alteration, especially among those who have attended the meetings. I must charitably hope, that a considerable number have resigned themselves up into the hands of a merciful God, and may be stiled the friends of Jesus. And there are many more who seem in some degree to listen to the things which belong to their everlasting peace. The conversation is changed in almost every house. The tongue which was employed in vain trifling discourse is now talking about meetings and religion. The hands which were employed in trifling plays and vain pleasures, are now used in handling the book of life. The eyes that were looking round

on every object to find pleasure, are fixed upon the holy scriptures; the ball-chamber is passed by, and the chequer-board, which consumed so much precious time, is laid aside, together with all vain amusements. Christians have been alive in religion, and we may say with Jacob, "The Lord is in this place." And I believe the blessed Jesus is now knocking at the door of the hearts of many poor sinners among us, and I cannot but hope they will be called to the sheep-fold of Christ. Altho' such visits of grace are generally short, yet Christ still continues to hear and it seems is carrying on a glorious work.

I hope Sir you will not be discouraged about keeping up the meetings, since Christ spent three years with little success. He perfectly knew every soul that would be converted, yet he calls upon sinners till his head is filled with dew and his locks with the drops of the night. Methinks he cast a wishful look towards this place, and what we have experienced of the power of divine grace, it may be hoped, are as it were only a few drops before a plentiful shower. But, Sir, you may be weary of reading these lines. It is with regret I write, but I am frequently desired to request you, Sir, to continue the meetings. The people appear to have a great desire for it. They fear they shall turn back to former stupidity and vanity, which God only is able to pervent.

SPERINA.

Observations on the Maxim—"RIDICULE IS THE TEST OF TRUTH.

AS we live in an age when the Almighty is pouring out the greatness of his indignation upon the Papal kingdom, in accomplishing its predicted downfall, we have reason to fear that the human mind, ever inclined to extremes, having once broken its anti-christian shackels, will now vibrate into the opposite extreme of scepticism indiscriminately rejecting the whole of Christianity. The strong abhorrance of the corruptions in false religion, while the strength of the indignation lasts, will tend to blind the mind and harden the heart, and serve as a pretext for rejecting the real gospel of Jesus Christ. The want of a proper distinction, between true Christianity and Anti-christianity, has probably been one principal ground of the satirical writings of Voltaire and other deistical writers. For when Voltaire examined the holy scriptures, and their excellent doctrines, he could not firmly resist their convincing influence upon his own conscience. The affrighting horrors of his last sickness, and his wretched death, are ominous of that state of misery, which awaits the ungodly beyond the grave.

But, it is to be feared, that many inconsiderate mortals, notwithstanding the miserable death of this great teacher of infidelity, will think it an honor to be ranked among his disciples. The utter rejection of the papal religion in many parts of Europe has had a strange effect upon the morals of many people in this country. Without distinguishing the true religion from its corruptions—Christianity from Anti-christianity, emboldened by the example of infidels who have been thus misled, they are ready to decry all religion—to despise the real gospel of Jesus Christ—to hate the real friends of piety—and to think it a mark of genius, to show their contempt of God—of the Lord Jesus Christ—of the Christian sabbath—of prayer—of virtue—of piety—of judgment

and of all thoſe future retributions, moral obligations and natural affections, which, when properly cheriſhed, are productive of the ſweeteſt enjoyments of life, and without which all the bands of order muſt enevitably be deſtroyed. But, ſhall man, a reaſonable creature judge of truth in this haſty manner? Shall he plunge headlong into every kind of vice, brutality and wickedneſs, if he can find an example in hiſtory to keep him in countenance? What are greatneſs of talents without goodneſs of heart, but an empty ſound —the fleeting bubble of a day? What conſiderate man would glory, to ſhine in the page of hiſtory, like the ſingular Voltaire, if like Voltaire he muſt miſerably die, in unutterrable horror, the wretched victim of his own mad philoſophy. Shall man, born for eternity, blindly follow, wherever ſuch a genius rambles, regardleſs of the way, and of the difficulties and dangers, to which he is every moment expoſing himſelf? Yet, the very name of the tinſelled Voltaire as the atheiſtical leader of a ſect of infidels, has led many fooliſh youth to glory in their ſhame, and, without examination, to reject the word of God. But, where is the boaſted reaſon of the man, who follows the example of another man, without knowing why he follows him? True philoſophy inveſtigates; it ſeeks for truth, wherever it may be found; it builds only on that evidence, which the wreck of matter and the cruſh of worlds will never ſhake. Ridicule was never yet its grand baſis. The man, who laid it down as an axiom, "Ridicule is the teſt of truſt," was either ignorant of truth, or ignorant of the human heart. In ſeveral years obſervation of the conduct of men, I never yet have ſeen the artillery of ridicule bro't into the field of literary conteſt, upon any weighty ſubject, in the way of argument, where the truth was not known to be fully eſtabliſhed from other evidence, till the ſide of the employer became doubtful—till he began to fear his cauſe to be deſperate—in ſhort, till diſpairing of gaining his point by juſt reaſoning, he fled to the uſe of this weapon, as his dernier reſort, in hopes of effecting by a witty turn of expreſſion what never could be defended by juſt reaſoning. It is more truly an axiom, The uſe of ridicule, in the way of argument, in reaſoning upon an important queſtion, not already clearly eſtabliſhed by other evidence, is the general teſt of a weak and defenceleſs ſide of the queſtion. For ridicule is never uſed, by any ſenſible man, in ſerious argumentation, in ſearch of truth, till all his treaſures of evidence are exhauſted. It is the only artillery, which can be uſed with advantage, in a deſperate cauſe. The reaſon is obvious. For it has a peculiar charm to take the mind off from cloſe thinking, and by unexpectedly pleaſing it, to make it forget all farther ſearch after the real truth. This is the grand reaſon, why ridicule has ſuch a ſudden influence upon mobs, and all the unſtable and unthinking part of mankind. Unexpectedly pleaſed, they fall in love with the pleaſer, and wholly forget the real truth, they are in ſearch after. It is for this peculiar tendency, which redicule poſſeſſes, of unhinging the mind from cloſe thinking, and thus by unexpectedly pleaſing, preparing it to ſtray into the flattering paths of error, that it is ſo much uſed in doubtful and deſperate cauſes. It is for this reaſon, that all infidel books are filled with jeſting and buffooneiy, in reaſoning upon

the most solemn and interesting subject which ever engaged the attention of man. Infidels know, plain arguments—real truth will never gain them a single proselyte. They know they must first unhinge the mind, by the charm of ridicule, and thus darken the understanding, or the truth of the bible, shining like the sun in the meridian of heaven, will forever resist their wicked attempts to harden men in sin. The villany of infidelity therefore glaringly appears, in the very means which infidels employ to deprave the hearts of men. Ridicule—ridicule—forever ridicule, in conversation, in books, in all companies, contains all the strength of their boasted philosophy. Is ridicule then truly philosophical? Or is it of the nature of infallible demonstration? No: it is far from being so. It hath in all ages of the world, when improved in any other sense, than as an auxiliary to acknowledged virtue, in bringing vice to shame and contempt, been found the froward enemy of true philosophy. What torrents of ridicule were poured upon the philosophy of Columbus, in attempting the discovery of America, from the vulgar, from splendid courts, and, even, from the thrones of mighty kings! Had Columbus and all succeeding philosophers yielded to ridicule, as the test of truth, America to this day, must have remained a vast, howling wilderness, the lonely abode of wandering savages. Swayed by this false test of truth, the enlarged mind of Newton must have been cramped, and his system of philosophy, to this day, must have remained unknown to man. So far therefore is ridicule from being the true foundation of real philosophy, that, it is, the philosopher, who only is able to bear it—who knows it to be nothing but a glittering cheat—who rises above it, like the immoveable rock in the ocean, regardless of the dashing of its tempestuous waves.—He knows the real evidence of demonstration is always to be looked for, from another source. The man therefore, who possessed of a comprehensive mind and extensive knowledge, appeals to ridicule as, the only test of truth, on the important subject of the existence of a God, or of the truth of a divine revelation, is wilfully blind to truth. He rises against all, that by the common sense of mankind, is called general, demonstrated truth. If his conscience be not seared as with an hot iron, at times, he cannot fail of being stung, with such painful moments of guilt and horror as that great wit, the Earl of Rochester once felt, for recurring to this delusive test of truth. The words are extracted from his memoirs, which contain his very humble confession, after an hopeful conversion to Christianity; and are as follows. "One day at an Atheistical meeting, at the house of a 'person of quality, I undertook 'to manage the cause, and was the 'principal disputant against God 'and piety; and for my performances, received the applause of 'the whole company. Upon which 'my mind was terribly struck, 'and I immediately replied thus to 'myself, Good God! That a man 'who walks upright, who sees the 'wonderful works of God, and 'has the use of his senses and reason, should use them to the defying of his Creator!"—After he became a serious man he often expressed, in the tenderest manner, to his friends, his abhorrance of the deceitful arts of ridicule—"Wishing his son might never be a 'wit, (as he explained it, one of 'those wretched creatures, who

pride themselves in ridiculing God and religion, denying his being or his providence:) but that he might become an honest man, and of a truly religious character, which only could be the support and blessing of his family."

ZEPHO.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Thoughts on our Saviour's prayer in the garden. "O my Father, if it be possible, let this cup pass from me." The same petition is expressed a little differently; as, "That the hour might pass from him; and "That the Father would take away this cup."

IT is well known, that, in the figurative language of scripture, the term *cup*, often signifies the dispensations of providence, both in ways of affliction and mercy. The first is denoted by the *cup of trembling*; the other by the *cup of salvation*. Our divine Lord refers to grievous sufferings, which he *then* felt; or had in prospect. Many have supposed that the indignant and cruel treatment, which he was soon to meet with, from Judas and the rude company which would attend him; from the Jewish Sanhedrim, and the common people; from Pilate, and from the soldiers, who would execute his sentence, filled him with this overbearing distress; and caused his human nature almost to shrink back from his all-important undertaking. They consider his agony as arising from the dismal prospect before him, rather than from any present feeling. That if it were consistent with that plan of redemption, which was early concerted in the divine council, he might be saved from death, or from those aggravating circumstances, with which he foresaw it would be attended. Divines have generally supposed that our Saviour's *agony* was occasioned by some cause which he *only* could discern and feel; something which lay within and made his *soul* exceeding sorrowful. And yet, when they speak of his prayer, they consider it as alluding to sufferings, of which he had no present actual feeling; and that he prayed, (tho with submission to the Father's sovereign pleasure) that it might be removed from him, i. e. prevented; and he never have those afflictive feelings, which he expected those sufferings would occasion.

But are there not reasons to believe, that these are not the cup intended?

1. We are told that his agony *began* soon after he entered the garden. This seems to intimate that it was caused by some *new* impression; something, of which he could have no clear and full prospect, previous to this time; and therefore, when it actually came upon him, he was, almost, overcome with an amazing horror; such distressing consternation seized upon him, as had a wonderful effect upon his animal frame, forcing the blood, in copious measures, through the pores of his body. The expressions are remarkable, *he began to be sore amazed and very heavy.* The cup, which he prayed might be removed, was this distress, or that which occasioned this amazing agony; of this he had, indeed, some foretaste; which threw him into something of the same consternation, and forced from him a similar petition, as in John xii. 27. *Now is my soul troubled; and what shall I say? Father, save me from this hour.* He speaks like

one almoſt at his wits end; who knows not which way to turn, or what to ſay. But now the hour was come; and an hour of thick darkneſs fell upon him; which *began his ſore amazement;* and cauſed him to cry out in an agony of diſtreſs, *my ſoul is exceeding ſorrowful;* and as he apprehended, *even unto death.* He had as clear a view of that ſcene of ſufferings which would begin upon the approach of Judas, before, as at that inſtant; and often ſpake of thoſe evil things, which he was to ſuffer from the hands of wicked men. And tis hardly probable that a *little nearer* view of them ſhould, at once, awaken all his painful apprehenſions, and have ſuch a ſudden and overbearing effect upon him.

Another thought is this. That the evil things, which our Saviour met with from his perſecutors (tho very grievous) did, perhaps, not greatly exceed what others have endured with calm fortitude. Some of his diſciples *have counted it all joy*, when *they fell into divers temptations;* i. e. the moſt grievous ſufferings, for his name's ſake. They had, it is true, the comforting preſence of God, which was denied him, and drew from him a bitter complaint, when on the croſs. But wicked men have endured from the hand of juſtice, very heavy puniſhment, without ſuch amazement. The two thieves ſuffered with him the ſame kind of death; tho' not with all the ſame aggravating circumſtances; nor does it appear, that they were ſo overborne with the proſpect.

But in the next place, it is apprehended, that the cup, which occaſioned our Saviour's agony, and which he prayed might *paſs or be removed from him*, was a clear and heart-affecting ſenſe of divine wrath for ſin; and a cloſe conflict with the powers of darkneſs. Satan was now let looſe upon him. *This is your hour*, ſays Chriſt, to the multitude, which came to apprehend him, and *the power of darkneſs*. He had, a little before, told his diſciples, that *the prince of this world cometh;* without doubt, to aſſault him with his fiery darts. And, who can tell, into what agonizing diſtreſs that old ſerpent, the devil, could throw him, when freed from divine reſtraint!

But the ſtrokes which were laid upon him by the hand of divine juſtice, were ſtill more overbearing. The Father now aſſumed the character of ſupreme judge, calling for the *ſword to ſmite the man, who was his follow. It pleaſed the Lord (now) to bruiſe him, and to put him to grief; and to lay upon him the iniquity of us all. He was* (now) *made ſin for us; was ſtricken, ſmitten of God, and afflicted. None knows the power of God's anger.* But we are ſure that he can impreſs the mind with ſuch a ſenſe of the evil nature and ill deſert of ſin, as to fill it with that *amazement and ſorrow*, which will drink up all the ſpirits. When therefore, our Saviour had this cup of divine wrath put into his hands, of which he could have no clear preconception, he was ſore amazed and felt nature ſinking under it. This bitter agony, which far ſurpaſſed any thing ever experienced; or, that could be endured by a mere man, conſtrained him to cry earneſtly to the Father, for ſome relief: That the cup might ſoon be removed, or ſome ſtrength afforded, which would enable him to drink what ſtill remained. This interpretation ſeems to be confirmed by that in Heb. v. 7. *Who, in the days of his fleſh, when*

he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death; and was heard in that he feared. This refers to that agonizing prayer, which our Saviour put up in the garden, and repeated three times. God *heard him*, i. e. granted him his requeſt, in that he feared. But if the thing he feared, and which he prayed might paſs from him, was that cup of affliction, which would be put into his hand by wicked men, it does not appear that he was heard. For all thoſe ſufferings did come upon him, and in the ſame manner in which he expected them. The Evangeliſt, Luke, tells us in what manner he was heard—chap. xxii. ver. 43. *There appeared an angel unto him from heaven, ſtrengthening him.* He feared, that if this cup of overwhelming ſorrow was not removed, or if no ſpecial aſſiſtance was afforded him, his ſtrength would fail; he muſt ſink under the weight of divine wrath, which appeared to him intollerable. But tho the rod of God was not removed, nor his ſenſe of divine wrath leſſened; yet the ſtrength which he thus received from heaven, afforded him very ſeaſonable ſupport, and relieved him from his painful and overbearing apprehenſions of immediate diſtreſs.

It appears to me highly rational to believe, that the Father's forſaking the ſon of his love; (of which he complains, even as his greateſt affliction when on the croſs) his withholding all ſenſible divine ſupport and conſolation; and giving him a heart-affecting and overbearing ſenſe of his juſt wrath for ſin, ſo engaged his attention, that he hardly thought of the cruel treatment which he ſhould ſoon receive from men. That this was the cup which occaſioned his agony, and threw him into a profuſe bleeding ſweat, ſo that his garments appeared as if died red; and into ſuch an amazing horror and conſternation, that he ſcarcely *knew what to ſay.* In this ſtate and with reference to the diſtreſs, which he then felt, he prayed; and his agony ſtill continuing and increaſing, prayed *more earneſtly*, for ſome relief. That, if it were poſſible, i. e. any how conſiſtent with the deſign of his coming into the world, and to that hour, the cup of which he was then drinking might be removed; or, ſome ſpecial ſupport afforded him. If this is a juſt view of our Saviour's agony and prayer, it will tend to ſhow the ill-nature of infidel cants and reflections, as "That Chriſt diſcovered leſs fortitude, than many, who, in every age and country, have met with as dreadful trials, and with greater calmneſs; and that this illy agrees with the pretence, that his ſufferings were of great neceſſity and efficacy for the ſalvation of ſinners. That it intimates his willingneſs and even deſire to give up the cauſe, in which he was engaged, even tho the conſequence ſhould be fatal to a world of ſinners."

CHRISTIANUS.

A letter from a Chriſtian friend to one who had great anxiety of mind for a time, but who ſoon became thoughtleſs.

DEAR SIR,

THE laſt time I ſaw you, your attention was taken up with the ſtate of your ſoul. You thought the amuſements, which are ſo pleaſing to young and vain minds very unbecoming candidates for eternity. Senſual pleaſures, worldly honors and wealth were of little value in

your estimation. You was in search of religious instruction and peace of mind. How engaged was you to read and hear the word of God and religious discourse! How punctually did you attend to the duty of secret prayer! What guilt you thought you incurred in rejecting Christ by unbelief! As opportunity presented, you enquired of God's people, what must I do to be saved? You looked upon a good heart as the *pearl of great price* and *the one thing needful.* You would then have given all your possessions and every enjoyment of life to be reconciled to God and entitled to his favor through the promises of the gospel. Being without Christ and without God in the world, you viewed yourself in a dangerous and ruined condition.

Seeing the state of your mind and your solicitude concerning your salvation, I entertained a hope that your seriousness and enquiries would issue in your entire submission to the will of God, and that hereafter you would live in newness of life. For God most commonly impresses the minds of sinners with a sense of their danger and the importance of vital religion, before he gives them grace cordially to embrace the Savior. Observing your serious impressions I was led to hope that they would terminate in your saving conversion.

You must therefore supppose my disappointment and sorrow to be great, when I lately heard that your seriousness proved to be like the morning cloud and early dew. I understand that you are no longer concerned for yourself, and yet have obtained no hope and give no evidence that you are a subject of the new-birth. You mingle with the thoughtless and are thoughtless yourself. You are not so careful to attend upon religious duties, nor so eager to obtain religious instruction. You do not look upon sin so ill-deserving, nor feel your condition to be so dangerous. You now shun the company of serious people, which you lately sought; and think religion to be of little importance.

Your friend, when giving me this account of you, could not refrain from weeping in fear of the consequences: And be assured, dear Sir, that my heart was deeply affected in hearing the relation, and I cannot but tremble for you, as I tenderly regard your happiness.

My hopes of your saving conversion to the truth are now dead or very faint. God's spirit does not always strive with men. When a person has been under great awakenings and deep conviction, and he becomes as stupid and thoughtless as ever, he has much reason to fear that God will let him alone, and suffer him to go down to destruction. I fear, Sir, that this will be your unhappy case. For you have resisted the Spirit and he has has forsaken you: And from God's ordinary method of dealing with sinners, you cannot be very sanguine in your hopes of his return. You have but little very reason to expect it.

You having been so much alarmed at your state and felt the importance of a reconciliation to God, and again become thoughtless and secure; permit me, as a friend, to enquire the reasons of your present security and indifference to religion. It cannot arise from rational hopes of salvation, for such hopes are always followed with the fruits of righteousness: And with watchfulness and diligent attention to our spiritual concerns. A short time since, you thought yourself a great sinner: Are you less sinful now than then? You considered

yourself as incurring awful guilt by the sin of unbelief: But is not unbelief as wrath-deserving now as then? You had no peace of mind and was in the greatest fear and distress on account of the danger you was exposed to: But is not your state as dangerous now as then? And have you not therefore as much reason to fear and tremble? You looked upon your condition as dangerous and ruined because of *your* sinfulness and *God's* holiness: But are you not as sinful as ever, and is not God unchangeable in his holiness? If so, you feel easy and safe when exposed to the endless wrath of heaven. Is religion less important now, than when you felt it to be *all*-important? Does not the law of God and the gospel of Christ denounce the same evil against the wicked as they ever have done? You have then the same reason to fear and be alarmed, as when under your greatest awakenings. Your danger is no less, because unseen and unrealized. I trust that you want no arguments to convince you that God is holy, or that you are sinful: And I presume that you allow the happiness of the righteous to consist in the enjoyment of God. How then, my friend, can you be happy? For what is more opposite than the holiness of God's nature and the sinfulness of your own. Marvel not, that I say unto thee, thou must be born again.

The views you had of the state you was in, were in some measure according to truth; but while you are at ease in a state of impenitence, your views and feelings are as far from the truth as possible. You are in the same danger of eternal misery as ever. And I wish you to realize it. Although you have dismissed the concerns of your soul and the things of religion, yet they are no less important than when you paid them attention. I fear that you have grieved the Spirit of God, so that he has departed from you, no more to return. You have great reason to be alarmed at your ease. Arise, and call upon thy God that thou perish not.

Since you have such unequivocal evidence of my regard to your happiness, you cannot suppose that I would recommend or urge upon you any thing, but what I know and feel to be important. Without the spirit of Christ I consider you as lost forever. Therefore suffer me to exhort you, by all that is sacred in religion, by all that is dear to yourself, and by all that is solemn and interesting in eternity, to make your peace with heaven thro' the blood of reconciliation: And I pray God to have mercy upon your soul, and make your wife unto eternal life.

Your's affectionately,
SHAPHAN.

Religious Intelligence.

Extract of a letter from one of the Connecticut Missionaries in Vermont, dated August 14, 1801.

"In a tour of eight weeks I have rode nearly 800 miles, and have aimed where I did not fail of giving notice, to preach daily, sometimes three times on the sabbath, and in most places attend a conference, and in places where there is an awakening to pay private visits. There is a special call for laborers in this part of the vineyard. The cloud evidently moves this way. It is to be acknowledged especially as to several places, that the Missionaries of this year have to enter into the labors of the Missionaries of last year. There

has been ſince laſt year apparently a gradual work of grace, which has this ſeaſon greatly revived and ſpread. The work has been, ſo far as I have been able to judge, remarkably free from wildneſs and enthuſiaſm. There are inſtances of perſons who have been ſtrongly oppoſed to the great doctrines of grace and ſalvation, who appear to be greatly changed, and ſtrongly advocate the faith which once they endeavored to deſtroy. I had need however to guard, leſt I lead your mind to view the work greater than it is. The number in any one town under deep conviction is not great, but there is in ſeveral towns a ſolemnity ſomewhat general. The number of hopeful converts does not I believe, in many if any towns exceed 30. It is difficult to get accurately the number. The towns where there has been moſt attention in this field of miſſionary labors, are Poultney, Eſſex, Georgia, Swanton, Waterbury, Weſtfield, New-Haven and Middlebury. There are ſome hopeful beginnings of a work of grace in ſeveral other towns, indeed there ſeems ſome hopeful appearance that the work ſpreads. There is a good degree of ſeriouſneſs in Addiſon, Bridport, Weſtford, Underhill &c. There are ſeveral places on the eaſt ſide of the Green mountains where God appears to be at work. In moſt of the places that have been mentioned, God has, for wiſe and holy ends, made uſe of Miſſionaries as inſtruments in this work; I truſt in anſwer to the prayers of the godly for their ſucceſs, and to reward and animate the good people of Connecticut, who have contributed to promote this benevolent deſign. I have thought, while on my miſſion, when I have been called to converſe with thoſe who appear to have been made monuments of ſaving power, how refreſhing ſuch a revival muſt be to thoſe who have had their hearts ſo much on this great deſign. If but a ſmall number ſhould be converted what a reward to the godly! what gems in a crown of glory!

"The people in general, whatever may have been ſaid to the contrary, entertain a high ſenſe of gratitude to the ſtate of Connecticut, and particularly to the Miſſionary Society, for their benevolent attention to the intereſts of religion here. In the towns in general they have expreſſed their gratitude to the Society, and in ſome towns they have requeſted me, by a Committee, to return the thanks of the town."

Extract of a letter from Rev. David Bacon, dated Detroit Auguſt 25, 1801.

"I ſtill continue to preach at this place, though only in the forenoon of each ſabbath. As my meetings were thin here in the afternoon, and as I had a call from the people at the River Roup, a ſettlement about ſix miles from this place, I have undertaken to preach there in the afternoon; and I think there is a proſpect of my being made uſeful there. I find the people in general here are more attentive to the word preached than is common at the Eaſtward.

"Since my laſt, Nanga and ſeveral other Chiefs have paid me a viſit. He ſaid they were very glad to ſee me; and obſerved, that notwithſtanding all he could ſay to to them, ſome of them were ſo fooliſh as to believe that I never would return. But he ſaid that now they began to get their eyes open, and to have ſome ſenſe. He

said that the chief who had been most opposed to my coming among them, had now acknowledged to him that he believed I was an honest man, and meant to do them good. I then proceeded to give them an account of the Missionary Society, and what they had in view with respect to the Indians. I informed them, that the expense and difficulty of instructing them by an interpreter were so great that it was thought best I should remain here at Detroit, until I could preach to them in their own language; and that it was uncertain where I should then go, as it would be my duty to make a beginning where there was a prospect of doing the most good. I told them that we had two kinds of people among us; how differently they felt towards the Indians, and what different treatment they must expect to meet with from them. I observed to them that our good people never did wish to hurt them, or get away their property from them without paying them for it; but were always disposed to do them good; and that they were now exerting themselves to send Missionaries among them, to make them happy in this world and in the world to come. I mentioned to them the destructive consequences of drunkenes, and how sorry I was to see them give way to it. I made use of a number of arguments to dissuade them from it, and pointed out the means they must make use of in order to avoid it. Nanga acknowledged the truth of all I had advanced, and observed that he did not know how it would be with the rest, but (putting his hand to his ears, and then spreading them out) he said that his ears should always be open to my instructions. They then agreed to have a council and hear my speeches the next time they came to Detroit.

"Since this interview with the chiefs, Mr. Denkey, one of the Moravian Ministers, has been to see me, informing me that his brethren had sent on another Missionary to supply his place among the Delawares, requesting him to begin his mission with the Chippeways as had been proposed, He observed that it was his desire, and the desire of his brethren, that he should begin with the Chippeways who lived nearest to their village in Fairfield; but that as this would require him to take those at the River St. Clair, he would not do it without my consent, and wished to know whether I was willing. All things considered, I did not hesitate to give my consent; and assured him that I would use my influence with the Indians in his behalf.

"We make but slow progress in the Indian language. I find it hard work to commit their words to memory; and when I have learned them, I find it extremely difficult to construct a sentence according to the idioms of their language. It seems to be full of irregularities. But if life and health are spared, I hope and expect we shall be able to surmount every difficulty. The Chief's frequently call to see us, and appear extremely pleased to hear us talk their language, and do what they can to help us."

MISSIONARIES.

THE Missionaries, now in the service of the Missionary Society of Connecticut, are the Rev. *David Bacon* at Detroit: the Rev. *Joseph Badger* in New-Connecticut; the Rev. Mess'rs. *Seth Williston* and *David Higgins* and Mr.

Hezekiah May in the western counties of New-York; and the Rev. Messrs. *Job Swift, Jedidiah Bushnell* and *Jeremiah Hallock* in Vermont. Another Missionary will soon go to New-Connecticut; in December one will go to Black river and parts adjacent; and probably another to Vermont to supply the place of one or two of those now there, who will then return.

POETRY.

COMMUNICATED AS ORIGINAL.

Atheism Exposed.

A Poem on Psalm 139, 14th verse.

"*I am fearfully and wonderfully made.*"

PROUD Atheist, could a giddy dance
of atoms, lawless hurl'd,
Produce so singular, so fair, so harmoniz'd a world?
Why do not Arab's driving sands, the sport of every storm,
A palace here, the child of chance; or there a temple form?
Presumptuous wretch! thy self survey, that lesser fabrick scan,
Tell me from whence the immortal dust, the reptile, man!
Where wast thou when the embrio earth, from chaos, burst its way?
When stars exulting sang the birth, and hail'd the new born day?
Or tell me whence the wondrous speck, the miniature of man,
Nurs'd in the womb, with fashion'd limbs to swell with life began?
What fingers traced the tender nerves, the wondrous fibres spun?
Who cloth'd in flesh the hardning bones and wove the silken skin?
How chanc'd the head, or tender heart, life's more immediate throne,
Where fatal every touch, to dwell enclosed in solid bone?
Who taught the stomach to digest the silver flood of Chyle;
Or in the jaundic'd gall compress'd the saffron surfac'd bile?
Who taught the wandring tide of blood to leave the vital urn;
Visit each limb, in purple streams, and faithfully return?
How delicate the winding ear, to image every sound;
The eye to catch the pleasing view, and tell the scene around?
How know the nerves, to hear the will, the obed'ent limbs to wield;
The tongue ten thousand tastes discern, ten thousand accents yield?
How know the lungs to heave and pant; who taught the fringed lid
To gard the faithful eye, and brush the solid ball unbid?
Who bid the babe, new launch'd in life, the milkey draught arrest,
And with its eager fingers press the nectar streaming breast?
Who with a love too big for words the mother's bosom warms,
Along the ragged paths of life to bear it in her arms?
A GOD! A GOD! Creation shouts, A GOD each insect cries;
He moulded in his palm the earth, and hung it on the skies.
Now let us make a form divine, and stamp A GOD on clay,
To govern natures humble birth, and bear an earthly sway.
He spake. With strength and beauty clad, young health in every vein,
With thought enthron'd upon his brow, walk'd forth majestic man.
Around he turns his wandring eyes, all natures works surveys,
Admires himself, the earth, the skies, and tries his tongue in praise:
Ye hills and dales, ye meads and woods, and all this shining frame,
Fair creatures, tell me, if you can, from what or whence, I came!
By whom ye cross the flowery fields, or thro' the forest stray,
By whom I feel unknown delights, and drink the golden day?
What parents power, all great, all good, do those around me own?
Tell me, fair creatures, tell me, how t' adore this vast unknown;
Who gave the wondrous tongue to sound, the wondrous eye to see,
Who gave th' amazing thought to soar, th' amazing soul to be.

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The Gospel a Doctrine according to Godliness.

(Continued from page 254.)

NUMBER II.

HAVING shown that the gospel is adapted to promote real piety, by the view, with which it presents us, of the one living and true God, I proceed to observe,

II. That the gospel is a doctrine according to godliness, may further appear, from the account given of the divine law, and the light in which it is placed in the gospel.

According to the doctrine of Christ and his apostles, the law of God requires perfect holiness, on pain of the divine wrath. It requires us to love the Lord our God, with all our heart and soul and mind, and our neighbour as ourselves; and pronounces a curse on every one, who don't obey it perfectly. Christ came not to destroy, but to fulfil the law; and it is so far from being made void, as a rule of duty binding on all, that it is established by the gospel. For altho' believers, or true Christians, are not under the law in the form of a covenant—not bound to fulfil its demands as the only condition of life, or suffer the curse; but are under (being really *in*) the covenant of grace, which promises and grants pardon and a title to life, to penitent believers, thro' the atonement and righteousness of Christ, in a way of grace; yet they are bound to keep the law: they are under it as a rule of life, to which they are bound to conform, in heart and practice. It is clearly held forth in the gospel, that God is fully determined, cost what it may, to support the authority and honor of his law. What more decisive proof of this can be exhibited, than God hath in fact exhibited, by setting forth his own Son a propitiation through faith in his blood, to declare his righteousness; that he might be just, and the justifier of him who believeth in Jesus? Further,

The gospel teaches, that Christ obeyed and died, not only to redeem men from the curse of the law, and to furnish believers with a complete righteousness for their justification; but also, to recover his people to a conformity to the law. "What the law could not

do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." And Christ "gave himself for us, that he might redeem us *from all iniquity*, and purify unto himself a peculiar people zealous of good works." In this respect, then, the gospel is most evidently a doctrine, not only consistent with, but well adapted, and apparently designed, to promote real godliness—true religion—real holiness, in heart and life.

III. That the gospel is a doctrine according to godliness, may still more fully appear, from some further view of its doctrines, respecting the person, character, offices and mediation of Jesus Christ—his obedience, sufferings, resurrection and exaltation, with the design and import thereof.

According to the gospel, Jesus Christ is a divine person, the Son of the living God, and one with the Father. He is also Emmanuel, God with us, God in our nature, God and man united in one person.

By agreement between the Father and the Son—by the Father's appointment and his own consent, *he* was invested with the office, and undertook to perform the work, of a mediator between God and men, to lay a foundation for, and to accomplish a reconciliation between them. In prosecution of this great design, he assumed human nature, took on him the form of a servant, and was made in the likeness of men; that in the room and stead of sinful men, he might fulfil the law, and make a complete atonement for sin, by his own perfect obedience, unto the death of the cross.

Jesus Christ is a teaching prophet, an atoning and interceding priest, and a reigning king; and perfectly qualified for the execution of these high and infinitely important offices, and faithful in the execution of them. He is infinitely benevolent, merciful and compassionate, gracious and condescending. From his birth to his death, he was holy, harmless, undefiled, and separate from sinners; and is made higher than the heavens. He exhibited, while on earth, in his private life, and public conduct, a perfect example—an example of perfect holiness, in the performance of every duty. This example is presented to view, in the gospel, for us to eye, and to imitate. In his preaching, obedience and sufferings, considering the end for which he obeyed and suffered, he manifested and expressed, infinite regard to the glory of God, and to the good of creatures, and particularly, of mankind—infinite regard to the honor and authority of the divine law, and as real a desire, that the divine displeasure against sin should fully appear, as that sinners might be saved—that these two ends might be consistently accomplished. He hath actually done, to the Father's acceptance, all that was necessary in the way of obedience and suffering by a mediator, to lay a foundation for the consistent and honorable salvation of sinners. Of *this*, the most incontestible proof is exhibited. For the Father hath exalted him with his own right hand, to be a prince and a Saviour, committed all judgment to him, and given him to be head over all things to the Church. Repentance and remission of sins, are orderded to be preached in his name, among all nations. In him, it is declared, there is salvation, and in no other; by him, and by him *only*,

can men have access to and acceptance with God. He is the *end* of the law for righteousness, to every one who believeth, and the author of eternal salvation, to all them that obey him.

Such is the doctrine of the gospel concerning the person, character, offices, obedience, sufferings, resurrection and exaltation of Jesus Christ, with the design and import thereof. In what a majestic, glorious, awful and amiable light, doth this doctrine place the Deity before us? What a view doth it give us, of the sacredness and unchanging obligation of his law? What an awful view doth it present, of the infinite evil and criminality of sin? How ineffably amiable and glorious, and worthy of our love and praise, esteem, trust and confidence, and unreserved obedience, doth it show the Lord Jesus Christ? And how infinitely important and interesting to us, doth it prove it to be, to deny ourselves, and take up our cross, and follow him? And, of consequence, how admirably well adapted is it, to promote and excite to the exercise and practice of real piety and true religion? If, with this doctrine placed in full view, we are negligent and careless with respect to religion, and indulge to ungodliness and worldly lusts, to vice and wickedness, we shall be inexcusable indeed!

(To be continued.)

On the duty and importance of SOCIAL WORSHIP.

NUMBER I.

MAN is a creature formed for society—for social order, and social enjoyment. His rational powers and faculties are fitted both to receive and communicate good.—The wisdom and goodness of the Great Author of nature strikingly appear in so constituting the economy of man, as not only to render individuals necessary to each other, but also to cast the inclination upon the side of interest—to make what is necessary to our being a source of comfort and delight, and even to sweeten the delights of social life, with many natural and endearing relations.

From this ground, that man is a social being, and all his duties and comforts, his hopes and fears, his affections and passions either immediately or ultimately connected with society, arises also the duty of social worship. The propriety and fitness of this, is at once discerned by the considerate observer, and its institution strikes the benevolent mind with a still brighter display of the divine wisdom and goodness.

That mankind should unite in a social and public manner to worship the Great God, the infinite fountain of all being and blessedness, the light of nature teaches—the voice of reason directs, and the authority of Revelation commands. In performing the duty, the true worshipper experiences the most sublime pleasure and satisfaction. The principle of obedience is the source of true enjoyment; and what he performs as a duty, he realizes as the highest privilege.

Whenever, in the spirit of true devotion, we unite our social homage to our Maker, and say, as we are divinely directed, *Our Father who art in heaven;*—what other impressions do we feel, but love to God, and love to one another? What other views do we express, but that all mankind are our brethren; that as children of God's numerous family we unite to address our great common Pa-

rent, with an affectionate sense of our filial relation and dependence? By the same expression we acknowledge, that as members of the same family, our interest is one—our duty of common obligation—our sorrows and our joys, our hopes and our fears, our misery and our happiness the same—that we are all fellow creatures made and preserved by the same hand—of the same moral character, *by nature children of wrath*—that we have one and the same God to worship—one and the same Mediator to redeem us—one and the same Spirit to enlighten and sanctify us;—that we have common sins to confess and lament—common mercies to acknowledge—the same pardon to seek—the same salvation to work out, and the same eternity, for which to prepare. The knowledge and realizing sense of these truths inspire the pious mind with unspeakable delight.

"Knowledge and love make spirits [illegible] blest,
Knowledge their food, and love their rest."

And as the duties of social worship in a special and powerful manner, tend to open these truths to the view of the mind, and to infix their genuine impressions warm upon the heart of the true worshipper—he rejoices and blesses God for his infinite wisdom and goodness manifested in the institution. He feels an indissoluble attachment to the service—a warm and sensible delight in the duty. Witness the example of the man after God's own heart. In what language of devotion and zeal does he express his desire towards the house of his God, and his delight in attending the duties of social worship! "I was glad, when they said unto me let us go into the house of the Lord." (*Psalm* cxxii. 1.) "When I remember these things, I pour out my soul in me, for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day." (*Psalm* xlii. 5.) "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God. Yea the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young—*thine altars, O Lord of hosts, my king and my God." (*Psalm* lxxxiv.)

The same views, feelings and desires, in relation to the same objects, possess the heart, and influence the conduct of every true worshipper of God. The soul that is born of God, loves to draw near to him in all the ways of his appointment, and to dwell in his immediate presence. "Blessed are they that dwell in thine house; they will be still praising thee. One thing," saith the Psalmist, "have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and inquire in his holy temple."

God is the former of our bodies and the father of our spirits, and he will be glorified by the works

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* It is believed by many that the word *even*, inserted in this place by the translators of the Bible, ought to have been omitted; and this idea is fully adopted by the writer. That sparrows and swallows should build their nests, and lay their young upon the altars of sacrifice is at best a very incongruous supposition. But with the omission of one word, the sense is plain and natural, and by a very animated apostrophe expresses the fervent zeal of the Psalmist towards the worship and service of the Temple.

of his hands. Tho' he needeth not our services, yet in his infinite wisdom he hath seen fit to enjoin them. He directs us in the manner of their performance, and in infinite condescension is pleased to accept them, through the mediation of his Son. And he requires us not only to worship him in humble *heart* sincerity, in spirit and in truth; but enjoins the service of the whole man.—Both soul and body are to be active instruments of his glory—actively and jointly employed in the solemn exercise of his worship, and consecrated to his service. For, though the duty of prayer and praise, essentially consist in the temper and views of the heart, disposing the soul to cry after God—to draw near to him as a child, in the exercise of repentance, faith, hope, joy, confidence and trust—yet in the complete exercise of worship, of social worship, in a special manner, there must be an offering up of the desires of our hearts in *words*, outwardly expressive of our internal feelings and views. The *heart* and *voice* must unite in the service, and mutually conspire in the worship of God. For tho' bodily exercise, separately considered, profiteth little, and the outward form of prayer, without the spirit of it in the heart, is but a vain oblation, a prostitution of the duty, and a solemn mockery of God; yet we may say of these two parts of worship, as the Saviour, in his reproof of the hypocritical Jews, expresses himself concerning the essentials and ceremonials of the law—"These things (the weightier matters of the law) ought ye to have done, and not to have left the other (the circumstantials) undone." So the spirit of prayer in the heart, must not be wanting in every true worshipper; and with this must be joined the service of the lips.—Thus we are taught by the prophet Hosea, in his devout exhortation to repentance. "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity." Here is the sacrifice of a broken and contrite heart, pointed out and enjoined by the expression, "return unto the Lord;" and then he goes on to direct the outward form and manner in which the duty is to be done. "Take with you *words* and turn unto the Lord—say unto him take away all iniquity, and receive us graciously, so will we render the *calves of our lips*."

To the same point of instruction we read in the 50th Psalm, last verse "Whoso offereth praise, glorifieth me." And the apostle improves the redeeming mercy and grace of God, as the highest and strongest argument to enforce the duty of universal dedication in the worship and service of God. "Ye are not your own for ye are bought with a price; therefore glorify God in your *body* and in your spirit which are God's." Thus "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

The faculty of speech is a distinguishing excellency in man, bestowed by the beneficent author of nature for the most wise and important ends. Hereby we are enabled not only to communicate our thoughts and feelings to one another respecting the things of time, but we inquire and learn the way of everlasting salvation—hold blessed communion with the Father of our Spirits, and unite our hearts with our voices, in social homage, to worship, praise and glorify the God that made us.—Therefore it is that the tongue or faculty of speech is stiled the *glory*

of the human frame, and is expreſſed by this animated figure in various paſſages of the writings of David. "Therefore my heart is glad, and my *glory* rejoiceth." (*Pſalm* xvi. 9.) that is, my tongue declares my joy in God. "To the end that my *glory*, (that is my tongue) may ſing praiſe to thee and not be ſilent." (*Pſalm* xxx. 12.) "Awake up my *glory*, awake pſaltery and harp." (*Pſalm* lvii. 8.) and in *Pſalm* cviii. 1. "O God, my heart is fixed, I will ſing and give praiſe, even with my *glory*."

ASAPH.

(To be continued.)

For the Connecticut Evangelical Magazine.

THE publication of the various narratives of the religious attention, which has prevailed, in many towns in this ſtate, appears to me to be of excellent tendency; and calculated to afford important inſtruction relative to many moſt intereſting things, as well as to impreſs the reflecting mind with many important conſiderations. In peruſing them, my mind has been led to make many reflections. I have endeavored, in as conciſe a manner as I am able, to ſtate the uſe and improvement which may be made of theſe extraordinary operations.

1. I think they are eminently calculated, to afford pleaſure and joy to the minds of all well-wiſhers to Zion and the welfare of the ſouls of men.—If credit is to be given to thoſe narratives, we muſt conſider ſuch operations as terminating in the enlargement of the Church of Chriſt and in multiplying witneſſes for him. And, however inadequate men are, as to determining, with abſolute certainty, how many are become the ſubjects of renewing grace, yet, charity will conclude, that among all who have come out, and openly acknowledged Chriſt, there muſt be many, who are become the real ſubjects of it.

This cannot fail, of inſpiring the minds of all the true lovers of Zion and the happineſs of the ſouls of men, with joy and conſolation. It is an unſpeakably higher evidence of the goodneſs and mercy of God, and of his gracious preſence, than the increaſe of corn and wine and oil. Although ſuch influences are *local*, and though this conſideration may caſt a gloom on the circumſtances of ſuch places as are left in ſecurity, yet, as the well-wiſhers of Zion do not confine their wiſhes to any particular place or people, they do rejoice and will rejoice, that God's work is proceeding in any place.

2. The hiſtory of the late awakenings, is calculated to impreſs the mind, with a view and ſenſe of the *ſovereignty* of God, in the beſtowment of the influences of his Spirit.

In the late effuſions of the divine Spirit, although many places have been viſited, yet it has been far from being univerſal or general. It has rained upon one place and not upon another. While the people in one place have been attentive, to a high degree, to ſpiritual and eternal concerns, thoſe of another, and perhaps, of an adjoining place, have been left in ſecurity, and to doſe over the moſt important things. Now, why is one place viſited and another not! It cannot be ſatisfactorily accounted for, from the external means which have been enjoyed; nor from any previous appearances, or prediſpoſing circumſtances. All that can be ſaid in ſuch a caſe is, what our Saviour obſerved on a ſim-

ilar occasion, "Even so, Father, for so it hath seemed good in thy sight."—And, the sovereignty of God in such operations appears not only, in distinguishing some *places* from others, in the bestowment of them, but in the distinctions which are made among *individuals*, in the same place. Although the attention, in many places, has been general, yet it has not been universal. Many individuals have been left in security and inattention. And, among those who were awakened, it does not appear, that it has been confined to such as human views would have singled out as the favored objects, but such have been arrested, in many instances, who were at the greatest remove from all serious attention—such as have burlesqued and even wholly rejected Christianity; and have considered such awakenings, as the effect of enthusiasm and a distempered imagination. In these respects it appears, from the various narratives which have been given, that awakenings are at the sovereign disposal of God. Although there are, doubtless, sufficiently strong reasons in the divine mind for doing as he does; yet we have no other way to acount for it, than by resolving it into the sovereignty of God.

3. Another truth, which we can hardly fail of remarking, in the narratives of the late work of God, in different places, is this, that the awakening influences of the divine spirit will excite the attention of mankind, to the means of salvation. However stupid people were, antecedently, yet, they are no sooner awakened, or their minds impressed with a sense of their danger, and of the importance of salvation, than they begin to read and pray and inquire on the subject of salvation. This appears from the progress of the work of God, in the various places which are respected in the narratives. As soon as these wore any appearances of the effusion of the spirit, there was a proportionable engagedness to attend on means. Public assemblies became proportionably crowded; and there was an ardent desire to hear the word, to have sermons multiplied, and frequent religious conferences instituted. People, at such a time, *will* inquire, and *will* attend on means. At such a time, a word said, importing a doubt, whether it be the duty of unregenerate men to attend on means of grace, is in direct opposition to the feelings of such as are awakened. However deficient they may be, as to the state of their minds, yet their minds are strongly impelled to an attendance on means. This is found to be an effect which universally attends the outpouring of the divine spirit.—Pursue such operations in every place where they exist, and this effect will be observed. We must first banish such influences from a people, or they will attend on means. This may lead then to a remark, which ought to make the most painful and humiliating impressions on the minds of such people and individuals as live in the neglect of the means of grace. It is a sure evidence, that God does pass by them—that they are not even the subjects of the common, awakening influence of the divine spirit—They have the evidence in themselves, and carry it with them, through the whole of their negligence and inattention.

4. Another important consideration, which the narratives and histories of the work of God, in different places, is calculated to inforce and illustrate is, that, or-

dinarily, it is neceſſary to regeneration and converſion, that ſinners ſhould be awakened to attend to the means of grace. Although it is not pretended, that means, on account of any innate energy in them, do regenerate men, or beget grace in the hearts of ſinners; and, although regeneration is the work of God, and the immediate effect of his power, yet, it does appear, from fact and obſervation, that it is ordinarily neceſſary to regeneration, that ſinners ſhould be awakened to attend on means. This appears, from the revivals narrated, in the various numbers in the Magazine. Previouſly to the awakenings which have taken place, there were no greater appearances of converſions than in other places: but, in conſequence of ſuch awakenings and attention, the inſtances have been multiplied. And thoſe inſtances have been confined, to ſuch as were awakened and excited to attend on means. Not an inſtance has occurred among the inattentive. And this has been found to be true, generally, reſpecting both public and private inſtances of regeneration. I do not ſay, that God cannot regenerate without firſt awakening ſinners to attend on means; or that all are awakened to the ſame degree, or for the ſame length of time; but it does appear, as if a degree of awakening and a diligent attendance on means were, ordinarily, neceſſary to God's giving renewing grace to ſinners. It appears from fact, that this is the *ordinary* way: and ſo, that there is ordinarily, no reaſonable proſpect that a work of grace will be begun in the hearts of ſinners, 'till they are awakened to concern, and a diligent attendance to the means of grace. This leads us to ſee, what dark and diſmal proſpects, ſuch people and individuals have, who can continue to live in the neglect of the means of grace. They have no proſpect, no reaſon to expect to be the ſubjects of renewing influence in that ſtate.

5. Another truth which the narratives under conſideration tend to enforce is, that however neceſſary it is to regeneration, that ſinners are awakened to attend to means; yet there is no eſtabliſhed connection, between their attending on means, as they do attend, and regeneration.—In the beſtowment of regenerating grace on thoſe who are awakenened, God exerciſes the ſame ſovereignty, as he does in giving the awakening influence of his ſpirit to different people. God viſits ſome places with the effuſions of his ſpirit, and paſſes by others. So it is among ſinners who are awakened to concern, and to attend on means of grace and ſalvation. Although it appears, that awakening and attention are, ordinarily, neceſſary to regeneration; yet there is no *certain* connection, between their attendance on means and regeneration. God, in his ſovereignty, diſtinguiſhes ſome, by giving them renewing grace. This appears to be true, from facts, as they are ſtated in the various narratives. Many there are, who, after being awakened to attend on means, gradually return to their former eaſe, and carry not the leaſt evidence of their being the ſubjects of grace. But, as the apoſtle James expreſſes it. "*It is happened to them, according to the true proverb, The dog is turned to his own vomit again; and, the ſow that was waſhed, to her wallowing in the mire.*" We are not, therefore, to ſuppoſe, any certain connection between ſinners being awakened to attend on means and regeneration; while, on the

other hand, it is, ordinarily, necessary that sinners should be awakened to attend, in that manner to means, in order to their being the subjects of renewing grace.

6. The narratives, in the foregoing view of them, are eminently calculated to excite some serious reflections and considerations, in the minds of such people, as have not been the subjects of such awakening influences. Although the spirit of God has been remarkably poured out, on many places, and conversions have been hopefully multiplied; yet it is equally true, that in many other places, there has been nothing of that nature. They have been left to pine away in their iniquity—to continue secure and inattentive—to neglect the means of grace. Instead of desiring, that religious exercises should be increased, they can hardly attend on the stated religious exercises of the sabbath. Instead of wishing, that conferences and special seasons for improvement in religion should be appointed, they can hardly be persuaded to attend on the most common religious services.—Now, what serious and solemn reflections are incumbent on such a people! Is it not certain, that God has passed by them! Is it not evident, that being left as they are, they and the rising generation among them must perish! Is it necessary, that sinners be awakened and excited to attend on means to their having hope, that a work of grace will be carried on! Then such people as are left without any special operation of the spirit of God among them, have, under present appearances, nothing to expect but ruin and destruction. There is the utmost reason, and the loudest call on the friends of Zion, to awake and cry mightily unto God, that he would arise and plead his own cause; that his spirit may be poured out upon them, and his blessing on their offspring.

On the whole, it appears from the history given us of the late work of God, in various places in this state, that it is a matter of the highest importance for a people, that they are made the subjects of the awakening influences of God's spirit; and that such influences, will certainly awaken sinners to a diligent attention to means of grace, which is ordinarily necessary to the exercise of the mighty power of God, in their regeneration and conversion; altho' not certainly connected with it.

But, it may here be asked, whether the account of the success of attending on means, as exemplified in the history given of the awakenings, in different places, be such as is given in the sacred scripures? Do not the sacred scriptures not only teach us the necessity of attending on means, but actually connect an attendance on means with regeneration? Answer. The scriptures do teach, that there is a certain connection between attending on means of grace, in a certain qualified sense, and *salvation.* But there is no where to be found in the scriptures, any such doctrine as a connection between attending on means, as the unholy and unregenerate attend on them, and *regeneration.* Attending on means, in the scripture sense of the words, includes in it, the exercise of holiness—of faith—humility, trust in God and obedience. Such an attendance on means never precedes regeneration; and consequently, promises are not extended to any of the exercises of the unregenerate. Regeneration, therefore, is always given as an unpromised mercy. How can it then be said, that attending on means is connected

with promiſes of ſalvation ; if regeneration, which is ſalvation begun, takes place as an unpromiſed favor ; or is not connected with any promiſe ? Anſwer. Admitting that regeneration is, according to divine conſtitution, the *beginning* of ſalvation, yet it is not the *whole* of ſalvation ; and complete and final ſalvation is depending on the conſtant influence and exerciſe of divine power. Were it not for ſuch conſtant exerciſes of power, the regenerate would backſlide, apoſtatize and periſh forever. And ſuch influence is connected with a proper attendance on means. An intereſt in the promiſes of ſuch interpoſitions commences, when perſons attend on means in the exerciſe of faith and holineſs.

But, an objector may ſtill enquire and urge ; that altho' it does appear, that attending on means of grace according to the ſcripture account of it, does ſeem to imply ſomething which the unregenerate do never exerciſe ; yet, in other repreſentations, is it not implied, that the promiſes do extend to them ? The ſcriptures do certainly connect *grace* and *divine interpoſitions*, with an attendance on means. Does not this imply, that there are promiſes of regenerating grace made to the doings of the unregenerate ? The regenerate have grace ; and divine power has already been exerciſed in them.

Anſwer. If the regenerate have become independent, if they do not need grace, nor the exerciſe of divine power to train them up for ſalvation, we muſt, indeed, admit that promiſes of grace and of the exerciſe of divine power, do reſpect the regeneration of ſinners. But, are we to view the ſtate of the regenerate to be a ſtate of independence ! That they are beyond the neceſſity of the the interpoſition of divine power on their behalf ! Do we derive ſuch views of the regenerate, from the word of God ! No ; the ſcriptures ſpeak of the mighty power of God in them that do believe. And believers are ſaid to be "kept by the *power of God*, through faith, unto ſalvation." The regenerate are conſtantly and neceſſarily dependent on divine interpoſitions, or the exerciſe of the mighty power of God, to preſerve and meeten them for heaven, or complete ſalvation. It is, therefore perfectly unreaſonable to infer, from the ſcriptures, that regenerating grace is connected with any exerciſes of the unregenerate, from their connecting the beſtowment of grace, or the exerciſe of the mighty power of God, with an attendance on means of grace or ſalvation. And that for two reaſons. Firſt, becauſe the unregenerate are always eſſentially deficient in the manner of their attending on means. And, ſecondly, becauſe the ſtate of the regenerate, who do alone truly and properly attend on means, is ſuch, as eminently needs the beſtowment of grace and the exerciſe of divine, almighty power, to keep and train them up for complete ſalvation. If the unregenerate did, in fact, attend on means as the ſcriptures do direct men to attend on them ; or if unregenerate men *only* needed grace and the exerciſes of divine power, to being ſaved, then, indeed we might conclude, that in the ſcriptures, the doings of the unregenerate and regeneration are connected. But, who that conſiders the ſtate of believers or the regenerate, can think, that they have got beyond the need of grace and the exerciſe of divine power, on their behalf ! And how unjuſt and unwarrantable to view the ſacred ſcriptures, as prom-

ising regenerating grace to sinners, because it promises grace, and the exercises of divine power, to train up those for heaven, who attend to means in a manner which the unregenerate never do! Nothing can be inferred in favor of unregenerate exercises, as connecting with regenerating grace, from promises of grace and of the interposition of divine power being connected with personal exercises; for those personal exercises are peculiar to the regenerate; and the blessings promised, are absolutely necessary to their being trained up for salvation. An attendance on means, in a peculiar and qualified sense, being connected with, and absolutely necessary to complete salvation, is perfectly consistent with there being no promises to or connection, between regeneration and the doings of the unregenerate.

EUSEBIUS.

An attempt to establish the literal sense of the prediction relating to the army and destruction of Gog, recorded in the thirty-eighth and thirty-ninth chapters of Ezekiel.

THE arguments of Benevolus to prove the future glory of the Jewish nation, are judiciously noted and arranged. If the scripture prophecies adduced by him to prove that they will return to the inheritance of their fathers, are to be understood literally, the argument for this important event, is equally conclusive.* If the prediction relating to the army and destruction of Gog, recorded in the thirty-eighth and thirty-ninth chapters of Ezekiel, can be shewn to require a literal sense, the meaning of the other prophecies brought for this end will not be disputed.

For this purpose the following observations are submitted.

1. We are to understand scripture prophecy in a plain and literal sense, unless there is an obvious reason to apply it figuratively; which reason will not apply to language in general.

The primary and common signification of words will always be literal. A metaphorical sense is introduced from a supposed likeness in the subject to something already named, and from the inconvenience attending the invention and use of new words. Thence we must take words in their literal sense, unless a particular reason offer for a departure from it.

But no reason can be given for departing from the literal sense in fixing the meaning of this prophecy. It is consistent, intelligible, and agreeable to the analogy of faith. It predicts an event, credible in itself, agreeable to the state of human nature, of society, and of the Jewish nation at the time expressed in the prediction, and the final issue, in the destruction of Gog, is agreeable to the analogy of divine dispensations, and the general scheme of divine government, in disappointing the devices of the wicked, and overthrowing the enemies of the Church; just when they seem to be seizing their prey, and ready to triumph in their success.

2. This prophecy, in a literal construction, is harmonious in all its parts, with itself, with history, and with other scripture prophecy

Agreeably to the general opinion of expositors, I suppose Gog, or Magog, the son of Japheth, to be the ancestor of the ancient Scythians, and that from those last descended the Ottoman race, o the Turks; who in this predic tion, as is common, are name from their ancestor. Consequen ly, the name of Gog, with o:

* Connecticut Magazine, No. 3, 4, 5.

deſcendants of Noah by Japheth, in this prediction, repreſents the Ottoman power with its connections of allied and conquered nations.

The land of Iſrael has, for ages, been poſſeſſed by the Turks. But from the oppreſſion of the government, and from other cauſes, it is thinly inhabited, in a ſenſe deſolate, and comparatively barren.—The Turkiſh empire has been declining already for more than a century; and from ſcripture prophecy, as well as from other ſources of evidence, we are taught to expect its overthrow, about the time of the fall of the papal hierarchy, the converſion of the Jews, and commencement of the happy millennium.

Previous to this event it will, probably, be reduced much below its preſent ſtate of wealth and power. In conſequence of this, its diſtant provinces will be reduced to a more defenceleſs ſtate than at preſent, and be in no condition to oppoſe an invading army; and will probably have no inclination to prevent the ſettlement of a people among them who come in a peaceable manner.

The Jews are well known to entertain the ſtrongeſt expectation of a return to the inheritance of their fathers, when their Meſſiah ſhall appear.

For this reaſon in particular, they place their intereſt in money and other property, eaſily removable, and but very little in houſes and lands; and inhabit in great trading towns and ſeaport places, from whence they can remove themſelves and their property to Paleſtine, with the greateſt convenience, and on the ſhorteſt notice

Admitting that ſcripture prophecy really inſures this event, their converſion to Chriſtianity will tend to the confirmation of their faith in it.

Being aſſured that Jeſus of Nazareth is their promiſed Meſſiah, and perceiving the providential preparation for their return, in the ſtate of the land of their anceſtors—their movable property, and commodious ſituation, they will judge the time of their long deſired return to be arrived, and confiding in the guidance and protection of their God and Redeemer, while they follow the dictates of his word and Providence, they will haſten their return to the land of their fathers; and, "The ranſomed of the Lord will return and come to Zion with ſongs, and everlaſting joy upon their heads, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away."

The Jews are well known to poſſeſs very great wealth in money and movables. This they will carry with them; as they are very numerous, they will bring immenſe wealth, much more, probably, than could be collected in the richeſt empire upon earth.

As they are a people unuſed to war, and will go under the eſpecial protection of their Redeemer, they will not poſſeſs the common means of defence againſt an invading enemy.

The Turkiſh government, reduced by that time, as we may reaſonably expect, to extreme neceſſity, and acquainted with the wealth, and, apparently, defenceleſs ſtate of the Jews, whom it will conſider as intruders on its dominions, may be reaſonably expected to exert its utmoſt ſtrength in a moſt ſtrenuous effort to cut off the whole nation, and poſſeſs their property, and by this means to regain its ancient grandeur.

To effect this a numerous army

must be raised and vast preparations made.

The prediction before us in its literal construction, exactly agrees to this view, in every particular, and assures us, that when the army of Gog has entered the land of Israel, "to take the prey and spoil," divine providence shall appear for the preservation of God's people, and the army shall fall and perish "upon the mountains of Israel," and "the Lord will, surely, set his glory among the heathen, and all the heathen shall see his judgment which he hath executed, and his hand which he hath laid upon them. And the house of Israel shall know that he is the Lord their God, from that day and forward."* Can stronger evidence, in favor of the literal construction of scripture prophecy, be desired than appears in the present case?

3. Should it be supposed, after all, that the prediction before us respects the conflict of the redeemed church with its enemies and victory over them, which shall introduce the happy millennium of its prosperity; the application of it which we have adopted will be rather confirmed than otherwise.

It is a well known truth, which the careful and intelligent students of scripture prophecy must have noticed, that the divine predictions respecting the prosperous and adverse events relating to the redeemed church, are not predictions of one event, exclusively, but of a series of events of one kind.

This observation is supported by most of the divine predictions in the holy scriptures, respecting the Church.

The first intimation of divine mercy, to apostate man, is of this import. "I will put enmity," said the Lord, to the Serpent, "between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel."† This prediction evidently respects the whole series of events in the conflict between Christ and Satan, and the final victory of the Redeemer.

The prophecy of Enoch, preserved by Jude, must be understood in like manner.‡ The destruction of the old world by the deluge, was, undoubtedly the primary subject of this prediction. Jude applies it to the apostates of his own time, and no one will question its ultimate respect to the general judgment.

The same observation applies to the predictions mentioned in the preceding article, and to many others. The prophetic description given by our divine Saviour in the 24th chapter of Matthew, is to be thus explained.

The destruction of Jerusalem and the Jewish state, by the Romans, with its antecedents and concomitants, is clearly the primary subject of prophecy. But whoever hesitated to admit that the awful events of the last great day, are ultimately designed?

Elucidations of the argument might be multiplied, but these, it is apprehended are sufficient. In every view of the subject, additional evidence appears in favor of the future glory of the Jewish nation.

CONCLUSION.

1. The literal construction of this divine prediction is eminently adapted to confirm our faith in the truth and divinity of the holy scriptures.

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* Ezekiel xxxix. 21, 22.

† Gen. iii. 15. ‡ Jude 14, 15.

When the events predicted shall be accomplished, it will appear with abundant evidence, that God has "remembered his covenant with Abraham," and that he hath not failed in any of the good things of which he hath spoken concerning Israel, but all are come to pass.

This event will be conspicuous to the Gentile nations, in all parts of the world. As the Jews are dispersed over the earth in places of commerce, and the greatest intercourse of society, their conversion to Christianity, and removal to the land of their fathers will be events of the most extensive notoriety; and the wonderful deliverance from the power of their enemies after their arrival, will undoubtedly be the subject of information and wonder to all nations.

2. The sovereign power and grace of God will be eminently displayed in this event.

After the prevalence of idolatry in the world, God chose the ancestor of the Jews to himself, with a view to preserve and perpetuate the true religion in his family, till the appearance of the promised seed, and of this family, as concerning the flesh, Christ came.

By the time of his incarnation, the Jews had generally become greatly corrupted in their principles and practice, and opposed his mediatorial character and work, and thus rejected the counsel of God against themselves.

They were then forsaken of God, and the salvation of the gospel was given to the Gentiles. The long abuse of gospel grace by us Gentiles, and our present increasing opposition to the divine Saviour, are preparing the way for the sovereign power and grace of God to be eminently displayed in recalling the long forsaken children of Abraham, and making them a people to shew forth his praise, and accomplishing in them, the many gracious promises made to their fathers.

The Apostle Paul seems to consider these successive changes in the dispensation of grace, to Jews and Gentiles, as a most edifying display of divine sovereignty, and closes his discourse on the subject with this adoring exclamation, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!"*

In reviewing the wonders of redeeming grace as set forth in those divine prophecies, let us unite with this holy Apostle, and all the redeemed from among men in thankful acknowledgments to the fountain of mercy, and present our humble supplications, that he will soon appear in his glory to build up Zion.

Some thoughts and observations on the Prophecy of St. Paul, 2 Tim. iii. 1—9.

AT a time when great events are taking place in the world, and the minds of men are greatly agitated about the issue, and what will be the consequence of so much exertion, to establish opposite interests; it is natural to enquire for light and instruction in so critical a period, and to wish to know as far as possible how far and to what height the evil is to extend. The holy scriptures are the only source of truth and information in such cases; in that sacred volume of truth are found many declarations and prophecies respecting things that were to come to pass among which the prophecies of St. Paul hold a

* Rom. xi. 33.

diſtinguiſhed place. I would take particular notice of that in his ſecond letter to Timothy chapter 3d. from the beginning to the 9th verſe, where the Apoſtle ſays,

" This know alſo, that in the laſt ' days perilous times ſhall come. ' For men ſhall be lovers of their ' ownſelves, covetous, boaſters, ' proud, blaſphemers, diſobedient ' to parents, unthankful, unholy, ' without natural affection, truce ' breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe ' that are good, traitors, heady, ' highminded, lovers of pleaſures ' more than lovers of God ; having a form of Godlineſs but denying the power thereof ; from ' ſuch turn away. For of this ſort ' are they which creep into houſes, ' and lead captive ſilly women laden with ſins, led away with di' vers luſts, ever learning and nev' er able to come to the knowledge ' of the truth. Now as Jannes and Jambres withſtood Moſes ' ſo do theſe alſo reſiſt the truth : ' men of corrupt minds, reprobate ' concerning the faith ; but they ' ſhall proceed no farther ; for their ' folly ſhall be manifeſt unto all men ' as theirs alſo was."

Upon this prophecy the following obſervations are ſubmitted to conſideration, viz. that the preſent day is the particular period pointed out in the prophecy, as it bears every mark and ſtamp of it, with the greateſt exactneſs ; none but the true ſpirit of prophecy could have ſo perfectly deſcribed it. It may be ſaid that ſuch characters have always been in the world, in every period of it ; but it may be replied, that the times, on that account, have not been conſidered as uncommonly perilous, as ſuch men have been checked and controled by ruling authorities, ſo as not to threaten the ſubverſion of all order, government and law, civil and divine. The things that ſeem to be implied in the prophecy that will make times perilous, are the increaſed numbers of ſuch characters, aad the formidable appearance they will make, in the union and combinations, that will take place among them ; the degree of power they will aſſume and put on, and the unceaſing exertions they will make, to carry their deſigns into effect. Theſe things are peculiar to the preſent time.

The characters delineated by the apoſtle are now on the ſtage in Europe, have increaſed in numbers and power to an aſtoniſhing degree, and are well known to be influenced by all thoſe pernicious principles which form ſuch characters as the apoſtle deſcribes. They appear to increaſe and grow more and more formidable, and their baneful influence has ſpread almoſt throughout the whole world, and ſeems to threaten the total deſtruction of all religion, law and government. We in this country are greatly alarmed and threatened by the progreſs that men of licentious characters make among us whoſe aim appears to be to ſubvert all the foundations of ſociety, to break every human tie and let every man act as he pleaſes. Self-love is to be indulged to the higheſt degree ; covetouſneſs alſo is to reign uncontroled ; boaſting is to be free in every one's mouth ; pride is to have its full run ; blaſphemy too may be freely uttered by any man ; children may then diſobey their parents ; gratitude for benefits received is then not to be binding ; impurities of all kinds are to be indulged, for in ſuch a ſtate of liberty there is to be no holineſs among men ; natural affections are to be done away, which now are a check upon the burning luſts of ſome ;

falſe accuſations may then be indulged with the greateſt freedom; incontinence will be a very faſhionable practice, and the marriage tie be no longer binding; then the ſoft and gentle manners that render ſociety agreeable will be exchanged for ſavage fierceneſs; good men, thoſe who are on the ſide of religion and order, are to be deſpiſed, neglected and contemned; then alſo men may, if they pleaſe, betray the moſt important truſts; then men will believe that ſenſual pleaſure and gratification, indulged without any control is the chief good of man; Deity is conſidered by them only as a ſervant to ſerve them in all their carnal deſires or inclinations; and ſo far they will pretend to pay a reſpect, to the Great Jehovah but no farther; all religious forms that may be adopted by them will be calculated for nothing more; having a form of Godlineſs but denying the power of it. All this will ſerve to ſhew that the apoſtle truly ſaid ſuch a time is perilous. That ſuch men and ſuch principles and practices are now on the theatre of this world, none who have any information or knowledge of the world will deny. Scarcely any prophecy in its fulfilment, has exhibited clearer evidence of its truth and certainty than this; ſo that we may know that it is the laſt time.

Such a time and ſuch characters St. Paul mentions, in few words, in his firſt letter to Timothy, in the beginning of the 4th chapter, where he ſays that "the ſpirit 'ſpeaketh expreſsly that in the 'laſt times, ſome ſhall depart from 'the faith, giving heed to ſeducing 'ſpirits and doctrines of devils, 'ſpeaking lies in hypocriſy, &c." It may be noted here, that the apoſtle has reſpect to falſe profeſſors of Chriſtianity, by their departing from the faith; but in this departure from the faith it is on account of ſeducing ſpirits actuating men, in rebellion; for the doctrine taught by them is peculiarly the doctrine of ſatan, for he firſt roſe in rebellion in heaven, and he has been conſtantly practiſing and preaching the ſame doctrine ever ſince. This rebellion includes in it all the oppoſition that is made againſt Chriſt and his kingdom, whether of providence or grace, among devils and among men. The apoſtle ſays this ſhall take place in the laſt times, which cannot mean that it never exiſted before in no degree whatever, but that at or near the cloſe of ſatan's reign on earth, whether in his Pagan dominion, or Mahometan and Papal deluſion, a more direct and barefaced rebellion againſt Jehovah will appear among men, as though ſatan were viſibly at the head of them. It is as it were reducing all former modes of rebellion into one point, and as it were challenging the Almighty to ſingle combat.

This time and ſtate of things will produce fear and trembling among the friends of God; diſtreſs and anxiety will fill their minds, from many conſiderations. But at all times they have their reſources, and at this time in particular I apprehend they may receive abundant conſolation and ſatisfaction, from the ſame ſpirit of prophecy that has told us of the perils and dangers of the preſent time. The prophet does not leave the Church of God in a gloom, but at the cloſe of the relation he adds an example, of a like caſe, in the time of Moſes, when God came down to deliver his friends from the hands of their perſecuting enemies, for he adds, "Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth, men of corrupt

minds reprobate concerning the faith; but they shall proceed no farther, for their folly shall be manifest unto all men as theirs also was." This being held out as a perfect example of the nature, progress and final overthrow, of the present combination and exertion of satan's adherents; if we look back on Jannes and Jambres and see how they succeeded, we may thereby discover what will soon be the fate of the present rebellion against all law and government, human and divine. The prophet says they shall proceed no farther, no farther than what? Why no farther than Jannes and Jambres did; for their folly, that is the folly of the present rebels shall be manifest unto all men, even as theirs was, that is as Jannes' and Jambres' was. The two cases are similar in these respects, viz. 1st, They strove by their magical art to make Pharaoh believe that Moses was an impostor and that his God was not to be regarded and they could prove it by doing the same miracles that he did. (Now Jannes and Jambres according to the Jewish tradition were two sons of Balaam, and were the chief magicians then at Pharaoh's court.) So the infidel philosophers of the present day, renounce all revealed religion and endeavour to prove that all the messengers from God are cheats and liars. They are reprobate concerning the faith. For a short time those magicians seemed to succeed, but their folly and weakness soon appeared; for altho' they appeared to equal Moses in working two or three wonders, yet they could proceed no farther, but confessed to Pharaoh, that the miracle, of bringing lice was the finger of God. What was peculiar in their folly of withstanding Moses, was, that instead of counteracting him in his working miracles in order to remove the plagues, what they did, if any thing, tended to increase them. They did not relieve Pharaoh nor his people in the least, but involved them in greater calamity. So at this day, notwithstanding all the charm there is in the cry of liberty and emancipation from the shackles of government and religion, their case is evidently growing worse, and they are sinking deeper and deeper in calamity and woe. 2d. The magicians, of whom Jannes and Jambres were chief, did not effect any thing more than the hardening of Pharaoh's heart, in order that more plagues might be added, as well on themselves as on all Egypt; they did not in the least retard the deliverance of God's people, they did not at all increase their burdens, nor did they effect the destruction of any of them: neither did they obtain any more dominion over them, for themselves or for Pharaoh. Both lost ground in that respect, and so continued until both Pharoah and they were drowned in the depth of the sea.

It may be asked, why the magicians did not advise Pharaoh to imprison Moses and stop his working such wonders as to confound them, and destroy their influence over him? It was because God was with him, and had engaged to succeed him in his errand to Pharaoh. And why too did they not obtain an edict, to put all the Israelites to the sword? It was because the time was come, for them to be delivered, from that yoke of bondage. They had been afflicted by the Egytians long enough; and they were not permitted to increase their affliction in any degree, for the time with them and Pharaoh was the last time of his reign and usurpation, and the last time

of their suffering under his rod; therefore the magicians were allowed to proceed no further. The apostle, in bringing up this example of the progress and end of the enemies of truth, and applying it to the last times, respecting the gospel, may include in it, the last time or ending of Satan's persecuting the Church, and of the war that the spirit of prophecy had said should be made with the saints in which their enemies were to overcome them and kill them; and that it is the last of their suffering by being in the wilderness, as spoken of by St. John in the Revelations. That as Jannes and Jambres withstood Moses, at the time that the Church of Israel was to be freed from bondage, and effected nothing, but their own destruction; so these men at the present day, who oppose the truth, will produce no evil to the church, but bring on themselves swift destruction; and the friends of God will be compleatly secured and delivered from their malice and rage.

M.

An answer to questions, respecting God's visiting the iniquity of the fathers upon their children.

Mess'rs. Editors,

IN the 239th page of your Magazine, an answer was desired to these questions, "How is 'it to be understood, that God 'visits the iniquity of a father upon 'his children down to the fourth 'generation; and how is this con'sistent with individual responsibil'ity?" Exod. xx. 5. "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me."

"Further, How is this consistent 'with what we often see in the 'world, the uninterrupted prosper'ity of notoriously wicked persons 'and their children, for several 'generations together?"

IN answer to these queries, some observations will be suggested, which should nothing better be presented, you are at liberty to insert in your Magazine. By visiting the iniquity of the father upon the children, is not meant, that the sinful exercises or actions of parents are so imputed or transferred to their children, that the children do in fact become guilty of these. This transfer of personal exercises, and so of guilt from one to another, is both absurd and impossible.—Neither does it mean, that God views or considers children as guilty, in any sense, of the sins of their parents, as some have expressed it. For God views every thing, as it really is; and therefore cannot consider children as actually guilty of the personal sinful exercises of their parents, since it is not in fact the case.

But by "visiting the iniquity of the father upon the children," is meant bringing evils, temporal or spiritual, upon children in consequence of the sins of their parents, and as a token of his displeasure against them. Whenever the Most High brings upon persons any evil, in consequence of the wickedness of their parents or ancestors, he then, according to his threatening, visits the iniquity of the fathers upon the children.

But this idea may be more clearly illustrated by adverting to facts. When Korah, Dathan, and Abiram impiously rebelled against the Lord, he caused the earth to open her mouth, and swallow them up with their wives, sons and little children.—Thus by destroying the

children of these wicked men, as a token of his awful displeasure against their daring impiety, God visited upon them the iniquity of their fathers. So the children of Achan, who took of the accursed thing at Jericho, were, by the express command of Jehovah, stoned to death with their father, and in consequence of his sin.—The children and infants, who perished in the deluge, and in the destruction of Sodom, were visited for the iniquity of their fathers.—For they suffered these awful judgments on account of the exceeding wickedness of their parents.

God also permitted Absalom to rise up in a most unnatural and wicked rebellion against his father, and thus to bring himself to a wretched, untimely end, in consequence of the sin of his father in the matter of Uriah.—To punish David for his wickedness in this affair, God says, "Behold, I will raise up evil against thee out of thine own house." This denunciatiou was fulfilled in the wicked rebellion of Absalom, which ended in his own ruin.—Omitting many other instances, recorded in scripture, where children have suffered peculiar evils in consequence of the sins of their fathers; the Jewish nation are a remarkable example of this kind.—For more than 1700 years, they have been visisited with the most awful judgments, temporal and spiritual, as a token of God's displeasure against the aggravated guilt of their ancestors; who rejected and murdered the Lord of glory, impiously imprecated his blood upon themselves and posterity, and cruelly persecuted and destroyed his faithful servants. Soon after this, the great body of that nation were destroyed with unparalleled cruelty and slaughter. The remains of this wretched people were sold in throngs as slaves, and have ever since been scattered up and down in almost every nation upon earth. In very few countries have they been allowed the common rights of subjects; but have been oppressed, abused, trampled upon, and even murdered with impunity. And often have they as a people been banished from one country and another, and their property and children cruelly torn from them. Thus God has, in a very remarkable manner, accomplished his awful threatenings against this nation, as delivered by Moses, Deuteronomy 28th chapter, that he would scatter them among all people; that they should become a proverb and by word among all nations; that among these nations they should find no ease or rest; but the Lord would give them a trembling heart, failing of eyes, and sorrow of mind; and that the Lord would make their plagues wonderful, and the plagues of their seed, even great plagues, and of long continuance. And during this long period, they appear, as a people, to have been under the most awful spiritual judgments—to have been given up to a peculiar hardness of heart and blindness of mind. According to the declaration of the apostle, "God hath given them the spirit of slumber; eyes that they should not see, and ears that they should not hear, unto this day."

In the various instances now mentioned, God visited the iniquity of the fathers upon the children, by bringing upon them temporal and spiritual evils in consequence of the sins of their parents. And children are always thus visited, when they experience any evils or calamities on account of the wickedness of their parents or ancestors. When therefore the children of thieves, drunkards,

murderers, and other vile characters are subjected to poverty, disgrace, and other evils, through the vices of their parents, or are suffered to run into these same destructive vicious courses; or when the children of irreligious parents are left to follow their evil example, and thus to bring upon themselves everlasting destruction; God then visits upon them the iniquity of their fathers. This is also the case, when children are destroyed by earthquakes, pestilential sicknesses, and other judgments, which are sent upon particular places, on account of their wickedness and as a token of the divine displeasure. In these various ways God, in his providence, is continually visiting the iniquities of the fathers upon the children.—He does it now, as really as he did it in past ages; for he declares it to be a part of his character, and this is unchangeably the same forever. It is also confirmed by facts, which continually take place around us, in which we see, that children do experience evils on account of the vices and misconduct of their parents.

But the declaration, "For I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children" is not a positive declaration, that he will in every instance visit the iniquity of the fathers upon their children.—But the expression is general, implying, that he frequently does it, or that he may justly do it in all instances, where he sees fit With out any violation of his truth therefore he may in his sovereign mercy dispense with this mode of procedure, whenever he pleases. But it is owing to his sovereign goodness, that he does not in every instance, execute this denunciation, by visiting the iniquity of the fathers upon the children.—When God speaks of "visiting the iniquities of the fathers upon the children unto the third and fourth generation" he does not declare, that he will never visit their iniquities upon their children beyond the fourth generation.—And it appears in some instances, that children do, for more than four generations, experience evils in consequence of the wickedness of their parents.—Thus on account of the sinful neglect of Eli, God says, "There shall not be an old man in thine house forever. I will judge or punish his house forever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." So to punish Gehazi, for his covetousness and falsehood, the prophet Elisha declared, that the leprosy of Naaman should cleave unto him, and unto his seed forever.—God also commanded Saul to destroy the Amalekites on account of the injury, which their ancestors did unto Israel, when they came out of Egypt, more than 400 years before.—The Jewish nation have been visited, for the iniquity of their forefathers with peculiar judgments for upwards of 1700 years. All the posterity of Adam, in consequence of his transgression, come into the world with depraved dispositions; and so on account of this their sinfulness are exposed to all the evils and miseries of this life, and to everlasting destruction in the future. Thus for almost 6000 years God has visited upon mankind the iniquity of their first fathers.

It appears therefore, from facts, that the expression "unto the third and fourth generation" must not be designed to limit God's dealings in this way precisely or certainly to the fourth generation. Accordingly the expression seems to be of

a more general import, and may naturally imply, that God thus visits the iniquity of parents upon their children for several or many generations.

Or mentioning the third and fourth generation may be designed to teach, that God does not generally, altho' he may in some instances, visit children with evils down beyond the fourth generation, on account of the particular sins of their parents; if the children themselves are not guilty of the same sins.—And perhaps it is generally the case, that the children of thieves, drunkards, and other vicious characters, do not suffer the evil consequences of their parents' misconduct beyond the fourth generation; unless the children in the intermediate generations run into the same vices. But if the children are permitted to follow the evil examples of their parents, and are given up to similar vices or wickedness; the iniquity of the fathers may be visited upon their children, from generation to generation for hundreds of years, and even to the end of the world; unless the sovereign mercy of God should interpose, and reclaim the children from the sins of their parents. This is strikingly exemplified in the Jewish nation. There are also other instances, where vice and irreligion appear to descend in families for many generations.—What solemn warning and motives do these considerations afford parents to avoid vice and irreligion; lest they should ruin both themselves and their dear children?

HE.

(To be continued.)

MESS'RS. EDITORS,

THE following plan for the more effectual religious instruction of Children and Youth, &c. is transmitted to you, with a hope, that if it meets your approbation, you will diffuse the knowledge of it, by giving it a place in your Magazine. LEVI.

A plan for the more effectual religious instruction of Children and Youth, with an address to Ministers and Parents on the subject. By the Association of Ministers in the County of Berkshire, *and the Northern Associated Presbytery in the State of* New-York.

I. EACH minister in the Association and Presbytery is advised to use his influence, to collect the children and youth of his church and congregation, in a body or in divisions, as local circumstances may require, as often as he shall judge expedient, with a design to impress on their minds the serious and weighty things of eternity, by catechising, instructing and counselling them. And it is recommended that he begin and close his catechising lectures, with prayer to God for his blessing on his labors. It is thought most proper to make use of the Shorter Catechism of the Westminster Assembly of Divines; because it contains a compendium of all the leading and most important doctrines and duties of religion, expressed in an easy, and plain manner, sanctioned by long custom, and, by people in general, best known and understood.

II. It is recommended to the churches within the circles of the Association and Presbytery, that are destitute of Pastors, to appoint the Deacons, or some other meet persons, to go into the same mode of religious instruction, which is here proposed to Ministers.

III. It is recommended to Ministers and serious people, to use their influence to have the cate-

chiſm taught by inſtructors of ſchools; a practice, which of late, has grown into great diſuſe: alſo to have the Holy Scriptures read in ſchools, at leaſt once every day.

IV. It is the opinion of the Aſſociation and Preſbytery, that the family concert of catechiſing and prayer, ſuggeſted by individual members of theſe bodies, and which has already been communicated to ſome churches and congregations, ought to be warmly ſupported, and all proper means taken to carry it into effect. To accompliſh an event ſo deſirable, Miniſters of the Goſpel, and heads of families, are adviſed to call together their children, and thoſe under their care, every Lord's day, and ſpend an hour in catechiſing them, and in ſolemn and fervent prayer to HIM who holds the hearts of all in his hands, and who diſpenſes bleſſings according to his own ſovereign will. The local diſtance of ſome families from the houſe of public worſhip, and the ſhortneſs of the days in the ſeaſon of winter, it is thought, may render it inconvenient, and even impracticable, to obſerve a concert of this kind, without varying the time. It is, therefore, recommended, that from the 20th of March to the 20th of September, annually, the time of the family concert be the hour next preceding the ſetting of the ſun on the Lord's day—and the remaining part of the year, to be the hour next ſucceeding the ſettting of the ſun, on the evening preceding the ſabbath, for thoſe who view that evening as holy time, and the ſame hour of the evening following the ſabbath, for thoſe who view that evening as holy time.

V. To accompliſh theſe religious purpoſes, it is conceived that it would be a wiſe ſtep, ſhould Miniſters, and Deacons of churches which have no ſettled Miniſters, call churches together to conſult on the importance and duty of giving the riſing generation religious inſtruction, and agree to come into the meaſures here preſcribed.

VI. That it may be known how far this religious attempt ſucceeds, and whether it ſhall be needful to take any further ſteps to give energy to this good work, the Miniſters of the Aſſociation and Preſbytery, ſhall, at their firſt meeting, after September 1, 1801, render an account to the body to which he belongs of the ſteps he has taken to promote this religious attempt, and the ſucceſs it has had, in his church and congregation, and in thoſe in his vicinity, that are deſtitute of Paſtors.

VII. The Aſſociation and Preſbytery agree that this plan of inſtruction, and the addreſs which follows, ſhall be printed, and that copies of them ſhall be diſtributed to miniſters and churches, to be read in all the churches and congregations, in the circle of the Aſſociation and Preſbytery. A committee ſhall be choſen to procure the printing, and to diſtribute the copies.

THE ADDRESS.

BRETHREN AND FRIENDS,

EVERY one, who believes in the Chriſtian ſyſtem, will readily ſay, it is important that inſtruction in the things of religion ſhould be communicated to mankind. God ſent the prophets to inſtruct Iſrael. Chriſt inſtructed the Jews. He choſe ſeventy, and ſent them forth, for the ſame purpoſe; and commanded his diſciples to inſtruct both Jew and Gentile. The ſerious, the wiſe, and the diſcerning of mankind are univerſally of opin-

ion, that religious inſtruction is friendly to the intereſts of men, in this world, and the world to come; and for the glory of Him, who has condeſcended to reveal himſelf in the Holy Scriptures. Thouſands have laid hold of the opportunity to teach the doctrines and precepts of God's word: Millions have rejoiced to hear them.

If religious inſtruction be important, it cannot be thought that children and youth are to be neglected, and ſuffered to grow up in ignorance of God, of their ſinful ſtate, of the atonement, of their accountableneſs to God, and of their obligations to abſtain from vices, ruinous to their preſent and future welfare. The early period of life is the beſt time to lead them to the knowledge of theſe things. In that period their minds are retentive, and more eaſily impreſſed with the ſolemn and weighty things of eternity, than after they have hardened themſelves more in ſin, and imbibed deeper prejudices againſt religion, and adopted erroneous principles. The twig is eaſily bent; but the matured oak is inflexible.

Many of the pious lament the growing neglect of catechiſing and inſtructing the riſing generation.—Pious parents and godly miniſters reflect with painful ſenſations on their own ſinful neglect of this duty; and wiſh and pray that they themſelves, and heads of families, may open their eyes, and ſee their ſin—may repent, and ſet about the duty they owe to the riſing generation, with ſerious earneſtneſs.

The ſouls of children are, in an *important* ſenſe, committed to parents, and if they neglect their duty to them, and their dear children periſh, and ſuffer the endleſs pains of Hell, they will be terrible witneſſes againſt their parents, in the day when they ſhall meet them at Chriſt's tribunal. Some youth, now in the world of total and endleſs deſpair, are probably curſing their parents, who are yet living, for ruining their ſouls. What an aching heart muſt a parent have, when he reflects that he has been inſtrumental of ſending his dear child to ſuffer the endleſs pains of Hell!

Miniſters and parents, awake from your ſlumbers, and attend to the ſolemn ſubject. Teach your children and enforce your inſtruction by an exemplary life; and let the God of all mercy hear daily prayers for a bleſſing on your attempts to lead your children into the knowledge of the intereſting truths of the word of God.

Religion will make them dutiful, wiſe and happy in *this life*: Religion, and nothing elſe, will prepare them for *Heaven*.

The precept of God to parents in Iſrael, which ſtands on ſacred record, is applicable to you.—"Theſe words which I commanded thee this day ſhall be in thine heart: and thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou rieſt up."

It is now a time in which God is pouring out his Spirit in plentiful ſhowers. Awake, and attend to your children. There is a ſhaking in the tops of the mulberry trees. God is gone forth. Beſtir yourſelves.

Many people, ſome old, ſome young, have been brought into Chriſt's Church. And, bleſſed be God forever, ſome in the congregations within the circles of the Preſbytery and Aſſociation,

have been arrested in the mad career of wickedness, and brought by Omnipotent grace, to bow to the sovereign God; Christians are enlivened and animated; people are more serious, and attentive to religion, than they were formerly; it is, therefore, a more favorable moment for Ministers to engage in the pleasant work of teaching the lambs of the flock. The serious part of their congregations will aid and encourage them, and many others will be more willing to send their children to their catechising meetings. And parents, it is hoped, will be more ready to hearken to advice, and go into the mode prescribed of catechising and praying with their children.

Should the present favorable moment be neglected, the opportunity may in a measure be lost. Say not that nothing can be done. Attempts, with the blessing of God, may be followed with great and good consequences. You may sow seed, which may spring up after you are laid in the grave. Attempts to promote religion are frequently blessed, and made successful. If no attempt should be made, it is certain nothing will be done. But if attempts should be made, who knows but a rich fund of knowledge may be instilled into the minds of many of the youth, and be ever after a guard against infidelity, erroneous sentiments and vice. Say not, ye Ministers of the Gospel, the work will be difficult and arduous, and attended with opposition and discouragements. Did you not undertake the work of the ministry expecting difficulties? If you should be instrumental of guarding one youth from unbelief and vice, it will be a rich compensation for all your labors, however great.

Say not, ye parents, it will be a difficult task; that our children are vain and thoughtless, and we are but indifferently qualified to instruct them, and we have neighbours that will ridicule us. Begin in the fear of God, and he will help you. The more sensible you are of your own insufficiency the better you are prepared to undertake the work. Put on authority, mingled with meekness and love, and call your children together every Lord's day to catechise them. When you shall rise, after having instructed them, to lift up your hearts and voices to God in prayer, will it not be animating to think thousands of parents, who belong to the family concert, are rising to join in offering prayer to him, who hears the prayers of his people?

We, the Ministers, call on ourselves and one another to be faithful in this work. We call on Parents to assist us, and to teach their offspring. With pity and tender concern, we call on children and youth to attend to parental and ministerial attempts to teach them the catechism, and give them instruction. We call on the God of mercies, in the name of his dear Son, the Lord Jesus, to vouchsafe his blessing, and make the attempt successful.

Berkshire, Oct. 22, 1800.

Recommendation of the foregoing plan.

AT a meeting of the Consociation in the western district in the County of New-Haven, convened by letters missive, at the house of Mr. Irijah Terrel in Salem (Waterbury) December 3d, 1800.

A plan was communicated from the Association in Berkshire county, State of Massachusetts and the

Northern associated Presbytery in the State of New-York, for the more effectual religious instruction of children and youth :

Voted Unanimously,

That this Consociation do cordially approve of the same, and will unite their efforts to carry said plan into effect in this district.

BENJAMIN TRUMBULL,
Moderator of the Consociation of the Western District of the County of New-Haven.

Attest, IRA HART, *Scribe.*

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New-England, in the years 1798 *and* 1799, *in a series of Letters to the Editors.*

[Continued from page 272.]

LETTER XIII.

Second letter from the Rev. WILLIAM F. MILLER, of Windsor, Wintonbury Parish.

GENTLEMEN,

ACCORDING to what I intimated, in the close of my general narrative of the late work of divine grace, in this parish, I send you the particular experiences of the following persons, to exemplify the nature of the work, in its rise and progress in the soul.

A young woman, who, for several weeks, under the preaching of the word, had been considerably awakened and alarmed, under a convincing sense of her sin and danger ; and who, by strong temptations, had been beset, and prevailed upon to strive against the conviction in her mind, accounting it a delusion, was at length, pricked in the heart with such distress, as took away all peace of mind, and compelled her in earnest to ask the way of salvation. She now reviewed her past sinful life with a soul filled with horror, under the awakening sense of her guilt. Her prayerless life,—her many mispent sabbaths,—her former wrong motives in attending upon public worship, and the prevailing wickedness of her heart, filled her with great remorse. Lamenting her former misimprovement of the sabbath, she said, "I now wish for the return of the sabbath more than I ever did for any amusement." Thus impressed, she embraced all opportunities of public and private instruction, while her convictions increased. At length hearing a sermon from these words, "What meanest thou O sleeper ? Arise, call upon thy God," she was much affected, with a sense, that she had been no more awakened to call upon God, for his pardoning mercy. Sleep fled from her eyes, and her soul was the most of the night lifted up in cries to God. She continued in this state of distress for about a fortnight. She had thought her preceding convictions as great as nature could endure ; but now she found they were not to be compared with the present agonies of her soul. It seemed that nature must sink under the heavy burden, while she felt the weight of her guilt, before God. In this distress, one day, while at prayer, her mind appeared to undergo a change, which was followed with such a delightful view of the holiness, justice and goodness of God, as filled her soul with unspeakable love to him ; and as she related her exercises, brought her to resign herself wholly up to his sovereign disposal. Upon this ravishing view of the holiness and justice of God, which broke in upon her soul, till then unsubdued, without

thinking of its being a regenerating change: "In a moment, she 'said, the heavy load of distress in 'my breast, was all removed. A 'sweet peace filled my soul. I burst 'out in rapture, O God, I will for 'ever bow and resign myself up to 'thee, a sinner, as I am! O, I 'have need to be humbled before 'thee! I have need to confess my 'sins to thee, and to lie low before 'thee, guilty and vile as I am! 'But, while thus humble, and vile 'in my own eyes, my soul was filled with unspeakable joy—with 'such happiness as I never before 'experienced. My heart was filled with love and gratitude to 'God. I felt an unspeakable delight in him. It seemed to me 'that I could never sufficiently 'praise him. This was the happiest day of my life. O, I never 'knew what happiness was before." The same day greatly affected with what she had now experienced, she rode to see one of her sisters, who lived several miles distant; and as she rode, her mind was wholly engrossed with religion; and she relates, "It seemed to me, 'that I enjoyed more happiness 'in half an hour, than I had ever 'enjoyed in my whole life before. 'The goodness and mercy of God, 'and the sufferings of Christ for 'sinners were a feast to my soul. 'I was happy to be alone. I felt 'humbled and unworthy; but I 'saw a sufficiency in Christ, and 'felt that all the glory belonged to 'God."

The experiences of another woman, about thirty years of age, were as follows.—For several years past she had rarely attended public worship any where. But, she was now aroused to attend to divine things, by hearing much said about the present revival of religion, in the parish;—by seeing her sister under conviction, and hearing her converse upon religion; and by a lecture meeting, which she had attended, in the neighborhood, which had been set up after the commencement of the revival. For a few weeks she kept her convictions wholly to herself. She was afraid to be seen reading the bible, or to have it known that she was concerned for the salvation of her soul, lest she should be derided or be thought to pretend to more religion than other people. To hide her convictions from the eyes of the world, she spent all her spare time, in a chamber by herself, in reading the bible and in prayer to God. For this purpose she sat up late, at night, and arose at day light, in the morning. But the power of conviction increasing, her distress compelled her to ask for instruction and counsel. And though greatly burdened, at the time, she did this; yet, after hearing the great doctrines of the gospel explained, she went away more sorrowful than she came. The evening following she was struck with a still deeper sense of the greatness of her sins, and of the dreadful wrath of God, revealed from heaven against the ungodly, upon hearing a sermon upon these words, Rom. iii. 19. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." While hearing this sermon, she relates, "It seemed to me, just as 'though I stood before the judgment seat of Christ. I felt like a 'criminal. I never before had 'such an awful sense of the guilt 'of my sins, though my distresses 'had been very great. My mouth 'was stopped, and I had nothing 'to say for myself. Such was

'the agony of my soul that I 'slept but little that night. The 'next day and night, and the 'following forenoon, I chiefly 'spent in prayer to God, and in 'reading the bible. As I read '2 Cor. v. 17. "Therefore if 'any man be in Christ he is a new 'creature; old things are passed 'away; behold all things are be-'come new"—my mind was in a 'most surprising manner brought 'to submit to God, and suddenly 'impressed with a delightful view 'of his great goodness and forgiv-'ing mercy, through the Lord Je-'sus Christ. My troubled soul 'was strangely eased of its sor-'rows. For a few minutes a 'sweet calm, and a resignation to 'God's will followed, till my 'mind was filled with inexpressible 'joy and rejoicing in God. It 'now seemed to me that I could 'not refrain from praising God 'aloud. I longed to be by my-'self, away from every body. I 'laid down the bible, and went 'out into the field, speaking the 'praises of God; and there every 'thing around me seemed to be 'praising him. I now saw his 'goodness in the spires of grass 'before me—in the trees—in the 'birds—in the heavens—in the 'shining sun—in the earth—in its 'abounding fulness of every thing 'for the use of man, and above all, 'in his long-forbearance to such a 'sinner as I had been. I seemed 'to be in a new world, so differ-'ent did every thing now appear, 'as flowing from the goodness of 'God. For now his goodness 'appeared in every thing. O! 'How could I sin, as I have done, 'against a God of such infinite 'goodness! It seemed that God 'and Christ could never be suffi-'ciently praised. I now wanted 'to have every body praise them. 'It seemed strange that my eyes 'had never been opened before. 'I now wondered how any body 'could live, without praising God. 'O! How vile I felt before God, 'as a sinner, dreadfully guilty and 'unworthy of his notice; and 'yet I felt unspeakably happy in 'praising him, as an holy and 'righteous God." This person for nearly a year has lived in a very high enjoyment of the consolations of religion. Apparently free from enthusiasm, her joys have been great in God, and in the Redeemer. She spends a considerable time daily in reading the bible and in prayer; visits the sick with peculiar tenderness; and, at times, is greatly exercised for the salvation of others. When she considers their sinful lives against an holy God, and their danger of everlasting punishment, her heart melts for their salvation with the tenderness of a friend, on beholding another's destruction. Her distresses for the salvation of others have been so great, that she hardly knows how to account for them, while, in respect to herself, she feels so happy in the enjoyment of God. The sabbath is her delight, and hearing the gospel her sweetest enjoyment.

The experiences of a man, about sixty years of age, of reputable character, who had been a regular attendant upon public worship, and whose morals, in the common use of the word, were good, were as follows.—Soon after this powerful work of God began among us, he was convinced of its being a divine work, and was excited to a diligent use of the means of grace. His mind was struck with a conviction that outward morality would not save him from the condemning sentence of a broken law, tho' it be the

dependence of too many: That, in his paſt morality, he had been ſo far from yielding an acceptable obedience to the law of God, that he ſtood before God condemned for innumerable tranſgreſſions. He felt himſelf a miſerable ſinner, in the hands of an holy and ſin-puniſhing God. His inward forebodings of eternal miſery, ſpringing from the wickedneſs of his own heart, awakened by the divine ſpirit, took away all peace from his mind, and filled him with great ſoul-diſtreſs. He was now bowed down under a deep ſenſe of his great guilt and ill deſert in the ſight of God, and felt his own depravity of heart and helpleſſneſs as a ſinner to be ſuch, that nothing could prepare him for the kingdom of glory, leſs than a change of heart, by the Holy Ghoſt. While thus deeply diſtreſſed with a ſenſe of his ſin and danger, one ſabbath morning on his way to meeting, he relates, "My heart appeared to undergo an inſtantaneous change, and I was ſuddenly overpowered with a moſt affecting ſenſe of God's holineſs and juſtice, which before I could never ſatisfactorily comprehend; of his readineſs to pardon the humbled ſinner; and of the glorious ſufficiency there is in the Lord Jeſus Chriſt, for ſalvation. My views of divine things were all changed in a moment. I now ſaw that I had never before, had any juſt ſenſe of the righteouſneſs of God, nor of the way of ſalvation by Chriſt. And tho' I felt vile, in my own eyes, and deeply humbled as a ſinner, my ſoul was filled with unſpeakable joy in God, and in the bleſſed Redeemer. I had tho't that I before knew what happineſs was; but the happineſs I then enjoyed was of a different nature, and not to be compared with what I now felt, from the ſoul-ſatisfying view I had of Chriſt. A ſenſe of what Chriſt had done for ſinners, while it laid me in the duſt, filled my heart with joy and praiſe. I had, alſo, ſometimes thought that I had a juſt ſenſe of my littleneſs before God, when I had compared myſelf to the ſmalleſt inſect; but now I found my miſtake, and ſaid, that I had never before had any juſt apprehenſion of my nothingneſs and unworthineſs before him. That was the happieſt ſabbath, and the happieſt day of my life.—My ſoul was filled with the ſweeteſt joy and rejoicing in God, and Chriſt, and heavenly things."

I ſhall now conclude this narrative of individuals, with an account of the experiences of another man, of forty-five years of age. This man was greatly awakened to attend to religion ſeveral weeks, before he let it be known, as he had an opportunity of hearing the private inſtruction given to his wife, who was, alſo, under conviction. When he informed me of his conviction, he was told how wicked and inexcuſable ſinners are in delaying repentance—the neceſſity of regeneration—the ſovereignty of God in it; and the importance of improving the preſent time to make his peace with God. His convictions ſtill continued to increaſe for many weeks; and while ſome, who had been awakened long after him, were now rejoicing in hope, his anxiety continued. This greatly diſcouraged him, making him envious at thoſe who had obtained a hope of themſelves, and exciting in his mind hard thoughts of God. He was tempted to think, at one time,

that all his convictions were a delusion; at another time that God was hard and unjust, since he had not noticed his prayers and seekings, while others were regenerated after less convictions than his; and at another time, to believe all his prayers and seekings were in vain, and to desist from all further seekings, since God was a sovereign and unchangeable being. But, by this resolution he could not abide. The power of God was too great for him; for his convictions returned with double force upon his mind. They compelled him to an earnest attendance to secret prayer—to reading the scriptures, and to hearing the gospel, which affected his mind with a deep sense of the danger and evil consequences of living in sin and impenitence to advanced life. "I now, said he, saw the danger 'of abusing the calls of God in 'early life, lest we should be given over to hardness of heart, in 'advanced age. I wished to warn 'all young people not to neglect 'offered mercies, as I had done, 'lest like me, when further advanced in life, they should cry 'and seek to God, and not be 'heard. For, it now seemed to 'me, that the reason why God 'had not heard me was, because 'I had lived so long in impenitence. I was particularly distressed, in reflecting upon my 'past abuse of the Christian sabbath, and neglect of the public 'worship of God, and wished to 'exhort both old and young, not 'to abuse these privileges as I had 'done. Instead of becoming better, or finding grace, as I had 'long expected, I now appeared 'to myself to grow more and more 'hardened in sin; and to be further than ever from the kingdom 'of God. O! My soul was filled with horror in reflecting upon 'my past abuse of divine mercies; 'and the danger of being left to 'be miserable for ever was so 'strongly impressed upon my mind, 'that it was almost insupportable." Having, one day, told him of the comforting hope of his wife, I asked him, how he could live any longer in impenitence, when so many were brought home to God, and, now, his wife in particular; reminding him, that he must be sensible he was to blame for living in impenitence: that it was wrong to cast the guilt of his sins upon God; and that the condemnation of the finally impenitent, after enjoying the privileges of the present day, would be peculiarly aggravated. He has since told me the effects of this conversation. "I 'never, said he, felt so envious as 'I did when you told me of my 'wife's hope. I hated myself and 'every body else. And when 'you told me of my inexcusableness after all my strivings, I 'hated such discourse, while my 'conscience convinced me that it 'was right; for my distress now 'increased, and seemed to be 'more than I could live under. 'I had before felt, as though I 'should sink under my convictions; 'but now I felt, as though they 'would kill me, such appeared to 'be the dreadful hardness and 'wickedness of my heart. I was 'strongly tempted to put an end 'to my life, to get out of my 'present misery; but instantly thought this temptation must 'be from the Devil, who was 'now uniting with my wicked 'heart to destroy me, and resisted it with abhorrence, while a 'sense of having for a moment indulged such a wicked thought 'covered me with shame and confusion. I could no longer find

'ease. That was a sleepless 'night. By reason of my horrors 'of soul, I arose the next morn'ing two or three hours before 'day, pained with dreadfully wick'ed and tormenting thoughts— 'with hard thoughts of God, and 'distressing thoughts of my own 'wretchedness. Such horror and 'misery were before me, that it 'seemed as tho' the very thoughts 'of them would take my life a'way. Full of dispairing agony, 'I arose from my chair, and went 'through the room where my bi'ble lay; and turning my eyes 'upon it, with hatred and malice 'I took it up to put it out of my 'sight for ever, resolving to pay 'no more attention to it; for a 'moment giving myself up to ut'ter despair. But, in this con'flict, my heart failed me. I re'turned to my chair again, and, 'in unspeakable agony of soul, 'was now convinced of the dread'ful enmity of my heart against 'God. I felt my helpless condi'tion as a sinner, and saw that 'God only was able to change my 'heart. For about an hour I 'continued in earnest cries to God 'for salvation. I felt guilty 'and self-condemned, and that 'God would be just in punishing 'me with everlasting destruction, 'even though he were to save all 'the rest of mankind; being con'vinced that his mercies were his 'own, and that he had a right to 'bestow them on whom he pleased. 'My distress forced me to cry 'aloud—O, Lord Jesus, have mer'cy on me now, or I perish forev'er! O! Now I feel the need of Je'sus! My mind was immediately 'relieved. A sweet calm follow'ed, for about twenty-four hours, 'in which I felt a full resignation 'to the will of God, and a real 'abhorrence of all sin. And after 'this calm described, the follow'ing doxology was brought to my 'remembrance with great power 'and sweetness,

"To God the Father, God the Son,
"And God the Spirit, three in one;
"Be honor, praise and glory given,
"By all on earth and all in heaven"

'Hereupon my mind was filled 'with inexpressible joy and delight 'in the Trinity. I said to my'self, what have I been about, 'that I have not been praising God 'before. My joys continued to 'increase for about three weeks, 'feeling a most lively sense of my 'own unworthiness in the sight of 'God, and of the all-sufficiency of 'his grace, through Jesus Christ, 'for pardon and salvation. I 'now seemed to feel sweetly re'signed to the will of God in all 'things—in sickness, or in health, 'or in any other thing that God 'should see fit to bring upon me. 'I rejoiced that he was God, and 'just such a God as he is. This 'consideration, above all others, 'gave me inexpressible satisfaction 'in him. And I now found 'great delight, in joining with my 'family in prayer, a duty which 'I had all my life neglected a'gainst the dictates of my con'science." In the preceding nar'rative of individuals, I have, for the sake of brevity, described only the convictions which preceded their comforts, and the holy exercises of mind, which, shortly after, followed it; for many religious exercises of heart in their perseverance, might otherwise have been mentioned.

I am yours, &c.
WILLIAM F. MILLER.

Windsor, Wintonbury Society, Jan. 1801.

LETTER XIV.

From the Rev. Ammi R. Robbins of Norfolk,

Gentlemen,

If you judge it conducive to the intereſts of the Redeemer's kingdom, to inſert any, or all, the following communications in the Magazine, which is read with ſuch avidity and delight by many of the people of God: They are cheerfully ſubmitted to your wiſdom and diſcretion.

IT pleaſed the bleſſed God, in the year 1767, to afford ſome ſpecial tokens of his gracious preſence among us; to the peculiar joy of the precious *few* who loved Zion, and who waited in fervent prayer for her proſperity. The bleſſed influences of the Holy Spirit ſeemed to be ſhed down in a, then, remarkable manner, and the whole town appeared to be awed with the preſence of the Lord. Many were ſtruck with ſurpriſe, and numbers were impreſſed with a ſenſe of their guilty, ruined ſtate and condition as ſinners; and began to cry "what muſt we do to be ſaved?" But alas, it was of ſhort continuance, as to its power and abiding influence. A number, however were ſo deeply impreſſed that they could find no relief, until they were hopefully made new creatures and found reſt in Chriſt Jeſus; about *ten* or *twelve*, who ſeemed to live like Chriſtians, and joined themſelves to the Lord. While many who were awakened and terrified for a ſhort ſeaſon, fell back into ſtupidity, and ſome became in their lives and conduct worſe than before. It pleaſed the God of all grace to call in one and another ſucceſſively for ſeveral years following, until the year 1783, which will be memorable with us and, I truſt, by many, with thankſgiving and praiſe thro' eternal ages. This ſecond revival, if it may be ſo called, began in May 1783, when it appeared, by enquiry afterwards, that ſome of God's people had been remarkably ſtirred up to pray for the out-pouring of the holy Spirit. Numbers were impreſſed in different parts of the town, without any knowledge of each other's circumſtances; at the ſame time. The ſerioufneſs became general and the diſtreſs of many, viſible. A public lecture was ſet up, and was attended nearly every week through the ſummer, at which ſome one or other neighbouring miniſter attended, preached and aſſiſted in converſing with awakened and diſtreſſed ſouls after meeting. Beſides the public lecture, religious conferences were attended in different parts of the town. And ſuch was the order and decency in general, that even thoſe who ſought occaſion, if any there were, did not openly oppoſe or ſpeak againſt the work. In conſequence of this glorious day of divine grace, there were added to the church in Nov. 27, in January following 13, and in March 10, making in all fifty. Of theſe, eighteen were males and thirty two females. Beſides theſe ſeveral were added afterwards.—Our method then was, as it now is, after individuals had manifeſted to the Paſtor their deſire to profeſs Chriſt and walk in all his ordinances; to appoint a time and notify thoſe who were ſo diſpoſed to aſſemble with the deacons, a committee and any others of the church, who with the Paſtor converſed with and examined the candidates; deſiring them to give a brief account of their exerciſes and the reaſon of their hope; putting queſtions to them reſpecting the doctrines of

the gospel, agreeable to our confession of faith, the nature and import of the covenant—the nature and design of the two sacraments, &c.—After which, if they appeared to give satisfactory or hopeful evidence for the exercise of Christian charity; they were propounded before the congregation and in due time, if no objection, received to full communion with the Church of Christ.

Most of these are still living, and with us, and we trust have walked agreeably to their Christian profession and character. By this means our church has been considerably numerous, and generally harmonious and agreed, in the doctrines of the gospel, in Christian duties and the discipline of Christ's house. And religious conferences have been attended in one part of the town with little interruption from that day to this.

But it is to be lamented, that stupidity and inattention to the great things of religion, gradually increased and spread over the town. The wife and the foolish slumbered together. The middle aged to their farms, their shops and their merchandize, this world engrossing their chief attention, and the youth, like others, full of their vain amusements—their dissipation—their balls and other practices which directly tend to harden the heart, sear the conscience and render them fearless and unconcerned about the great, the solemn realities of a future world.

Besides these gloomy appearances, some of the friends of Christ used frequently to remark, with distress and concern, that many of our younger people and persons of information and influence, were fast verging towards infidelity.—Several had nearly or quite renounced their belief in the divinity of the holy scriptures, and others were reasoning themselves into the doctrine of universal salvation. Meanwhile profaneness increased like a flood, and various species of wickedness prevailed. So that it might truly be said of us, "iniquity abounded and the love of many waxed cold." Amidst all this it must be remarked that the people more generally came to meeting on the sabbath, and strangers would notice with surprise, that the general attendance of the people on public worship was rather uncommon and extraordinary. But it is to be feared, the words of the prophet may with propriety be adopted concerning the most of them;—"This people draw nigh to me with their mouths, and honor me with their lips, but their heart is far from me."

About five years past, the concert for prayer proposed to be observed quarterly, and which was attended in many parts of the land, was also set up here, and the members of the Church with some others attended. These seasons appeared to be solemn, and were animating and encouraging to numbers of God's people. But nothing special appeared respecting a revival of religion, until Jan. 1799, when it was noticed that our religious assemblies were more solemn and attentive. The religious people about this time hearing of some revival of religion in two or three towns in the vicinity; and having before this, heard of the work of God at a further distance, were induced to hope and ardently to pray that we might have a gracious visit also.

Although no special instances of awakening as yet, appeared to take place; there is reason to conclude that numbers of God's dear people in secret, as well as in a so-

cial way, did moſt earneſtly plead at the throne of grace, that the Lord would get glory to his name in reviving his work among us, and in infinite mercy ſend his holy ſpirit to arreſt the progreſs of thoughtleſs ſinners, who were in the broad way to eternal ruin. Soon it was whiſpered among ſome of our ſerious people, that one and another in this and that part of the town were in trouble and very ſerious. Our congregation on the ſabbath became more full than ordinary and very ſolemn indeed. In February and March, the attention became ſo general that it was thought proper at the deſire of many, that religious conferences ſhould be ſet up. They accordingly were, in four and ſometimes five different parts of the town.* A public lecture was alſo appointed to be preached every Thurſday, and became a matter of courſe through the ſummer and into autumn; ſo that there was no need of warning; but when the day came, the houſe was filled with people almoſt like the ſabbath. Miniſters from abroad were generally procured to preach on theſe occaſions. And they were undoubtedly, by the bleſſing of God, a means of promoting the work, of inſtructing and edifying young converts, and guarding them from errors and intemperate zeal.

To give an account of the peculiar trials and exerciſes of individuals, would ſwell this lettter too much, and probably not be edifying to the bulk of your readers.

It may, however, be uſeful to obſerve, that as the Lord was about to carry on a glorious work of grace among us; it appears that he was pleaſed to begin it in a way that was ſuited to ſtrike the people with ſurprize and effectually ſtop the mouths of thoſe, who otherwiſe might oppoſe; or at leaſt doubt of its being the Lord's work.

For nearly at its firſt beginning, there were ſeveral characters who were ſtruck with a ſenſe of their miſerable ſtate and condition as ſinners. And although they tried hard, yet it was impoſſible for them long to conceal their feelings. Their very countenances would indicate clearly the diſtreſs of their ſouls. Theſe were perſons who were influential and very popular in town, and of very conſiderable information. And were before this, very far from all appearance of religion—much inclined to, and ſome far advanced in deiſtical ſentiments and thoſe of the univerſaliſts. Theſe being hopefully ſubdued by an omnipotent arm, and appearing meek and humble, in their deportment, gave a prodigious ſhock to many others, eſpecially their intimates. And they now ſoon joined heart and hand to promote the work, by converſing with others, attending and aſſiſting at conferences and religious meetings; and being enabled to conduct with modeſty, humility and prudence, yet with firmneſs in the cauſe, were, no doubt, uſed as a happy means of promoting and ſpreading the ſerioufneſs and attention.

In June and July, the marvellous diſplays of divine power and grace were conſpicuous beyond any thing of the kind we had ever witneſſed. A univerſal ſolemnity ſpread over the town, and ſeized the minds of almoſt all, both old and young.—It appeared that *Jehovah* was in very deed, in the midſt

* This town is nine miles in length. Contains nearly 300 families; and as the road is, it is upwards of 10 miles from the extreme parts of the inhabitants—and very few ſectarians.

of us; with a witneſs. Yea with many witneſſes ſufficient to make even an Atheiſt tremble. Great numbers were bowed with a ſenſe of the preſence of the Lord. Some rejoicing and praiſing God—others in anguiſh of ſoul crying "what muſt we do?"—Yet by no means noiſy or boiſterous, but in ſilent anguiſh, ſemeed cut to the heart.

Almoſt every day we could hear of one or more who had found relief, or, as the phraſe was, "obtained a hope." And new inſtances of perſons impreſſed with a ſenſe of their guilty wretched undone ſtate.

Some appeared almoſt on the very borders of deſpair, while others were complaining of a hard and obſtinate heart, and that there could not be any ſinner on this ſide Hell ſo vile as they.

As there were now numbers who had for ſeveral months entertained hopes that they were reconciled to God and friends to the Lord Jeſus Chriſt, and being deſirous to appear openly, if it might be, to eſpouſe the cauſe, by making public profeſſion of religion and attending all the ordinances of the goſpel; ſo it was thought beſt to give them opportunity. And this not only on their account; but as a means of the awakening and conviction of others. And here it muſt be obſerved, that numbers who had, as yet, remained unmoved; when they come to witneſs the ſolemn ſcene—when they beheld many of their intimate companions—a huſband—a wife—a brother—a ſiſter—a parent—a child—a near friend—a late jovial companion; with ſweet ſerenity, ſolemnly giving up themſelves to the Lord—publicly inliſting under the banner of Jeſus, and engaging forever to renounce the ways of ſin and the evil corrupt practices of the world, and cleave to the Lord—and beholding one and another at the ſame time baptized in his name.—They were pierced through, as it were, with a dart. And often went home full of diſtreſs and could never find reſt or eaſe, until they had ſubmitted to a ſovereign God and placed their hope and confidence on Jeſus Chriſt.

After due examination and proper trials as before mentioned, they were admitted to full communion with the viſible church. Aug. 11th, 16, 3 of whom were baptized. Aug. 25th, 24, 6 baptized. Sept. 15th, 12, 3 baptized. Oct. 6th, 23, 4 baptized. Oct. 27th, 22, 5 baptized. Dec. 15th, 10, 4 baptized. Jan. 19th 1800, 14, 5 baptized. Feb. 2d, 3. March 16th, 8, 1 baptized. June 29th, 3. Aug. 31ſt, 18, 4 baptized. Of theſe, fifty-nine were males and ninety-four were females. Several others who entertain hopes reſpecting themſelves, may probably ſoon be added.

AMMI R ROBBINS.

Norfolk, Oct. 17, 1800.

(To be continued.)

Memoirs of Madam JERUSHA WOODBRIDGE, relict of the Rev. Aſhbel Woodbridge, of Glaſtenbury.

THE preſent deſign is only to call up to view ſome of the more diſtinguiſhing traits in the character of Madam Woodbridge, for the honor of divine grace, and to excite the imitation of ſurvivors. She can now be neither profited nor injured by the applauſe or cenſure of mortals; but the living, by emulating her virtues, from her example, may derive everlaſting benefit.

Deſcended from one of the firſt

QUESTION.

MESS'RS EDITORS,

A CONSTANT reader of the Magazine propoſes for diſcuſſion the 19th verſe in the 42d chapter of Iſaiah, "Who is blind but my ſervant? or deaf as my meſſenger that I ſent? who is blind as he that is perfect, and blind as the Lord's ſervant?"

Religious Intelligence.

MISSIONARIES.

February 2d. 1801.

Laſt week the Rev. *Jedidiah Bufhnell* returned from a Miſſion to the weſtern counties of the ſtate of New York. He ſpent the laſt year in thoſe counties and in many places his labors were hopefully crowned with ſucceſs. The revival in the counties of Delaware and Otſego continues, and many people in the new ſettlements are hungering for the bread of life.

The Rev. Mr. *Williſton* and Mr. *Amaſa Jerome* are now laboring as Miſſionaries in the weſtern counties of New-York; the Rev. *David Huntington* in the northern counties of New-York and Vermont; and the Rev. *Joſeph Badger* in New-Connecticut.

POETRY.

COMMUNICATED AS ORIGINAL.

A view of the millennial felicity of the Church.

WHAT lively raptures burſt upon the ſoul?
What joys ſeraphic thro' the boſom roll?
Whilſt pond'ring on the Lamb who once was ſlain!
His conqueſt glorious, and his peaceful reign:
Whilſt we, as preſent, view thoſe bliſsful days,
When heathen lands ſhall ſhout Meſſiah's praiſe;
All knees before him bow, all hearts be giv'n,
And earth become the miniature of Heav'n!

Long has the world, in death-like torpor bound,
Regardleſs hear'd the goſpel's melting ſound:
The proffer'd mercy of a God refus'd,
His dying love deſpis'd, his grace abus'd.
Unſeen, hell's agents thro' the earth have ſwarm'd,
And rebel hoſts againſt their Maker arm'd.
The Chriſtian church, a ſmall and feble band,
Sinking beneath oppreſſion's iron hand;
Have frequent breath'd to Heav'n the fervent prayer,
Upheld by faith and hope from deep deſpair!

But did ye think, ye who revere God's laws,
That he would e'er deſert his glorious cauſe?
Hath he not ſworn (and can his promiſe fail?)
"'Gainſt you the gates of hell ſhall ne'er prevail."
Soon grace triumphant thro' all lands ſhall reign
And nations in a day be born again.
Where frowning deſerts ſpread a ſullen gloom,
The cultur'd earth, (like Paradiſe ſhall bloom)
Shall chear the eye, and pour, with liberal hand,
Her richeſt treaſures thro' a grateful land.

The roaring lion, the portentous owl,
And midnight wolves, that raiſe the hideous howl,
Shall ceaſe to grate the ear—all foes gives place,
Or league in friendſhip with the human race.
The ſmiling babe ſhall with the tyger play,
And beaſts carniverous forget their prey.
The ſavage fierce, diveſted of his ire,
No more ſhall round his victim light the fire:

But warm'd with love, ſhall bleſs the unſeen hand,
And feel benevolence his heart expand.
No tyrant ſhall prolong th' infernal trade,
And bid the ſable race in ſlav'ry bleed;
Nor lords, like fierce, relentleſs beaſts of prey,
Shall graſp the poor, and tear their rights away,
Nor verdant vales be drown'd in lakes of blood,
For war ſhall ceaſe to pour the crimſon flood.
The fiend of ſelfiſhneſs from earth expell'd,
And all the wild, unruly paſſions quell'd;
Contending nations, like fraternal bands,
With hearts cemented and united hands,
Their various intereſt and their arts ſhall blend,
Nor avarice nor pride, the ties ſhall rend;
All Adam's race one family compoſe,
Whilſt love to God and man through ev'ry member flows.

How vaſt the change! what but all conquering grace
From vice to virtue can reſtore our race?
What energy but that which worlds combin'd,
Can rule the ſecret movements of the mind?
Bid conſcience reaſcend her long-loſt throne,
And thunder thro' the ſoul in awful tone!
Or huſh the mental tempeſt to a calm,
Bind up the wounds and pour the healing balm?

Immortal King! this pow'r is thine alone
Help us in faith to bow before thy throne.
O hear our prayers and bleſs our longing eyes,
From duſt and mourning ſoon may Zion riſe,
In beauteous robes of joy and ſplendor dreſt,
By angel hoſts admir'd, by thee her God confeſt.

Exult, ye ſaints, the heavenly morn expands,
The light of life illumes benighted lands,
See grace divine like vernal ſhowers deſcend,
As oaks before the wind, proud rebels bend,
And proſtrate fall, o'erwhelm'd with guilt and ſhame,
For ſuccor calling on th' eternal name.
Already ſee that frown diſplayed abroad
That brings the harden'd ſinner home to God.
Lo! where the king of kings his banner waves,
What throngs of ſleeping bones ſtart from the graves
Of ſin and death.
See thro' wide realms vaſt armies riſe to view—
See faith in arms a hoſt of luſts ſubdue.
Hell's champion now receives a deadly blow,
And plunges headlong to the gulph of woe!
There fix'd—the fiend can only gnaw the chain,
That binds his malice to the realms of pain!
The ſons of light, with joy and victory crown'd,
Make heaven's high arch with ſacred ſongs reſound;
Adore their Saviour King, and climb thoſe heights,
Where virtues paths aſcend to Zion's gates.

This is the morning of that glorious day,
When lands remote ſhall own Meſſiah's ſway;
When all the nations from the ſouthern poll,
To that beyond where arctic billows roll;
Where ſol burſts radient from his darkſome cave,
To where he plunges in the weſtern wave;
Shall wake to life, to join th' angelic choir,
Where woe can ne'er aſſail, and bliſs can ne'er expire.

confined at home by my neceſſary employments and unqualified for a public inſtructor and meſſenger of peace; yet I am by my charity travelling the wilderneſs; comforting the lonely children of God with the promiſes of his grace; and perſuading ſinners to conſider, repent and believe. Such reflections as theſe are full of peace, and who that hath taſted would not wiſh to purchaſe them in fuller degree!

5. It is a divine promiſe "caſt thy bread upon the waters, for after many days thou ſhalt find it."—Theſe words are uſed as a motive to be liberal, in every kind of charity, to the bodies and ſouls of men. Divine goodneſs hath connected a reward with doing our duty. The good we do to others, ſhall be repaid into our own boſoms, either here or hereafter; perhaps doubly repaid in both worlds. He that giveth even a cup of cold water, in the name or with the ſpirit of a diſciple, ſhall not loſe his reward. He ſhall be remembered, in the kingdom of heaven, for all the good he hath done to Chriſt's kingdom here on earth. Is there not alſo a promiſe of being rewarded here on earth? "The liberal deviſeth liberal things; and by liberal things ſhall he ſtand." As the Redeemer's providence directs the innumerable events, on which men's proſperity depends, there is every reaſon to believe he repays the debt of charities imparted to his kingdom. Reader, art thou afraid to give, leſt thou ſhouldeſt be poorer here? If this hath been thy fear, review the ſubject, conſider the divine command, reflect in whoſe hands, and under whoſe providence all thy properties and labors are, and be afraid to deny, leſt thou be blaſted in thy counſels of gain by an unſeen hand, which worketh without contradiction.

Chriſtians, if you are ſuch indeed, with you I need not have recourſe to this argument. With you the value of a few ſhillings annually, or even pounds, if you have affluence, will appear like a deſpicable conſideration, in compariſon with the pleaſures of a benevolent heart in evangelizing men; and infinitely ſmall compared with the worth of a ſingle ſoul.—Let all conſider, whether, if they do not feel this ſubject, they are not very ſinful in the ſight of God, and unprepared for his glorious kingdom.

By application to the Gentlemen, who direct the concerns of the Miſſionary Society of Connecticut, I have obtained the following information. That ſince the inſtitution of the Society in June 1798, to the preſent time, March 31, 1801, there have been 405 weeks of Miſſionary ſervices performed, at the expenſe of the ſociety.—By the journals of the Miſſionaries, it appears that they have preached almoſt every day, and often twice and three times in a day; ſo that on a moderate computation they have preached 2835 times; beſides attending conferences and more private meetings many hundred times; catechiſing children; adminiſtering the Chriſtian ordinances; and performing other miniſterial ſervices, in viſiting the ſick, organizing churches, funerals, &c.* In ad-

* The ſervices mentioned above were performed by the following gentlemen. Rev. Meſs'rs. Aaron Kinne, David Huntington, Alexander Gillet, William Storrs, Walter King, Publius V. Bogue, Amos Baſſet, Marſhfield Steele, Salmon King, Sylveſter Dana, Joſiah B. Andrews; together with the following gentlemen, who are now out, Rev. Meſs'rs Seth Williſton, Jedidiah Buſhnell, Amaſa Jerome, and Robert Porter.

dition to these services, the Rev. Joseph Badger hath been four months in Connecticut Reserve, so called. And Mr. Bacon hath been, since June last, in the service of the Society, attempting to open an intercourse in the things of Religion, with the Indians Northwest of Lake Erie. A great blessing hath, in many parts, attended the labor of the Missionaries; and there are importunate applications from the New-Settlements, in almost every direction, for instructors in religion. I am also informed, that there is, at the present moment, a field opened to employ double the number of Missionaries that have ever been out before; and that if the funds can be provided, it is probable, that men of respectable character and piety can be obtained to do the service.

The rapid settlement of the Connecticut Reserve, merits the attention of the serious. It is a great plantation filling up with your own Children, and can you deny your liberality to them?—May all be warmed with a love of Christ and of souls, and unite in prayer that the hearts of the people may be opened to impart; and that faithful laborers may be prepared and sent forth to the harvest.

MINORIS.

An enquiry concerning the imputation of iniquity and holiness, contrary to personal character; grounded on 2 Cor. v. 21. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him.

THE persons spoken of, it is evident, are God the Father, Jesus the Mediator, and sinners of the human race. "We are ambassadors for Christ," the apostle had said, "as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." To enforce which urgent exhortation, the verse to be considered is immediately subjoined: *For he hath made him to be sin for us, &c.*

In attempting to investigate this difficult subject, guided by these words, I shall enquire, and endeavour to explain, how God hath made Christ to be sin—How this was just—How we, when united to Christ, are made the righteousness of God in him; And, what necessity there was for this wonderful commutation, that sinners might be pardoned and have eternal life.

The first question is; How hath God made his holy son Jesus to be sin for us?

I take the apostle's meaning to be, that he hath made him a sacrifice for our sins. It has been observed by expositors, that in the Septuagint, (a Greek translation of the Old-Testament, used by the writers of the new, in their quotations and allusions,) the word here rendered *sin*, commonly signifies a *sin-offering*. That is, an animal offered in sacrifice, to obtain forgiveness of some transgression of the Jewish ceremonial law. On one such occasion, it was ordained, Levit. iv. 32, that the offender should bring a lamb without blemish, and slay it for a sin offering; having laid his hand upon its head.

Now, in this case, it is certain the crime of the person, was not so transferred to the harmless victim, as to render that an actual criminal. The lamb, after all, was really as innocent as ever; and in the nature of things could not be otherwise. But by the man's laying his hand upon the

head of it, according to divine appointment, it was ſubſtituted in his place; and conſequently, was put to death, as he deſerved to have been, the guiltleſs for the guilty.

In like manner, we are not to ſuppoſe that our Saviour, the lamb ſlain from the foundation of the world, was made a real ſinner, by his ſubſtitution as a ſufferer in our ſtead. When the Lord had laid on him the iniquity of us all, he did not thenceforward view him as a real object of his righteous diſpleaſure. Still the holy Governor of the world ſaid of him, "This is my beloved ſon, in whom I am well pleaſed." Was God the Father perfectly well pleaſed with him, *perſonally* conſidered; but really very angry with him, conſidered as the *ſurety* of ſinners!

All that we are to underſtand by our Saviour's being made ſin for us, I conceive, is this. By the appointment and providence of God, that ſuffering which we deſerved, and muſt otherwiſe have endured, was ſo far laid upon him, as would anſwer every neceſſary purpoſe of our juſt puniſhment.

Accordingly, he was treated as if he had been a ſinner, and as no other innocent perſon was ever treated. As if he had been a ſinner, he was born of a woman, and born in very ſingular circumſtances of diſtreſs and wretchedneſs. As if he had been a ſinner, he was a man of ſorrows, and acquainted with grief, all his days. As if he had been a ſinner, he was ſubjected to hard labor, probably in the early part of life, and certainly during his public miniſtry. He was "in wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often;" and often he had no place of ſecure repoſe, where to lay his head. As if he had been a ſinner, he was perpetually reviled and calumniated, and had all manner of evil ſaid againſt him, even by men in high reputation for ſanctity and virtue. As if he had been a ſinner, he was at laſt apprehended by the officers of juſtice, and put to a very painful and moſt ignominious death—the death of the croſs. And he was crucified between two thieves, as the greateſt malefactor of the three.

Thus was our Saviour treated, though perfectly free from ſin. And to all this he was delivered, as the apoſtle Peter tells us, "by the determinate counſel and foreknowledge of God." So likewiſe we are informed by the ancient prophecies concerning him. In them it was written, "Awake, O ſword, againſt my ſhepherd, and againſt the man that is my fellow, ſaith the Lord of hoſts. He had done no violence, neither was any deceit in his mouth: Yet it pleaſed the *Lord* to bruiſe him; *he* hath put him to grief."

Secondly I proceed to enquire, how this was juſt. What righteouſneſs was there in it, that one who knew no ſin, ſhould thus ſuffer as a ſinner?

"He was made ſin *for us*," the text ſays; and ſo ſays the prophet Iſaiah: "He was wounded for *our* tranſgreſſions, he was bruiſed for *our* iniquities."

But this, inſtead of relieving, ſeems only to increaſe the difficulty. To ſlay the righteous *with* the wicked, Abraham concluded muſt be far from the Judge of all the earth; becauſe he thought it could not be right: but how much more, ſhould we ſuppoſe it muſt be far from him, and far from being right, to ſlay the righteous *for* the wicked! God hath ſaid, and

solemnly declared it as an essential part of his glory, that he "will by *no means* clear the guilty." Will he thus, as the means of doing this, *condemn the innocent!* He hath said, "Are not my ways equal?—The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and wickedness of the wicked shall be upon him." In this manner hath the most High condescended to clear himself of the imputation of unrighteousness. He does this by denying the fact alledged, and not by justifying it; which implies a plain confession, that did he punish one person, for the sins of another, the complaint that his ways were not equal, would be well grounded.

To remove this objection, as it respects the death of our Saviour, an approved expositor, in a note on the text now under consideration, says; "Unless the guilt of our iniquities, or our law-obligation to punishment, had been judicially charged upon Christ, it seems to me that he could not, by any rule of justice, have borne their punishment. For, in the order of justice, our sins must first be supposed to be placed to his account, to answer for them, before he could undergo the proper punishment for them; since divine justice can no more punish the entirely, and in all respects, guiltless, than clear the guilty."

You see, it is here supposed, that our sins were imputed, by the supreme Judge, to the holy Jesus, so as to become really his; till which he could not, and after which he could, and did, justly bear the proper punishment for them. And this is the way of getting over the difficulty, which has generally been adopted by our best divines. It is a mode of reasoning so long established, and sanctioned by so many venerable authorities, that I once supposed it must be scriptural, and agreeable to common sense; and therefore labored to comprehend its consistency. But, after searching diligently, to me, it could never appear satisfactory. I can no more see the justice of *imputing* sin, to one *personally* innocent, so that he may be properly *punished;* than I can see the justice of punishing him at first, without any such imputation. If this would do among men, any person in the world might be justly executed, only by putting him in the law-place of another, who had committed murder; and then judging him worthy of death, as an imputed actual murderer. And if the Judge of all should proceed thus, in common cases, or if it were believed to be just and right for him to do so in any case; what would all his threatnings and promises avail, in the government of the moral world? What terror to evil doers, would there be in the former; or what security in the latter, to them that do well? He will by no means clear the guilty, nor condemn the innocent: but, upon this principle, he can make any one innocent or guilty, only by imputing to him the guilt or innocence of some body else. Upon this principle, when the books come to be opened, in the day of the revelation of the righteous judgment of God, thousands of such transfers, never thought of before, might be found written: and whose sins we should finally be answerable for, it would be impossible for any man to tell. Can real blame-worthiness, and just desert of punishment be thus thrown upon persons,

for things they never did, and which were totally foreign from the thoughts and intents and diſpoſition of their hearts!

Yes; it has been ſaid. By means of a conſtituted *union*, between two or more perſons, there ariſes a kind of common perſonality. A community of intereſt and action, of loſs and gain, of merit and demerit; of right to rewards, and liableneſs to puniſhments. Such conſtitutions are common among men; and are never thought to be arbitrary or unreaſonable. The huſband and wife; a father and his minor child; a creditor or debtor and his legal attorney; all the members of a corporation and their truſtees, are one in law.

In many *civil* matters, they are ſo, I grant; but not in *criminal* actions. A man is not hanged for a murder committed by his wife or child; nor the heads of a corporation, for the treaſons of ſome of its members. No one is thought *culpable*, or properly puniſhable, on acconnt of the ill-conduct of another, to which he was no way acceſſary; however nearly related to him, or in whatever way connected with him, that other perſon may have been.

It is true, we often ſuffer loſs and damage, from the *criminal* actions of our relations, our truſtees, or conſtituents. We are ſome times required to make compenſation for the miſchief done by the iniquities of thoſe under our care, or thoſe empowered to act for us. In human governments, ſuch ſuffering is often unavoidable, or not to be avoided without great public inconvenience: In the divine government, it is always juſt; becauſe, however the ſuffering of one may be immediately occaſioned by the ſin of another, no man ſuffers more than his own iniquities deſerve. But ſuſtaining loſs and damage, by means of the criminality of others; and being chargeable with the criminality itſelf, and ſo being properly puniſhed for it as evil doers, are quite different things. Notwithſtanding, therefore, both a federal and a vital union between Chriſt and Chriſtians, he cannot be to *blame* for their ſins. In order to make out this, they muſt be ſuppoſed ſo united, as to be properly one individual perſon. That merit or demerit, are not transferable from one perſon to another, or capable of being thrown into a common ſtock, like civil property; I am perſuaded is one of the plaineſt feelings of the moral ſenſe, implanted in every man's mind.

And as no ſimilitudes, nor metaphyſics, unleſs by confounding ideas, can ever commend this notion of imputation to any man's conſcience; ſo, I hope, we are not put to the hard taſk of attempting it, in order to vindicate any of the ways of God, revealed to us in his word. Perhaps no article of the faith for which we are required earneſtly to contend, looks more poradoxical; or more like a contradiction to reaſon and common ſenſe, than the one now before us; but, could we keep clear of "darkening counſel by words without knowledge"—could we think upon it, neither *too little* nor *too much*; it is very likely that even this, would not appear inexplicable.

Divines have long followed one another, in ſpeaking of Chriſt as being properly *puniſhed*; but this is not the language of the Old or New-Teſtament. I know of no text of ſcripture, in which the word *puniſhment* is uſed; with reference to the ſufferings of Chriſt, at the hand of his heavenly Father.

God, is never said to *condemn* him. *Pilate*, indeed, passed a sentence of death upon him, and the Jews put that sentence in execution. By them, he was condemned and punished; but *most unjustly*. And though whatever they did, was before determined in the counsel of the Most High; yet *their* acts herein, were not *his* acts; any more than all the unrighteous deeds done under the sun are his.

Christ suffered the curse of the law which was *due to us;* but he did not suffer it as what was *due to him*, in any way whatever. He suffered as an innocent person, voluntarily stepping in, to bear what would answer the necessary ends of the just punishment of the guilty. To reconcile the sufferings of Christ with the justice of God, it is enough to say, they were *voluntary* sufferings: Sufferings which he freely consented to, knowing what he did, and to which he had a right to consent. And this is the only way, it appears to me, in which they can ever be so reconciled. This is the plain scripture account. "*He gave himself for us.* He came not to be ministered unto, but to minister, and to *give his life*, a ransom for many." To do this, he said in heaven, *Lo, I come:* and on earth he declared, "I lay down my life *of myself;* I have power to lay it down." True, he adds, "This commandment have I received of my Father." And we know he was sent of God to do what he did, and suffer what he suffered. But the appointment of a dutiful son to a painful service, with the promise of a great reward, is not to condemn and punish him. Such was this case. Christ was promised, for his obedience unto death, that he should be exalted and extolled, and be very high. That the Heathen should be given him for his inheritance, and the uttermost parts of the earth for his possession. That he should see of the travail of his soul, and be satisfied.

Thus God made him to be a sin-offering; not by unwilling constraint, but by the joy set before him: by the most powerful inducements to a benevolent mind. And in all this, since there was no compulsion—no unreasonable imputation—no real punishment, there was nothing unjust.

Our next enquiry is, how are we to understand that sinners, when united to Christ by faith, are made the righteousness of God in him?

Not that they are made, in the sight of God, free from all imputation of sin, and *worthy* of the rewards of the perfectly righteous. The *benefits* of Christ's meritorious righteousness only, are made over to believers in the covenant of grace: his *righteousness itself*, is still *his*, and not *theirs*. Merit, like demerit, is ever personal and untransferable; but the consequences of either, may be transferred. As Christ, when he had undertaken the redemption of man, could justly suffer death for their sin, though still, in all respects, perfectly righteous; so they, having received him as their Redeemer, though still very sinful, and in no respect any more innocent than before, can justly inherit eternal life, as the reward of his righteousness.

On this ground, they will finally be delivered from all the penal consequences of their sins, however numerous and aggravated; and will be made as perfectly blessed to all eternity, as if they had fulfilled all righteousness in their own persons, through the longest and most trying space of probation. They might be so delivered from

all evils, and made thus happy, on their firſt cordially embracing the goſpel, notwithſtanding the original curſe of the law. From that curſe, Chriſt hath fully redeemed them. If they die in a moment after they have become his willing diſciples and ſubjects, they are then made perfect in holineſs, and immediately paſs into glory. But, for wiſe reaſons—(for the good of others, and their own greater good, and for the fuller manifeſtation of the grace and power of God,) it is ſo ordered, that while they continue in this world, they ſhall be ſanctified but in part; and that their tranſgreſſion ſhall be viſited with the rod, and their iniquity with ſtripes. Theſe, though merciful corrections, are real puniſhments; and what they would neither receive nor deſerve, had they a ſinleſs righteouſneſs properly their own. It is alſo appointed to them, in common with other men, once to die; and that their bodies ſhall ſleep in the grave until the general reſurrection. Chriſt is, nevertheleſs, made of God unto them righteouſneſs, in regard to their infallible final juſtification, from the firſt moment of their receiving him, and conſenting to be his. "He that believeth hath everlaſting life, and ſhall not come into condemnation." That is, ſhall never be liable to the curſe of the law, or the wrath to come.

And now, what can any humble Chriſtian wiſh for more? His ſalvation is as certain, as if it were made a matter of abſolute debt to him. "If, when we were enemies, we were reconciled to God by the death of his ſon; much more, being reconciled, we ſhall be ſaved by his life. He that ſpared not his own ſon, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?" Nor are thoſe who have fled for refuge to lay hold on the hope ſet before us, left to argue out the certainty of their ſalvation, merely from the grace of God, and from what he hath already done for them. He has, moreover, given them his word and his oath; that by theſe two immutable things, they might have ſtrong conſolation. "He hath made with me an everlaſting covenant, ſays David, ordered in all things and ſure; for all my ſalvation, and all my deſire." And indeed, beyond ſuch ample ſecurity, what can be deſired by any one, who is willing to be ſaved by grace, and to walk humbly with God? If any reliance can be placed on his goodneſs, already ſo wonderfully manifeſted, or on his promiſe and oath, why ſhould we want to have a demand upon his juſtice, for all our ſalvation, on the ground of a full and perfect, though imputed, *ſelf-righteouſneſs*.

But are there not ſeveral texts which ſeem favorable to this exploded high notion of merit by imputation. Thoſe two, that I think of, which have often been ſo improved: Jer. xxiii. 6. "In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is his name whereby he ſhall be called, *The Lord our righteouſneſs*." And 1 John i. 9. "If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs."

Muſt not the firſt of theſe paſſages imply, that the merit of Chriſt is ſo transferred to his people, or ſo held in common by them, or to be really *their* merit?

I think not. Only making a very reaſonable allowance for the ſtrong language of prophetic ſcripture, and no more need be under-

ſtood by this, than what has been above admitted and ſuppoſed: namely, that Chriſt is of God made to believers righteouſneſs, to all intents and purpoſes of their ſafety and ſalvation.

But does not the other text aſſert, expreſsly, that the pardon of penitent Chriſtians, and their compleat ſanctification, may be expected from God as a matter of ſtrict juſtice?

No, ſurely. If it did, it would be quite inconſiſtent, even with itſelf. Had ſinners a ſinleſs righteouſneſs properly their own, they would have no ſins to confeſs, or to be forgiven. The humble confeſſion, or proper forgiveneſs, of one who can juſtly have no ſin imputed to him, looks, I ſhould think, very much like a contradiction. And to aſſert, that God is bound in juſtice to remit all puniſhment to penitent believers, and to complete their ſalvation, on the ground of their own real worthineſs, is certainly irreconcilably inconſiſtent with a thouſand other texts, all over the bible. According to this notion, after the gift of faith, God could never *freely give* us, any thing.

Not to inſiſt that the words, *faithful* and *juſt*, may be uſed by the apoſtle as nearly ſynonymous expreſſions; I would obſerve, that the fulfilment of a promiſe, however gratuitous, is, in ſome ſenſe a matter of juſtice. It is what a juſt man will ever make a point of doing; and not to do it, might be a real injury to the other party, who had calculated upon its performance. It may further be obſerved, that ſhould God not fulfil the word of his grace, on which he hath cauſed his ſervants to hope, he would act diſhonorably; and ſo would not be juſt to *himſelf*—to his own name and glory.

It remains to be enquired, in the laſt place; What neceſſity there was, or whether any, for making Chriſt a ſin-offering, that we might be reſtored to the divine favor?

It has often been ſuppoſed, that God might have reconciled fallen men to himſelf, not imputing their treſpaſſes unto them, in ſome other way than in and through the death of his ſon, if he had ſeen fit.

But if it could have *been* fit, in any eaſier way to have done it, that he ſhould *ſee* fit to adopt this, muſt appear very unaccountable. Why all this waſte of ſweat, and agony, and blood! What glory of God, in the face of Jeſus Chriſt, when his viſage was marred more than any man, and his form more than the ſons of men, if all his wounds and bruiſes, thorns and buffetings, were unneceſſary! At ſuch a ſight, on that ſuppoſition, many might indeed be aſtoniſhed; but no one could poſſibly be delighted, unleſs a very malicious ſpectator. To aſcribe ſuch ſovereignty to the bleſſed and only potentate, as ſuppoſes him capable of doing any thing, proper or improper, wiſe or unwiſe, conſiſtent or inconſiſtent, is ſurely not to do honor to him.

We are plainly told, that God's ſetting forth Chriſt to be a propitiation was neceſſary, and why it was neceſſary; namely, that he might be juſt, and the juſtifier of a ſinner, on his believing in Jeſus.

To this account of an apoſtle, however, the wiſe, the ſcribe, the diſputer of this world, the infidel and the ſocinian, are ready to object. Earthly kings and judges, they will tell us, can pardon high crimes, treaſons and rebellions, only on the ſubmiſſion of the offenders: and ſhall we think, that

with God, Almighty and all-merciful, there can be no remiſſion of the ſmalleſt ſin, without ſhedding of blood! and ſuch blood as Chriſtian trinitarians ſuppoſe!

To this it may be replied; many things are poſſible with men, which to the omnipotent ſovereign of the univerſe are utterly impoſſible. "It is impoſſible for God to lie." "He cannot deny himſelf." He cannot act out of character, or inconſiſtently with any of his moral perfections. Were God as weak as man—as unwiſe—as liable to alter his mind, to be intimidated, and to have his hand ſtayed: Or could he be willing to have as weak and unſtable a government, as are the governments of men; undoubtedly, it would be very poſſible for him to pardon atrocious tranſgreſſors only on their repentance; or even without repentance.

All ſovereign pardons—all remiſſions of threatened and deſerved penalties, without adequate ſatisfaction, weaken government, and argue its imperfection. In the all-powerful, and all perfect government of the Moſt High, it may therefore well be ſuppoſed, that no ſuch pardons are ever admiſſible.

The ſufferings of Chriſt and the glory that ſhould follow, are things, we are told, into which the angels deſire to look. No wonder, therefore, if men, weak, inattentive, and depraved, ſhould often err, and after all their reſearches, have inadequate ideas, concerning theſe deep things of God. And yet, to mankind in a peculiar manner, it is of moſt intereſting importance, to look into theſe things, and rightly to underſtand them. From inaccurate conceptions reſpecting the redemption of Chriſt, and its application to ſinners, have ariſen ſyſtems of faith, moſt diſhonorable to God, and moſt ruinous to the ſouls of men. Some, by not ſeeing the occaſion there was for the propitiation of Chriſt, have rejected that doctrine altogether; imagining that, inſtead of diſplaying the marvellous benevolence of God to man, it repreſents him as implacable and unmerciful. Others, from much the ſame cauſe, have been led to deny that the death of Chriſt, conſidered merely under the notion of ſuffering, conſtituted any part of his propitiation. Others, from apprehending that our divine Redeemer connected himſelf with the whole human race, by a kind of perſonal union; and by taſting death, ſtrictly purchaſed releaſe from puniſhment, for every man, have inferred the infallible ſalvation of all mankind. Many others, reputed very orthodox, have imbibed ſuch a notion of a myſtical commutation of iniquity and holineſs, between Chriſt and believers, as is ſubverſive of all rational ideas of divine juſtice; and as excludes effectually, after the gift of faith, all poſſibility of any farther divine grace, to the ſinful children of men. And this, they think, a glorious device of infinite wiſdom and goodneſs; becauſe, by means of it, they can ſin *perſonally*, as much as they pleaſe, in heart word and deed; feeling all the while perfectly eaſy and comfortable, as having no *imputed* ſin. Thus they ſit down under the ſhadow of their ſuppoſed Saviour with great delight; and his fancied fruit is ſweet to their taſte. To force perfectly ſelfiſh creatures, or even miſinformed Chriſtians, out of their delicious hiding-places of falſehood; is, certainly, no very hopeful undertaking.

This enquiry was deſigned, to guard againſt dangerous miſconceptions of the glorious plan of our redemption. Whether the thoughts

and proofs which have been given, are well adapted to this end, readers of every age and capacity must judge for themselves. If the representation of this all important subject, now exhibited, be not the right one; the writer wishes to be told, and in a manner that he can understand, wherein it is wrong.

The Gospel a Doctrine according to Godliness.

(Continued from page 332.)

NUMBER IV.

V. THAT the gospel is a doctrine according to Godliness, will further appear from a summary view of the general tenor of its precepts and prohibitions.

The gospel not only requires repentance and faith, as the grand and comprehensive condition of its blessings, and indispensibly necessary to pardon and eternal life; but likewise injoins universal holiness, and forbids all iniquity, all unrighteousness and sin, all moral evil without exception.

It commands us to be holy in all manner of conversation—to abstain from fleshly lusts, and from all appearance of evil. Yea, the gospel as exhibited in the sacred writings of the New-Testament, requires all holiness, and forbids all sin, not only in *general* terms, or by *general* precepts and prohibitions; but it also descends to *minute particulars*. It bears a particular and full testimony against the various particular lusts and sins, and evil practices, in which the wickedness of mankind is wont to operate and be expressed—against the various particular lusts and sinful passions, works and ways, which are opposed to or inconsistent with real holiness in heart and life.

Are selfishness, pride, hatred, revenge, bitterness, anger, wrath, clamor, evil speaking and malice—unrighteousness, covetousness, cruelty, oppression and extortion—fraud, deceit, falsehood, lying, cheating, theft, robbery and murder—intemperance, revelling, rioting and drunkenness, chambering and wantonness—every species of uncleanness, foolish talking and jesting, lasciviousness, fornication, adultery and incest—sorcery—idolatry—contempt of God, neglect of his worship, profane cursing and swearing and blasphemy—are all these and suchlike things, contrary to true piety and real religion, and the habitual allowed indulgence and practice of them inconsistent with the spirit and practice of real Godliness?—And who can attentively read the New-Testament, and not be sensible, that these and all suchlike things, are really forbidden and testified against, as odious to God, and exposing to his wrath, and excluding from his kingdom all those, who persevere in the allowed indulgence and practice of them? On the other hand, does Godliness imply supreme love to God, worshipping him in spirit and in truth, serving him with reverence and godly fear, conforming in practice to his institutions and commands, doing all to his glory? Does it imply sincere benevolence to neighbours, to fellow-creatures, to the evil as well as to the good, not only to friends, but also to enemies, doing good to all as we have opportunity—following God as dear children, and walking in love after the example of Christ? Does it imply kindness, tenderheartedness, forgiveness, humility, meekness, condescension, gentleness, long-suffering, compassion, mercy, sympathy, hospitality, justice, truth, uprightness, integrity, faithfulness, industry, sobriety, temperance, chastity, a ready and faithful perform-

ance of all the duties and offices of every character, of every relation, of every employment, as of rulers, subjects, citizens, ministers of the gospel, hearers of the word, brethren in the faith and profession of the gospel, husbands and wives, parents and children, masters and servants? Does Godliness imply these and all suchlike things? And can any one read the New-Testament, without a full conviction, that they are all there injoined—expressly required, and abundantly pressed and inculcated? And it is to be remembered, that the scriptures hold forth the idea, that all these prohibitions and commands are delivered under the sanction of *divine authority*—that they are commands and prohibitions, not of men, but of the great God and our Lord Jesus Christ.

How undeniably evident is it, then, that the gospel, as preached by Christ and his apostles, is, in this particular point of view, a doctrine according to Godliness, plainly designed and admirably well adapted to inculcate, enforce and promote it?

VI. The same will also appear from the account given in the gospel, of the character of those who alone will be approved by God, and finally happy.

Who, of all the human race, according to the account given by Christ and his apostles, will be approved of God, and happy in the world to come? None, whose character is prevailingly that of the unrighteous or unclean—none, who obey not the gospel of our Lord Jesus Christ: but, the poor in spirit—the meek—they who hunger and thirst after righteousness—the merciful—the pure in heart—the peace-makers—they who hear Christ's sayings, and do them—they who do the will of his Father who is in heaven—they who deny themselves, take up their cross and follow him, and forsake all things for his sake—they who have the spirit of Christ, and walk not after the flesh, but after the spirit, and thro' the spirit mortify the deeds of the body, crucifying the flesh with the affections and lusts—they who do his commandments, and endure to the end. Such, in brief, is the character of those whom God will approve in the day of final account and admit to dwell in his presence forever. Hence, the doctrine of the gospel upon this head, is most evidently a doctrine according to Godliness. And as we wish to be approved of God, and happy forever, let us view, with attention, the character drawn by Christ and his apostles, as the only one which will be finally approved and blessed, and transcribe and copy it, in our own tempers and conduct.

NUMBER V.

VII. THE calls, offers and warnings, promises and threatnings, contained in the gospel, plainly evince its design and tendency to promote true religion.

Only an imperfect specimen of these can now be exhibited. The Messiah, long before his incarnation, said, by the prophet Isaiah, "Look unto me, and be ye saved, all the ends of the earth." God, by the same prophet said, "Ho every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your

soul delight itself in fatness. Incline your ear, and come unto me: hear, and your souls shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." In the same spirit, Christ, when on earth, stood and cried, saying, "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burthen is light."

The apostle Paul states the purport of the apostolic address to mankind, in the following manner, viz. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

To the faithful and obedient, the inspired writings abound with the most gracious and animating declarations and promises: "He that endureth to the end, the same shall be saved. "We know that all things work together for good to them that love God. God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.—"God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold on the hope set before us.—"For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.—"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

On the other hand, the scriptures are equally explicit, in addressing the most solemn warnings and threatenings to the wicked, and in terrible denunciations of divine wrath upon the impenitent and finally disobedient.—"The axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. Except ye repent, ye shall all likewise perish. He that believeth not shall be damned. Unto them who are contentious, and do not obey the truth, but obey unrighteousness, God will render indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. No whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of

God upon the children of disobedience. Be not ye, therefore, partakers with them.—How shall we escape if we neglect so great salvation?—For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.—It is a fearful thing to fall into the hands of the living God.—But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and the liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Can we read—can we hear, and attentively consider these and such-like gracious calls and offers, and friendly and solemn warnings, and great and precious promises, and awfully tremendous threatenings, and view them altogether, without perceiving it is our indispensible duty, our truest wisdom and highest interest, to repent and turn to God—to be reconciled to him—to comply with and obey his will revealed in the gospel—to live soberly, and righteously, and godlily in this present world?—Without perceiving, that to *this* we are under obligations infinitely great—that to this we have all reasonable and desirable encouragements—and that we shall be left utterly inexcusable, and must expect an aggravated punishment, if we refuse or neglect it? and of consequence, that the gospel, on account of its calls, offers, warnings, threatenings and promises, is admirably adapted to bring us to God—to persuade and constrain us to return to him, to love and serve him, and to enforce, and excite to the exercise and practice of universal holiness—of true religion, in all its branches—in all its extent?

(To be continued.)

On the leading of the Spirit: Or, *The way in which the Spirit of God leads men is by imparting to them, and preserving in them a holy temper.*

OUR Lord once said to his disciples, "When he the Spirit of truth is come he will *guide* you into all truth." And St. Paul said to the Romans, "As many as are *led* by the Spirit of God, they are the sons of God." And he tells the Galatians, "If ye be *led* by the spirit, ye are not under the law." From these and many other expressions of the inspired volume, we are led to suppose, that the influence or guidance of the holy spirit is necessary to the knowledge of divine truth, and for our direction in the way of holiness. It is evident, even from observation, that the judgment which a man forms concerning religious objects is not determined by mere intellectual light or evidence, but the spirit or disposition of the heart has a great share in the determination of the judgment. Hence it is said, "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual, judgeth all things." "No man can say that Jesus is the Christ but by the Holy Ghost." "Ye have an unction from the holy one, and ye know all things."

It is not a matter of idle speculation, but of great use and benefit, thoroughly to investigate, the various springs and causes which operate in the determina-

tion of men's opinions and conduct in life, particularly with respect to matters of religion. If this subject be thoroughly examined I am persuaded it will be found, that there are certain biasses in the hearts of men which govern their judgments and practice in life—some spirit which directs their sentiments and conduct. This is true with respect to such as pursue good or evil courses. They have a fancy, a liking or propossession in favor of certain objects, which actuate them in their pursuits. It is not mere information communicated to the unfeeling intellect which will be any spur to action. In order for this some spirit or disposition must possess the soul; which has a sovereign influence in the disposal of men's opinions and pursuits.

We read of the spirit of the world and the spirit which is of God. A spirit is as well necessary to account for evil actions as for good. The spirit which is of the world, admits of a great variety of modifications; although as to its essential traits it may be the same. The tastes of men are different which are their guides in the walks of life. Men give a preference to the courses which best correspond with their tastes; hence they are prompted to believe such courses are right and to act accordingly. In a wrong course of conduct men are governed by a wrong spirit. In a virtuous course of conduct they are governed by a good spirit. In each case they are led by the spirit which dwells in them. The good man has for his guide the good spirit of God. He delights in the law of God after the inward man; hence he is induced to obey it. The paths of virtue are agreeable to his taste; therefore is he led to pursue them. As duty occurs, his love to it will influence him to a ready compliance. Is reverence to the Deity a duty, the sense which he has of the divine dignity and excellency will excite him to pay him worship and veneration. Is beneficence to his fellow-creatures in distress, a duty which offers itself to a good man, the benevolent feelings of his heart will prompt him to afford relief. The guidance of the spirit, or an inward principle of goodness is a much more effectual teacher and stimulator to what is fit, than mere abstract speculation.

On the other hand, a corrupt spirit or a depraved taste, will lead a man under the influence of it, to form erroneous opinions concerning moral matters, and will have an efficacious influence upon him to pursue a vicious course of conduct. If we attend to human nature we may thence find, as well as from the scriptures of truth, that men are led by some powerful spirit in that great variety of courses which they take. This is the great spring of action amongst mankind, and without which the rational world would be wholly idle—a universal torpor would take place—a total stagnation of all the active powers in human nature. There is a spirit in man which operates to produce perpetual motion in the intellectual world, and which is as efficacious as the law of attraction in the natural world.

As all men are governed by some powerful spirit, so the children of God in particular are under the conduct of the good spirit of God. By virtue of that holy principle implanted in them, and which constantly dwells in them they are spontaneously led to a virtuous course of conduct. Although

their intellectual powers may be small and their acquirements in knowledge indifferent, yet by virtue of that gracious disposition of which they are possessed, they will be led to walk in the unerring paths of virtue much better than others, greatly superior to them as to intellectual endowments. When persons in the exercise of such a good disposition are led into the knowledge of religious truths, and to a compliance with their duty, they then have the leading of the spirit.

But it may be enquired, are not men exposed to be led into error when they suffer themselves to be conducted by such an instinctive principle or spiritual impulse? To which it may be replied, there is no necessary danger in this case with regard to those who are under the guidance of the spirit of God: for this spirit is a spirit of truth, and begets a relish for the truth, and so far as we are governed by it we shall be led into all truth, both with respect to our judgments and practice. True it is, those who are under the influence of a false spirit are exposed to error in being led by this spirit; therefore are we called upon to try the spirits; and there are laid down in the scriptures certain marks and rules whereby we may ascertain the truth or falsehood of the spirit by which we are led; so that there is no necessity of deception.

From the view which we have taken of the leading of the spirit we are enabled to account for the corrupt and pernicious doctrines which have been embraced by mankind. These proceed not from a want of natural powers in men, nor from the want of sufficient external light and information but from the influence of a false spirit. The God of this world hath blinded the minds of them which believe not. They are left to strong delusions, that they should believe a lie who had pleasure in unrighteousness. They love darkness rather than light. They have no relish for the sublime truths of religion. They are therefore foolishness to them. Their taste gives a determination to their understanding and judgment. The depraved bias on their hearts is the source of their errors.

Hence we infer a reason why in the scriptures men are condemned for their infidelity and heresy; it is because they are influenced by a false spirit or a vicious bias of heart—they fall in with such sentiments as agree to their taste, and reject others. It is on this account they are criminal. Therefore an heretic after the first and second admonition is to be rejected. Could wrong sentiments in religion be attributed to any other source, than the seduction of an evil spirit, or a vicious propensity of heart, they would not be censurable, but flowing from a depraved heart, they merit condemnation.

Upon the whole, since our coming to the knowledge of the truth and walking in the paths of holiness, depend on the guidance of the spirit; let us be importunate with God, with whom is the residue of the spirit, that he would replenish our hearts with his grace, that we might be delivered from darkness and error, and led into all truth, and be directed in the paths of righteousness. This leading of the spirit has more efficacy to keep us in the strait line of truth and duty, than all the external light and helps which we can enjoy, without the assistance of this internal guide. And since this

rightly conducting spirit is to be obtained by the bestowment of God, let us make earnest application to the God of all grace that he would give us that unction from the holy one whereby we may know all things.

HEMERA.

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New-England, in the years 1798 and 1799, in a series of Letters to the Editors.

[Continued from page 347.]

LETTER XVII.

From the Rev. JOSEPH WASHBURN of Farmington.

GENTLEMEN,

ONE of the most important objects to which you have devoted the pages of your useful Magazine, is the conveyance of religious intelligence; and especially the publication of particular narratives of the late revival of religion in many of our towns.

At a time, like the present, when the powers of darkness, and a disbelieving world, are making uncommon exertions, and boasting of uncommon success, in opposing the kingdom of Christ, it is peculiarly incumbent on his friends, in every part of the world, to exert themselves for its support. They ought to be united in prayer; and, as far as possible to make united exertions to propagate the gospel; and to endeavor to strengthen the hands, and encourage the hearts of each other, by communicating intelligence of its success, and giving particular narratives of any remarkable revivals of religion, by uncommon effusions of the holy spirit. The publication of such narratives, if written judiciously, and so as to bring clearly into view the distinguishing traits of the work, may answer many useful and important purposes, both to the church and world. They are a suitable memorial of the goodness of God, to be handed down to posterity.—They greatly confirm the distinguishing doctrines of the gospel, and, by a divine blessing, may awaken the careless—convince the disbelieving—comfort and rejoice the hearts of God's people—and, in various ways, cause thanksgivings to abound unto God.

From a conviction of these things, I am induced to give a narrative of the recent work of God in this place, to be published, if upon examination it be thought worthy.

It may be useful, in the first place to give a brief view of a revival of religion in this Society, in the year 1795, and of the subsequent state of religion here to the time more particularly respected in this narrative.

In the fall of the year 1793, and through the winter following, while the Society was destitute of a settled minister, and the pulpit was supplied by candidates, there appeared, as I have been informed, an uncommon attention to the means of grace, and a hopeful prospect of a time of great refreshing from the presence of the Lord. But the hopes of the people of God were greatly damped, and the work apparently interrupted, by means of an unhappy contention which took place in the Society, and threw the minds of the people into an uncommon degree of irritation.—But the good spirit of God, tho' grieved, did not wholly depart: And about the time of my ordination to the work of the ministry, which was in May 1795, an uncommon attention and seri-

ouſneſs became apparent throughout the Society. The divine influences came down like the dew, and like the rain upon the mown graſs, in ſtill and gentle ſhowers. The work was unattended with noiſe, or enthuſiaſm—cauſed a general ſolemnity through the Society, and met with little or no open oppoſition.

Within the courſe of about one year, 55 perſons were added to the church—the greater part of whom dated their hope from that revival.

The effect of that day of divine power and merciful viſitation, was very apparent both in the Society and church; eſpecially in the latter, in the ſpirit of union and harmony which appeared; and particularly in their attempts to revive and ſupport Chriſtian diſcipline—in which they were happily ſucceſsful. In attempting this, they were neceſſitated, in ſeveral inſtances, to proceed thro' all the ſteps of diſcipline, even to the laſt. They proceeded however, with an apparent ſpirit of meekneſs and love—with great moderation, and perfect unanimity.

The attention to religion continued to be nearly the ſame for about a year—after which it evidently declined, and the minds of the people in general, became gradually more inſenſible to divine things, 'till they were greatly abſorbed by the cares, and vain amuſ[e]ments of the world. In the[se] religion [would] ligion would now continue to decline for many years—and that if it ſhould thus decline for ten or twenty years, as it had done for two or three, the ſituation of Zion, here, muſt be deplorable indeed.

At this time God began to appear in power and great glory, in a number of towns in the vicinity, as he had done for a year before, in places more diſtant. An account of theſe things reached us, and became the ſubject of converſation among Chriſtians—but it appeared to have little or no effect.

The firſt appearance of ſpecial divine power and preſence, which was noticed, was in Feb. 1799. It began in an uncommon attention and concern, among the people of God, in view of the ſituation of this Society, and in a diſpoſition to unite in prayer for the divine preſence, and a revival of religion.

Hearing ſo much of the goings of God, in the vicinity, and having been in ſome meaſure a witneſs of it, I adviſed with the deacons, and principal brethren of the church, upon the expediency of opening lectures, and attempting to call the attention of the people to the events which were taking place and to their own ſituation. Upon converſing with them, I fo[und] already a[wa]ken[ed] a[t]

as had been propoſed, and ſpent the evening in prayer, and in converſation upon the divine power diſplayed in neighbouring places, and the expediency of our ſetting apart times for fervent ſocial prayer that God would not paſs us by. Many diſcouragements preſented themſelves to our minds, and unbelief ſuggeſted evil things. A little before, we had been favored with the dew of divine influences, quickening ſinners, and reviving God's children, while the towns around, were in a manner dry. Now, we were left to parch and dry, while a cloud, in full view, had paſſed almoſt quite round us, to revive and refreſh them, with copious ſhowers. Thus ſituated, the divine ſovereignty was evident. Our circumſtances anſwered to the ſign which God gave to Gideon of the fleece which was at one time wet with the dew, while the ground around was dry; and at another time, perfectly dry, while the dew had diſtilled copiouſly on every ſide. It was however the unanimous opinion of the brethren preſent, that it was for us to pray, and for God, who is merciful and gracious, to diſpoſe of events according to his own good pleaſure. It was therefore agreed that there ſhould be a meeting, at leaſt once a fortnight, [illegible] of the church, not [illegible] ht wiſh

School-houſes, in the extreme parts of the Society. The firſt was at the Meeting-houſe. Two neighbouring Miniſters were preſent; one of whom delivered a ſermon, and the other a ſolemn addreſs and exhortation. The congregation, which was unexpectedly full, appeared ſolemn and attentive. In the evening another meeting was attended, equally full, and apparently ſtill more ſolemn and deeply attentive: And it afterwards appeared that the minds of many were then, and even before, greatly exerciſed reſpecting religion, though they had not divulged it. From this time we had frequent meetings, which were attended by great numbers. Even when the weather was exceedingly ſtormy and tedious, as was ſeveral times the caſe upon the days appointed for lectures, it had very little effect, if any, upon the fulneſs of the congregation. Perſons of both ſexes, and of almoſt every age, and many from the diſtance of 4 or 5 miles, and ſome ſtill further, were to be ſeen preſſing thro' ſtorms, and every obſtacle, to attend the meetings—ſuch was their anxiety to hear the word, and to know what they muſt do to be ſaved. Nor was it an attention to conferences and lectures—or a diſpoſition to prefer their own times of worſhip, to God's time and inſtitutions.—[illegible] who were diſpoſed to attend [illegible] conferences, appeared [illegible] ttend public wor-

in tears acknowledged, that they were under the condemnation of God's righteous law—that they had, all their lives, neglected and despised a kind Saviour and trodden under foot his blood. As some expressed themselves, it seemed that they had been all their lives walking upon a most dangerous precipice, constantly exposed to destruction, and yet ignorant of their situation. They seemed to awake as from a dream. Some wondered that parents and Ministers had not before informed them of their situation. The things which they now heard, they tho't new; tho' they had been thousands of times, stated in their hearing, and inculcated upon them by parents and ministers. They now considered religion as the one thing needful; and were astonished at their former stupidity and folly in disregarding it; and that they had entertained such loose and erroneous ideas respecting the nature of religion, and the doctrines and requisitions of the gospel. Those of the youth who were seriously impressed, now reflected on their former gaiety, vanity and sinful amusements, with bitterness and entire disapprobation.

Being brought by the power of God, and an awakened conscience, to view things in the light of scripture and of eternity, they considered the customs and practices commonly followed by youth, as very dangerous and pernicious—tending to exclude the thoughts of God and eternity—cherish vicious propensities—render the mind light and vain—and inconsistent with doing all things to the glory of God. An attempt which was made soon after the awakening commenced, to introduce a dancing master, and set up a school for the instruction of the youth and children in the art of dancing; and which, though with much difficulty, at length succeeded—had a happy effect upon the minds of some of the serious youth, tending to increase their impressions, that in a time of such uncommon attention to religion in the neighbouring towns, and such a hopeful beginning among ourselves, any should attend, or encourage the youth and children to attend upon a school the tendency, and usual effect of which is to banish seriousness, and render the mind frivolous and vain—greatly shocked their minds. The open opposition, also, which was made by some, in express and pointed language, most bitterly, and profanely scoffing at those Ministers and Christians, who appeared engaged in promoting the work, had a similar effect. It convinced them more and more that "madness is in the heart of man;" and that God is just in condemning sinners and casting them off forever, and led them to admire that *they* should be in any measure awakened to a sense of their danger, and not left to the same blindness and stupidity which they saw in others. Thus was manifested the wisdom and power of God, to carry on his own work by what means he pleases, or even by the opposition of enemies.

It appeared however to be the will of God to suffer various hindrances to the work, that it was not so great, nor extensive in this, as in many of the neighbouring places. A great many in the Society have not been apparently moved by all which has taken place, and the divine power displayed here, and in the vicinity. Numbers have, through the whole time, given great evidence of being in a state of awful delusion,

with respect to themselves, and the things of God and religion. Many who would not be thought to oppose, and even who speculatively believe in the reality and necessity of experimental religion, and of the agency of the holy spirit, in renewing sinners, have been left by a just and holy God, in a very careless and secure state.

Doubtless many, however, have been arraigned at the bar of conscience, and experienced the strivings of God's spirit, who have wholly concealed their feelings, and perhaps have fallen into their former ease, and carnal vain peace. Many have, by a solemn and constant attendance on means, manifested a concern with respect to their spiritual state and prospects, who, so far as I know, have never opened their minds in conversation on the subject with any person. About one hundred have been so far impressed, as to enquire seriously and anxiously, respecting the way of life by a Saviour; and to converse freely upon the state of their souls. Of these, about seventy have appeared to be under deep conviction of sin, and in great distress of mind—though some, to a far greater degree than others; and in a few instances, attended with very uncommon marks and expressions of the obstinacy and enmity of the carnal heart. Sixty-one have been admitted into the church within one year, viz. from August 1799, to August 1800. A few of these date their hope from the revival in this place in 1795, mentioned in the beginning of this letter, and some still earlier: But by the present refreshing from the divine presence, have been hopefully quickened, and strengthened, and freed from those doubts and fears which had kept them from duty. Several, who have not yet made a profession of religion, have it in contemplation, and it is to be hoped that there are some others, among those who have been under serious impressions, who have become truly reconciled to God, though they may not have divulged their feelings, or professed to entertain a hope.

Among those who have been the subjects of this work of God, there are some who had been peculiarly vain, careless and opposed to the doctrines and practice of religion, and whose minds had been wholly absorbed by the follies and vanities of youth—in the pursuit of which their ardor had been exceeded by but few. In relation therefore to their former companions, and all who feel themselves reproved by their example, it might be expected that their present situation would render the words of the Apostle, 1 Pet. iv. 4. very applicable.

I would add, with respect to the subjects of this work, that about two thirds of them are in youth, and the rest in middle life, and a little rising. And I think it is worthy of remark, that there are many more, in proportion to the number of families in this Society, who are from families where religion is professed and carefully inculcated by one or both of the parents, than from those of a different description.

With respect to the external appearance of this work, it has been remarkably free from noise, and enthusiasm, and every kind of irregularity. In all the meetings there was the utmost order, and decorum; and at the close, whether in the day-time, or evening, all who attended, dispersed immediately, and silently, to their places of residence, so that the enemies

of the work were never gratified, or furnished, with an objection against it from any enthusiastic, or irregular conduct appearing, either at the meetings, or in returning from them. Perhaps this might be, in some measure, owing to the means used with those under impressions, and the manner of conducting the meetings.

The great and important object, in addressing sinners, was, to set the most essential and important truths in a simple and plain manner, before the mind, without making any violent assault upon the passions; or attempting to frighten and terrify without communicating instruction. It was thought undesirable that the mind should be greatly affected and distressed, except in view, and by means of the truth. But whatever trembling anxiety and solicitude of mind was in this way excited, was supposed not to be irrational, or in any way dangerous, but highly favorable and promising.

In conducting the meetings, no invitation was given, to those under impressions, nor to any who were considered hopeful converts, to relate their personal experiences, or address themselves to others, by way of exhortation, or instruction. Nor has there been a single instance, so far as is known, of any one's manifesting an inclination to do this. For the most part they have appeared to think themselves so ignorant, and so unworthy, that, instead of exhorting or teaching others it became them to sit at the feet of the meanest to receive instruction. Nor was it much practised in private conversation, to relate to each other their own personal religious experiences—much less were they disposed to relate them to every one, or from house to house. Instead of this the conversation in families, and neighbourhoods, where the work mostly prevailed, was chiefly upon the character and work of God—the wonders of redeeming love and sanctifying grace—intelligence respecting the goings of the all-conquering Lamb, in subduing his enemies to his feet, and making them his willing subjects in the day of his power—and, in general, the nature and importance of the truths and doctrines of the word of God.

After this general account of the progress and extent of the work, and of the order and decorum which have characterized it; a more particular statement of the nature of the personal views and exercises of those who have been the subjects either of conviction, or hopeful conversion, will be necessary. This is a principal thing to which an inquisitive and judicious reader will look, in a narrative of a supposed revival of religion, in order to judge whether it be indeed a work of God, or a mere delusion.

And here I would observe that the views and exercises of those under conviction, were essentially the same tho' very various as to the means and manner of their beginning—and of their degree, and continuance. The greater part were for sometime in a state of thoughtfulness and consideration, before they were the subjects of much distress or conviction of sin. Several were awakened and experienced great concern of mind, before they knew of any others in the Society being in a similar situation—and before any thing unusual had been done to call up their attention. Some would point out what they supposed the means of exciting their attention and concern. Others could recollect noth-

ing, in particular, as having been the means of this. Yet, so it was, that religion now appeared of infinite importance to them; and those things which a little before they could not fix their attention upon, they were now unable to banish from their minds. Some were suddenly alarmed, and affected, chiefly from sympathy; or the impressive scene of the meetings and the solemn things they heard, and in this way were excited to an examination which issued apparently in a genuine conviction of sin. And some few, after having been proof against the power of sympathy, and passed, unaffected, thro' the most likely time, in a human view, were afterwards arrested, and caused to tremble at the bar of conscience. The commandment came—sin revived, and they found themselves in a lost and wretched state.

In the first stages of concern, the subjects were generally most affected with particular sins; and not so deeply sensible of the plague of their hearts. They considered themselves transgressors and condemned by the divine law. Innumerable sins of omission and commission, would rise to the view of their mind with the aggravations of having neglected the divine calls and warnings and abused great mercy—and a sense of danger, and fear of divine wrath greatly affected them.

While in this situation, and being yet "ignorant of God's righteousness," or the perfect purity of his nature—the extent and spirituality of his law—and the impossibility of salvation by their own doings, they have "gone about to establish their own righteousness"—fled to external duties—to prayer—to resolutions of amendment, and various schemes to recommend themselves to the divine favor; and thus refused to "submit themselves to the righteousness of God"—the way of acceptance and peace by Jesus Christ.

As the work of conviction proceeded, they were driven from their various false refuges, and obtained a clearer view of the spiritual nature and extent of the divine law, and a more realizing sense of the corruption of their hearts—the fountain of iniquity and pollution within, from which all actual sins flow.

It was the case with some, while in this state that their passions were less moved and affected than before. While in the first stages of conviction, in thinking, or speaking of their guilt and danger, it was common for them to weep freely.—But now they were unable to weep. They went about bowed down with a kind of astonishment, and horror, in view of their dreadful guilt and hardness of heart. They now considered themselves more stupid and hardened than ever. They supposed their convictions had left them, and that they were about to be given up to a reprobate mind. And they considered their being unable to shed a tear, as an evidence of this, when at the same time, they were in such distress in view of their situation, that they were almost incapacitated for labor or business—and in a great measure deprived of sleep and appetite for food.

It was generally the case with those under deep conviction that they in a greater or less degree, experienced sensible enmity, and opposition of heart against the character of God—particularly his sovereignty in having mercy on whom he will have mercy, and hardening whom he will. There were several instances in particular

in which a wise and sovereign God permitted the enmity and obstinacy of the carnal heart, to be manifested in an awful manner, and to an astonishing degree. Under a full conviction of the truth, their hearts would rise in bitter opposition against it. While conscience like a gnawing worm preyed upon them within, a view of the divine character, and the way of salvation proposed in the gospel, which was very clear before them, and in which they saw their dependence, excited the enmity of their hearts, and filled them with anguish—and every instance in which they saw any of their friends or acquaintance brought apparently, to embrace the gospel, and to delight in the word and service of God, filled them with a kind of envy—with a pain they could not describe. They would say "they experienced the pains of Hell." But the instances of this kind were very few. The conviction and distress of the greater part, rose not to such an height. In this respect there was a great variety. But whatever difference was observable in the degree of distress, and sensible enmity experienced or the time of its continuance, yet with respect to the points of conviction, or the truths in view of which the mind was affected, there was a very great uniformity. They were, almost without exception, brought to feel and acknowledge, previous to any permanent relief and hope—that they were wholly evil, and perfectly helpless in themselves—that all their strivings and resolutions, had been in such a manner, and from such motives, that they were not merely in vain; but were a practical rejection of the way of acceptance by Christ—that it was not in their hearts, and never would be, without divine influence, to ask for mercy aright, or to embrace Jesus Christ, as he is freely offered in the gospel—that they were therefore, in the hands of a sovereign God, whose law and gospel they had abused, and who would act his own pleasure whether to renew them, and bring them to a submission and reconciliation to himself, and thus form them vessels of mercy, unto glory; or, to give them up to be vessels of wrath, to display his justice and power—and that their only ground of encouragement and hope, in this situation, was the doctrine of the divine purpose of election; or determination to renew, sanctify and save many, even of the chief of sinners.

With respect to the manner and circumstances, in which the hopeful converts obtained relief, and the degree of their joy and peace, there has been also a variety. Some few were very suddenly relieved from their distress, and filled with adoring and admiring views of God and the divine Saviour—they saw God in all things. In this respect all things, even in the natural world, appeared new to them. The divine agency, perfection and glory appeared wherever they cast their eyes—all things seemed to praise God, and they desired to be employed in his praise forever. And having such a clear and delightful perception of the glory of God, in his works and word, they began soon to "abound in hope." But with respect to the greater part, they were brought very gradually to entertain a hope that they were reconciled to God, and did not soon attain to any considerable degree of the rejoicing or "assurance of hope." When their distress, arising from sensible oppos-

tion to the character and word of God, began to ceaſe, it was common for them to be ſomewhat alarmed, and to ſay they feared they ſhould fall into their former eaſe and ſtupidity; yet manifeſted no diſpoſition to neglect, or relax their attention to religion; and in general, after examining themſelves and comparing their exerciſes for ſeveral days, or weeks, they ſuppoſed, they diſcovered ſigns of gracious affections. They were not diſpoſed, however, in general, to be confident, in their concluſion, and with reſpect to many, their hope was often interrupted. They were often heard to ſay, they found ſo much wickedneſs and deceitfulneſs in their own hearts, that, after all, they knew not but they were given up to deluſion, and ſhould periſh—that, if this were to be the caſe, God would be juſt—they were willing God ſhould reign—they were ſuited with the bible—they wiſhed for no other goſpel or plan of ſalvation—they deſired to be ſaved in no other way, than by the free grace of God through Jeſus Chriſt—and at intervals, in a reflex view of theſe, and ſimilar feelings and exerciſes, they have concluded that, if they were not deceived, the love of God has been indeed ſhed abroad in their hearts.

The hopeful converts, in general, have appeared very far from a diſpoſition to think highly of themſelves, or their attainments in religion; and eſpecially from a ſpirit of raſh judging, or cenſuring others. They appear diſpoſed to hope the beſt of others—to promote the good of all—to diſcharge relative and ſocial duties—to attend carefully upon all the inſtitutions of religion, and manifeſt a tender regard for the ſalvation of ſouls, and the advancement of the cauſe of God in the world. They appear to be poſſeſſed, alſo, of a good degree of the ſpirit of ſuffering—a ſpirit of meekneſs and patience under injuries, without retaliation; eſpecially, of injurious and hard ſpeeches from thoſe of a ſcoffing, or an oppoſing perſecuting ſpirit—agreeably to the direction of the Apoſtle, "dearly beloved, avenge not yourſelves—recompenſe to no man evil for evil—be not overcome of evil, but overcome evil with good." In view of theſe effects, how deſirable that the work which produces them might prevail, and become univerſal. Surely they are the effects of a religion which is divine—a religion, which, though when oppoſed it may occaſion a ſword, yet if embraced and practiſed by all, would form happy families, happy ſocieties, and a happy world.

Having ſketched this general outline of the work, I might proceed, and detail ſome intereſting particulars. But theſe I ſhall reſerve for a future communication. In the mean time,

I am, gentlemen,
With much reſpect,
Yours, &c.
JOSEPH WASHBURN.

Farmington, Nov. 1800.

(To be continued.)

A Narrative of the converſion of a Family in the State of Delaware.

MESS'RS. EDITORS,

I HAVE read, with peculiar ſatisfaction, in your uſeful Magazine, accounts of the marvellous diſplays of divine power and ſovereign grace, in the converſion of ſinners, in the day in which we live.—When the reflecting

mind looks back to God's wonders of old, it has this pleaſing evidence that his grace is ſtill the ſame, and produces ſimilar effects in the human heart, in different ages of the world.

To ſuch as delight in the triumphs of divine grace, it is preſumed that the following account of God's merciful dealings with a family, in the DELAWARE STATE, ſome years ago, will be acceptable. If you think it will ſubſerve the cauſe of truth and piety, by giving it a place in your inſtructive Magazine, you will gratify one of your readers; but if, in your better judgment, you think that its publication will prevent a piece, calculated to do more good, I ſhall reſt ſatisfied that this ſhould be omitted.—I can avouch for the facts; but I think it proper to conceal the name of the family, and its conſtituent parts, to which I ſhall have a reference in the following narration.

THERE was a Gentleman of a good intereſt and reſpectability, in the County of New-Caſtle, in the STATE OF DELAWARE, who was educated in the arminian principles. He had an exalted idea of the merit of good external moral conduct, in the ſight of God, and viewed ſuch a conduct as laying an ample foundation for divine acceptance. His principles appeared to be reduced to practice. Thus he was punctual in all his dealings with his fellow-men, and he always conſidered his promiſe as good as his bond on any occaſion. He was zealous in going to church, and in uſing a form of prayer, night and morning, in his family, and punctual in attending, externally to the common duties of the table, before and after eating.—But he was, alſo zealous in oppoſing the idea of ſpecial grace in converſion, and all thoſe doctrines intimately connected therewith—ſuch as the natural oppoſition of the human heart to the divine government.—The doctrines of particular election and the certain perſeverance of the ſaints.—In ſhort, he ſtrenuouſly held, that the great cauſe of the difference in the character and moral ſtates of men originated in themſelves. This gentleman not only adopted the above ſyſtem, in the regulation of his own private conduct, but laid it at the foundation of his family-education.—Thus he appeared to live, and thus to die. He left, at his deceaſe, three ſons and two daughters, the eldeſt ſhortly after, died in the American Army, in the revolutionary war. The two remaining ſons, with their elder ſiſter, lived together in the manſion of their deceaſed parent, and the younger ſiſter was married to a young gentleman in the vicinity. Theſe two brothers with their eldeſt ſiſter lived together in great harmony, in one family; no doubt, but the courſe of their education had a very powerful influence in their family agreement.

About twelve months after the death of their father, the youngeſt brother, as he returned from church, after the public ſervices of the ſabbath, and after hearing a ſermon which inculcated nothing more than good external moral conduct, took up the divine oracles, in order to find the text of his Miniſter: But providentially, after opening the ſacred book, the firſt place, which ſtruck his ſight, was Rom. viii 30. "Moreover, whom he did predeſtinate them he alſo called." Theſe words filled his mind with a ſudden dreadful terror, and awoke him from the

pleaſing deluſion, that he ſhould enjoy the everlaſting favor of his creator on the foundation of his good moral conduct. Upon this ſudden ſhock, he ſhut the ſacred book, from a fear of examining the doctrine of divine predeſtination, which was an object of his greateſt hatred. He tried to turn off his mind from a ſubject which gave him an anguiſh he had never before experienced; but all his ſtruggles to get the terrifying object out of view were in vain.

The queſtion came home with irreſiſtable force to conſcience, "have you ever been effectually called?" Tho' reluctantly he was obliged to anſwer this queſtion in the negative. The next queſtion, which came to his mind, was, what is effectual calling? This was a puzzling queſtion, which he muſt anſwer, or run the riſk of everlaſting woe. Here the heart proved itſelf to be deceitful above all things and deſperately wicked. Upon this queſtion being urged upon the mind, what is effectual calling? He ruminated, and at laſt his heart invented the following ſolution.—Altho' I have been very moral; yet there are many things in which I have erred—I have ſpent too much time in gay company—I have attended balls—I have viſited my friends and relations, on my return from church, on the Sabbath-day, inſtead of returning home and reading my bible. He reſolved to quit thoſe practices and perform thoſe duties, in which he ſuppoſed effectual calling conſiſted: And immediately, the comfort, that he was not diſobedient to the heavenly call, aſſuaged his poignant diſtreſs. True to his reſolution he quitted gay company and balls, read his bible and formally practiſed ſecret prayer; but it never yet entered his mind that the divine law reſpected any thing, but his external actions.—In reading the ſacred volume, this paſſage ſtruck his mind, Gal. iii. 10. "Curſed is every one that continueth not in all things which are written in the book of the law to do them." The queſtion now, is, have you continued in all things written in the law? The reſult of ſelf-examination is, I have omitted this, that, and the other duty—Reſolved that I will *continue* in all things.—Here he got ſome comfort.—As part of this *all things* in the view of his own mind, was to read his bible with more attention than he had done before, in apparently proſecuting this duty, theſe words of the ſacred ſcriptures came to view, "I the Lord ſearch the heart, I try the reins, even to give every man according to his ways and according to the fruit of his doings." Jer. xvii. 10. Never did this young man feel before that God condemned evil thoughts as well as evil external conduct. This gave a new ſhock to the mind and added new terror. But the deceitful heart tho' wounded would not give over the ſelf-righteous ſcheme of ſaving itſelf by its own exertions. This correſpondent paſſage, to the Lord's ſearching the heart, came up to view, "keep thine heart with all diligence." Upon viewing this he reſolves to keep his heart according to the divine rule. He finds this a more difficult taſk than he ever before attempted; yet he did not deſpair but that diligence and habit would, at laſt make this duty more eaſy. He would, often, on the Sabbath-day call his mind to attend to the things of religion; but worldly thoughts would intrude—he would check himſelf and renew his reſolution, to keep his heart with more attention; but

he found that he ſo often failed in this laſt reſolved duty, that he began almoſt to deſpair of ever going to heaven upon the preſent ſyſtem of his own righteouſneſs. The next paſſage of ſcripture, which awakened his attention, was Chriſt's words to Nicodemus, "Except a man be born again he cannot enter into the kingdom of God." Now he found that he never would keep his heart as he ought unleſs he had a new heart—and without a ſaving change, he felt that he could never eſcape hell and get to heaven. But the deceitful heart, always trying to get eaſe from preſent conviction, ſeizes this paſſage and applies it to its own caſe. "Aſk and it ſhall be given you."—Upon this paſſage he reaſoned thus, "I cannot change my own heart; but I can aſk God to change it for me, and he has given his promiſe that he will grant my requeſt." Influenced by this falſe reaſoning, the young man reſolved that he would pray to God for a new heart and obtained ſome comfort. But when he was on his bended knees, praying as he thought for a new heart, this paſſage of ſcripture came with irreſiſtable force to conſcience. "The ſacrifice of the wicked is an abomination to the Lord." Conſcience made this application "God does require that whatever we do whether we eat or drink or whatſoever we do, we ſhould do it all to the glory of God as our ultimate object, and God condemns every one as a wicked character who does not comply with this requirement." Upon theſe reflections, theſe queſtions came home with irreſiſtable force to the conſcience.

Have you done all which you have done to the divine glory, as your ultimate object? Has the divine glory been the laſt end of your prayer? Here conſcience bore witneſs that the divine glory was not in the leaſt degree aimed at, in any performance, in any prayer or in any diſtreſs; but ſelf-preſervation was the whole object. Upon this concluſion, conſcience joined with the Deity in pronouncing this ſentence. You are juſtly numbered with the wicked; therefore your prayers are abominable in the ſight of God; and God hath eſtabliſhed no abſolute connexion between your prayers and ſalvation.—God hath given no promiſe, but a threatening to ſuch ſelfiſh prayers.—Conſcience further teſtified—"You have been hypocritical in your prayers; for you have profeſſedly aſked God for a new heart; when you had no direct deſire after a new heart; for the nature of a new heart gives up ſelf and aims at the divine glory as its laſt end; but you are determined not to give up your ſelfiſh intereſt, and you cannot even conceive how you could be happy in having any other chief end but ſelf." Theſe reflections, with the teſtimony of his conſcience, were while the youth was on his bended knees, praying as he thought for a new heart, and conſcience took hold of God's word and charged him with hypocriſy. Here enmity againſt God appeared to come to its height.—His heart roſe up againſt God, and in oppoſition to the dictates of conſcience, charged God as being a hard maſter for requiring him to do a thing, that is to aim ultimately at the divine glory, when conſcience teſtified that there was nothing exiſting in the ſoul that had the leaſt tendencey to make the divine glory the end of any action. Here he felt that his heart wiſhed that there was no ſuch a God as that with whom he had to deal. This act of direct oppoſition to God, was,

in a moment, in the twinkling of an eye, viewed as abominable and odious, and as juſtly deſerving eternal miſery at the hand of an infinitely glorious and good being. Here he felt a pleaſing calm—the univerſe, inſtantaneouſly, appeared to beam forth the creator's glory, in every thing which was beheld. The youth felt that there was nothing wrong in the ways of God, but all the fault was in himſelf.—In the vindictive juſtice of Deity, in ſending him to endleſs miſery, there appeared a beauty. Reflecting upon the direct oppoſition of his heart to God which exiſted but a little before, it appeared to his view as the unpardonable ſin; and his preſent calm appeared as a token of his being given up of God to a ſtate of final reprobation.

The youth argued thus; "I have been under great convictions; but have oppoſed them all, and now, this calmneſs of mind—my convictions and diſtreſs ſo ſuddenly ceaſing, is a token that I am given up of God."—Nothing appeared to be left in view, but a ſudden and remedileſs woe.—But ſin appeared ſo great an evil, that he felt that it was more tolerable to periſh forever in hell, than to indulge one hard thought of the divine government. He took a view of God's ſovereign electing love of a certain particular number of our fallen race, and ſometimes, was ſo ſwallowed up in the contemplation of ſo glorious an object, as even to loſe a preſent ſenſe of the importance of contemplating what would become of himſelf—but then the reflection would return, if you have committed the unpardonable ſin, you have no ſhare in the electing love of God, neither will it be for the divine glory to ſave you from a juſtly deſerved endleſs miſery. The idea of even deſiring to be ſaved, if it was not for the glory of God, appeared to his feelings to be worſe than hell. It appeared that God was ſo glorious in his vindictive juſtice, that there was no excuſe for hating God in the flames of eternal ruin—He felt that the devils ought to love God ſupremely, and he felt, if God ſhould ſend him to hell, that he would condemn the devils for not loving God for his infinite glory.

When the young man apprehended that it might be inconſiſtent with the glory of God to ſave him; he ſincerely deſired of the Lord a diſpoſition to ſay, righteous art thou, O Lord, tho' vindictive juſtice ſhould plunge me to endleſs woe. All theſe feelings he conſidered as not implying any moral goodneſs in himſelf; but only as a ſpeculative diſcovery of the ſupreme worth of the divine being, and the divine perfections. He viewed himſelf as poſſeſſing nothing but vileneſs, pollution and ſin.

Thus this youth, who was about twenty years old, continued for a number of weeks, having no ſenſible diſcovery of any thing in Deity ſtanding in relation to himſelf but vindictive juſtice and divine ſovereignty. The Apoſtle's words, ſpeaking of God, ſaying, "therefore he will have mercy on whom he will have mercy, and whom he will he hardeneth," appeared ineffably delightful. It appeared to him that it was infinitely ſuitable, that God alone, a being of infinite knowledge, goodneſs and power, ſhould diſpoſe of all things according to the counſel of his own will, in the natural and moral world. The abſolute dependence of the ſinner upon God, appeared, exceedingly, to aggravate the criminality of every act of rebellion. The ſinner's finding fault with God

for any of the divine conduct appeared to be as inconſiſtent as the ax riſing up againſt him that handleth it.

Reflecting upon theſe ſublime ſubjects, the youth often realized with exquiſite delight theſe words of the Apoſtle Paul, "Oh the depth of the riches both of the wiſdom and knowledge of God; how unſearchable are his judgments, and his ways paſt finding out!" Rom. xi. 33.

Notwithſtanding all the above views and feelings, he could ſee no ground to expect that he ſhould finally enjoy the divine favor. The firſt gleam of hope, of which he was conſcious, was in the following train of reflections. He was contemplating the glories of vindictive juſtice and divine ſovereignty, and how juſtly the whole human race might have been doomed to endleſs miſery, as the fallen Angels without remedy or hope—ſwallowed up in the grandeur and ſublimity of this ſubject, theſe words of ſacred ſcripture came to his mind, "The old man is crucified with Chriſt Jeſus, that the body of ſin might be deſtroyed that henceforth we ſhould not ſerve ſin." In this paſſage the firſt thing which ſtruck the mind was the glory of Chriſt's divinity. There could not have been greater evidence in the view of the mind that Chriſt was truly the eternal God, if he had ſeen Chriſt in the fleſh work the moſt ſtupendous miracles. The moral evidence of Chriſt's divinity was ſo great that his mind had not the leaſt poſſible doubt.—It appeared that it was impoſſible for infinite goodneſs to pardon one ſin if Chriſt had not been truly God as well as truly man. The neceſſity of an infinite atonement, in order to the pardon of ſinners, appeared beyond all doubt to him who felt ſin to be an infinite evil, and who felt that God was infinitely holy in eternally puniſhing the ſinner.

The way of ſalvation through ſuch a Saviour, appeared to be infinitely glorious, even if he ſhould never have an intereſt in it; yea, the glory of this ſalvation appeared to be entirely independent of his own perſonal ſafety. He felt, if it were poſſible to obtain ſalvation upon any other plan than through the Lord Jeſus Chriſt, it would be undeſirable. If he had ten thouſand ſouls, he felt willing to truſt them all unconditionally in the hands of the Lord Jeſus Chriſt. He felt it to be a ſweet truth that God would have mercy on whom he would have mercy, and that he had an ultimate regard to his own glory in every one he ſaved.

It appeared that the only rational ground to hope that God would have mercy upon him, was, becauſe the ultimate object of the divine conduct was the illuſtration of his own glorious perfections. He felt himſelf inexpreſſibly vile, and that if God had a regard to him perſonally, nothing could be ſeen by infinite wiſdom and goodneſs, but a juſt reaſon for his endleſs miſery. This was the teſtimony of the holy, juſt and good law of God—this was the feelings of his mind, and this was clearly manifeſted in the infinite atonement of Chriſt.—Herein was felt the very glory of Chriſt's atonement that it clearly manifeſted God's holy, and righteous diſpleaſure againſt ſin, and the juſt deſert of the ſinner. In theſe reflections it appeared that the whole plan of ſalvation by the glorious Redeemer was all of infinitely rich, free and ſovereign grace. It was grace to provide ſuch an atonement and it

was rich grace to forgive the ſins of any on account of the atonement which was made.

All theſe reflections came up to view in contemplating that memorable paſſage "the old man is crucified with Jeſus, that the body of ſin might be deſtroyed that henceforth we ſhould not ſerve ſin." After the above reflections from a view of Chriſt's divinity and the glory of his atonement without any perſonal intereſt, being realized in it; the youth took a view of his own moral ſtate, and thus reaſoned.

"I remember, but a few weeks ago I aimed at nothing more but my own perſonal happineſs as my laſt end—I hated the divine law—I hated the divine ſovereignty with all my heart—I thought I deſired a heart to glorify God; but conſcience bore teſtimony that my ultimate object was my own deliverance from hell and to ſecure my own future perſonal or ſelfiſh happineſs; but now I love the divine law though it condemns me; I long to be delivered from all ſin; becauſe it is a hateful thing to oppoſe an infinitely holy and good God—I love the divine ſovereignty, if it ſhould leave me to endleſs deſerved woe—I love the grace of the goſpel, though I ſhould never be the ſubject of God's pardoning grace—I deſire to be ſaved in no other way than through the Lord Jeſus Chriſt, if it were poſſible." The queſtion came to the view, of the mind, is not this to be born again? Is not this the ſaving change of which the ſpecial grace of God is the efficient cauſe? With a trembling ſoul, the youth ventured to hope that God had created him anew in Chriſt Jeſus, that the body of ſin might be deſtroyed that he ſhould not henceforth ſerve ſin. He was ready to ſay, if this be the change, I know that the whole glory is due to God alone.

In every ſtage of my conviction I have endeavoured to build up a ſelf-righteous ſcheme. But as faſt as I built, a gracious God deſtroyed this houſe which was built upon a ſandy foundation, and muſt have fallen ſooner or later. The youth felt that he never did any thing in his unregenerate ſtate, but what had a tendency to lead him from God—that his moſt ſolemn prayers were all hypocriſy—that he was oppoſed to the very nature of a new heart, when his deceitful heart thought he moſt earneſtly deſired ſuch a gift of God—that if God did not undertake the whole of his ſalvation from the beginning to the end, there was no foundation for a hope of final happineſs. Senſible that although the whole cauſe of regeneration, repentance unto life and faith in the Lord Jeſus Chriſt and perſeverance unto the end of life, be all of God; yet the whole of the effects produced by divine grace, conſiſt in the voluntary exerciſes of the creature himſelf. Therefore he felt that none would be ſaved without the ſovereign efficacious grace of God, and that none would be loſt but by their own wilful oppoſition to thoſe glorious objects, which all are under infinite obligations to regard.

After this young man had obtained a hope that he had met with a ſaving change of heart, and his conſcience bore teſtimony that he renounced his own righteouſneſs as the ground of his acceptance with God and that he founded his hope of ſalvation from ſin and wrath on the atonement of Chriſt and the efficacious grace of God; he felt it an unſpeakable privilege as well as an indiſpenſible duty to

make a public profeſſion of religion, and to follow Chriſt in the uſe of his appointed means, and the participation of the ordinances of his houſe: accordingly, he joined a Preſbyterian church in the vicinity where he was born; and he ſtill continues to profeſs to be attached to ſalvation by the glorious Redeemer, and derives all his hopes of final victory over ſin from the unchanging promiſe of that God, who, in unſearchable ſovereignty, firſt began the good work of grace in his heart.

(To be continued.)

TO THE EDITORS OF THE CONEVANGELICAL MAGAZINE.

GENTLEMEN,

THE following is a reality; if you think it will do good, you are welcome to publiſh it.

I FIND by the complexion of your Magazine, that Connecticut religion, though profeſſedly Chriſtian, is totally different from that of the generality of Chriſtians in this part of the country. Light and darkneſs are not more oppoſite, than you are from each other, in what you each call eſſential points. Of courſe, if yours be the only religion which leads the ſoul to heaven, ours certainly will not ſave us from hell. If yours be the true religion, ours, it appears to me, is worſe than infidelity itſelf; inaſmuch as the one lulls to perfect ſecurity, while the other ſeldom leaves the mind at reſt.

The above remarks I will endeavor to verify by a few incidents taken from real life. As a curioſity to the hearers, I occaſionally read pieces from your numbers, in mixed companies; otherwiſe the work would not be known, except to a few deluded ſubſcribers, who are much pitied by their wiſer neighbours. The obſervations are ſuch as follow. After hearing an account of a revival of religion, one, who I think is a church member, aſked what was meant by *conviction* and *converſion*, ſo often repeated. I explained it, after a manner which you call *orthodox*. Upon which he declared, with a loud laugh, that "he had never heard of ſuch a thing before!" I read the addreſs of the Berkſhire clergy, on the ſubject of catechiſing children, in No. 8, to a circle of polite ladies, ſeveral of whom are profeſſors; which I found to be exceedingly diſguſting to the whole company. One ſaid it was the moſt horrid thing ſhe ever heard in her life; another obſerved, that the odious and ever to be dreaded word *hell* ſhould never be named to children; and that the thought of endleſs puniſhment was too much for any one to reflect upo
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theſe words, " All I know about regeneration is, for one to draw up *ſtrong* reſolutions to keep the commandments of God." And I am certain it is not uncharitable to ſuppoſe there are many others, who preach much againſt *infidelity*, and pray earneſtly for the ſpread of the goſpel, who dread nothing more, than they do the influence of what you call the *divine ſpirit*. The ſpread of this contagion would undoubtedly draw forth all their ſkill and practice, in oppoſition. Thus you ſee, that what you call a " revival of religion," bears no better name here (and I think I may ſafely ſay, among a great majority of miniſters and people) than " a deluſion of the devil." I have myſelf heard it expreſsly ſo called from the pulpit. No great, however, is ſaid particularly of the Magazine ; for the work is but little known among the bulk of the people where the writer of this [illegible]s. But from theſe few hints, [illegible]inks you muſt form a tolera[illegible]rect idea of the ſentiments [illegible]y, to ſay the leaſt, who [illegible]emſelves in being called [illegible]; and who ſay to unbe[illegible]ecially to thoſe of other [illegible] ſtand off, we are ho[illegible]." It is needleſs for [illegible] for I think you muſt [illegible]od, that I allow of [illegible]ions here. There [illegible]many, who, wheth[illegible]g, agree with you [illegible]ſentiments. It is [illegible] Gentlemen, that [illegible] writers would [illegible] ſhow the differ[illegible]een an *open in*[illegible]*lieves* in Chriſ[illegible]the ſaving of [illegible]h of them, [illegible]erations of [illegible]ſt likely [illegible]omiſed to ſuch as " *believe unto ſalvation*," the former, who is not ſuppoſed to feel perfectly ſecure and eaſy, or the latter, who is *grounded* in the principle, that regeneration means no more, than " *ſtrong* reſolutions to keep the commands of God." BEREAN.

MESSRS. EDITORS,

THE peruſal of Mr. Hallock's narrative of a work of God's grace, in Weſt-Simſbury, in your laſt number, was very edifying. His account of a perſon under ſerious impreſſions, who in his ſleep ſaw his dead daughter come to him and warn him not be damned, excited the following reflections on dreams, which, if you think worthy of a place, you will pleaſe to inſert in your uſeful Magazine.

I am, &c.

PEREGRINUS.

THAT the ſubject may be treated with neceſſary caution, it is to be obſerved, that the kind of dreams now under conſideration is ſuppoſed to be entirely different from that by which, anciently, God revealed his will to the patriarchs and prophets. It is not ſuppoſed to have any thing in it of the nature of a divine revelation—or in any degree, to preſcribe a rule of life. Nay, in theſe laſt days, God has completed the revelation he deſigned for mankind, by the miniſtry of his ſon and the inſtrumentality of his Apoſtles ; and the ſure word of prophecy contains all the articles of our faith, and the perfect and only rule of life.

Dreams are judged to be the operations of the fancy or imagination, when the ſubject of them is in a ſlumbering ſtate ; in the interval between proper ſleep, when the mind is in a ſtate of entire reſt

and wholly inactive, and the wakeful moment, when reason resumes its seat, and controls this faculty of the mind.

Natural dreams are supposed to arise from various causes—an obstructed perspiration—a stomach oppressed with food hard to digest—anxiety of mind, &c. &c.—Though it be difficult to determine the real cause of them, yet it is highly probable, that they arise some from one, others from a part, or the whole of these causes conjointly; yet there are others which, it is supposed are the effects of an external influence, which are impressions made on the imagination by an invisible agency. Those which are of this kind only, are the subjects of present reflection.—Though it be impossible to demonstrate the absolute truth, or falsity, of this opinion, yet divesting ourselves of the credulity of ignorance and superstition, instances have been produced which bear such a semblance of truth, that it would be rather incredulous than rational to dispute the justice of this supposition. Of this kind may we not consider the instance in Mr. Hallock's narrative. A sensible gentlemen gave me the following account. In a particular situation he was violently tempted to commit a very criminal act. He consented, and fixed a time for the purpose; the next day. The following night in his sleep a person appeared before him in a mein of peculiar gravity and demanded of him, what, have you consented to perpetrate the horrid deed? And warned him against it with great solemnity. The surprise and confusion produced by this address awaked him from sleep. Considering it as unworthy of notice, being a dream, he again composed himself to rest, resolving to persist in his purpose; but no sooner had slumber closed his eyes, than the same person, with a countenance more stern, and in a tone more menacing admonished him of his danger and warned him to desist. This again awaked him. Reflecting upon it still as a dream, and growing more obstinate, he determined to execute his design at every hazard; but no sooner had sleep locked up his senses, than lo! the same personage again appeared before him arrayed in that majesty and terror which filled him with horror and dismay, rebuked, menaced and addressed him, with that energy and authority, which compelled him instantly to abandon his design—and saved him from ruin.—I know a person of credibility who says, that for many years past, no new scene hath by[illegible]ed, nor event occurred, which materially affected him, whether prosperous or adverse, which had not been prognosticated to him by some dream that preceded it; and tho' he could not conjecture from the dream what the event would be, except the kind of it, favorable or disagreeable, yet when it existed, the coincidence between the event and the dream excited his admiration.

If it be enquired, what is the end of them? It will be replied, various, according to their tendency and the views of the agent.—Some, accommodated to the corrupt taste of the heart, by those whose object it is to entice and destroy, are designed to invigorate and confirm sinful dispositions, by impressing the imagination with strong and lively ideas of the pleasure of sensual gratifications.—Some may be monitory, to apprize the subject that some important event awaits him, and to excite him to prepare for it.—Others, for

PACIFIC SCHOOL

the purpose of real piety and Christian comfort, to admonish the subjects of danger, restrain from sin, and administer instruction, encouragement and consolation to the children of God in this dreary world. Suspending other remarks, let us now consider, to what religious purposes this hypothesis may be applied.—Admitting the reality of dreams from an external cause, or invisible agent, we may infer,

1. The infallible certainty of another world, and the existence of immaterial spirits. That such effects are produced, such impressions made, is now supposed, but this most certainly implies a cause which produced, an agent who made them; and the evidence of such an existence which this exhibits, is direct and absolutely conclusive. It is impossible to evade it.—Some who choose to be sceptical, to deny, and doubt, of every thing, will affirm the supposition, that impressions are made on the mind by an external, invisible cause, to be wholly chimerical, though the gravity and credibility of the persons who relate them, the numerous instances in which they appear, the endless variety of form they assume, and the consent of the event to the impression, would irresistibly obtrude a conviction of their reality upon their minds, if they had not abandoned themselves to an obstinate and incurable incredulity.—But to those who admit the reality of such dreams, this evidence of another world and invisible agents, is demonstrative and incontestible, The existence of another world and immaterial spirits can no more be controverted by them, than the existence of other countries and other nations with which they have intercourse. To the subject of them especially, this evidence is direct and intuitive. He has experienced the impression, realized the effect, and the event, surprising him at an unexpected hour, has compelled him to cry out, *this is my dream!* He can no more dispute the dream, than he can dispute his own recollection. He *feels* that the dream portended the event. He is equally conscious that the impression could arise from no natural cause within, and could be produced by no human cause without. It must have been produced by an invisible agent. He is as certain therefore, of the existence and agency of invisible spirits, from the effect which he feels, as he is of the existence and influence of the sun, by the light and heat of its rays; and he is as certain of these, as he is of his own perceptions and senses: and if there be such beings, they must have a place of residence, and there must be an invisible, eternal world.—According to the quality of the dream, its tendency and effect, good or evil, must be its author, as the fountain cannot send forth at the same place sweet water and bitter: and if dreams are of diverse qualities, the authors of them must consist of opposite characters. By the medium of dreams or impressions, therefore, the subject of them has a kind of direct and intuitive evidence of the certain existence of invisible agents, or spirits, of opposite principles and pursuing opposite ends, inhabiting an invisible world—he penetrates the dark recess—discovers good and evil angels—heaven and hell, as the respective places of their abode—and his views ultimately terminate in the incontrovertibly certain existence of one only living and true God, who is over all blessed forever more.

2. These impressions demonstrate, that there is a constant in-

tercourſe between the inhabitants of the inviſible world, and thoſe of this inferior globe. Although we know not the manner of communication, and are inſenſible of their preſence, yet we have full evidence, that they make frequent viſits, and if they communicate with us in our ſlumbering and irrational moments, do they not in our wakeful and ſenſible hours, intereſting themſelves in all our concerns, and as the attendants and ſpectators of our ways, are affected by all our moral conduct according to its nature, the good being filled with regret, and holy reſentment, by all thoſe inſtances of it, which are unworthy of the dignity and relation of man; and the evil exulting in the effect of their ſtratagem, the dark caverns of hell reſounding with ſhouts, in praiſe of thoſe arts of ſeduction which they ſo ſucceſsfully practiſed upon us; or are filled with chagrin and rage at a virtuous and effectual oppoſition to their plots; while the good, pleaſed with the rational and pious effort, with joyful alacrity wing their way, and by communicating the grateful intelligence, diffuſe joy and gladneſs thro' all the realms of purity and bliſs.—In what an inconceivably important view does this ſet the ways of men, as having a mighty effect on the inhabitants of Heaven and hell! And in how conſpicuous a place does it fix the individuals of the human race! In the open view, and engaging the attention of their inviſible ſpectators who inſpect and ſcrutinize their conduct, and wait, in anxious ſuſpenſe, the deciſions they form reſpecting the parts they will act, and affected by their conduct according to its kind;—how auguſt and impreſſive the idea!—What an invincible reſtraint ſhould it lay on all unworthy purſuits and acts!—and what a powerful ſtimulus to each, to fill up his place with dignity, propriety and duty! We are taught,

3. The medium by which inviſible ſpirits operate and produce effects in men; the imagination. It is the peculiar prerogative of the bleſſed God, the ſearcher of hearts to operate on the ſoul by an immediate and irreſiſtable agency. To the rational mind neither angels, nor devils, have immediate acceſs; nor can they excite volition, nor move the affections, but by the medium of the imagination, that faculty in which ideas are formed, by the exhibition or impreſſion of external ſenſible objects.—As the miniſters of God's pleaſure, according to his direction, they premoniſh perſons of intereſting ſcenes which are before them, by impreſſing the imagination, in the ſlumbering hour, either with the events themſelves, or thoſe external ſenſible objects, which typify and repreſent them.—By this avenue they have acceſs to the mind, and influence or excite acts of will, by impreſſing the imagination with glowing ideas of thoſe ſubjects which gratify and pleaſe the taſte, which ſtimulates the will to prefer and purſue them, as deſirable objects.—By this medium evil ſpirits practiſe the arts of ſeduction, impreſſing the imagination, both in the ſlumbering and wakeful moment, with lively ideas of thoſe objects which are accommodated to the corrupt depraved taſte, and ſo entice, enſnare and deſtroy.—How exceedingly neceſſary to watch and pray, knowing the devices of ſatan, leſt he get advantage againſt us?—And do not holy angels reſtrain the pious from acts of vice, by ſuggeſting affecting views of the evil and danger of them? And excite to pious acts by

exhibiting the happy fruits of them, in the moſt inviting and perſuaſive form ?—The ſubject hath been protracted to an enexpected, and very probably to a tedious length ; but if it gives any rational conceptions of the agency of inviſible ſpirits—if it produces an habitual and realizing ſenſe, that we are at all times in their view, and eſpecially in the view of an all-ſeeing and heart-ſearching God and judge —if it induces us to exerciſe a diſcreet and holy circumſpection over all our conduct, and to perform the duties of our characters and relations with aſſiduity and fidelity, and ſo to prepare for the ſociety of an innumerable company of angels, and to unite in the employment, delight and praiſe, of the general aſſembly and church of the firſt-born—the fruits of it will be glorious and happy.—

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

MESSRS. EDITORS,

A READER of your Magazine requeſts an anſwer to the following queſtions, viz.

1. Did God from all eternity, decree that a certain part of mankind, viz. the Elect ſhould go to heaven do what they will ?

2. Did God from all eternity decree that the other part of mankind, viz. the Rebrobates ſhould go to Hell do what they can ?

3. Can God be juſt in ſo doing ?

P.

Religious Intelligence.

The following Extract from the Miſſionary Journal of the Rev. Seth Williſton will ſhow the rapidity with which ſettlements have been formed and churches gathered in a part of the county of Ontario, ſtate of New-York. The date is Pittſtown, October 7th 1800.

" In the beginning of 1799, there was a ſmall church here (Pittſtown) conſiſting of only 9 or 10 members ; this church was formed in 1796, when Mr. *Rolph* became their miniſter. This was the only Congregational or Preſbyterian church in the county, which had a paſtor in the beginning of 1799.* At this ſame date, there was a church in Bloomfield No. 10, conſiſting of about 30 members ; ſome of theſe belonged to the neighbouring ſocieties. There was a ſmall diſorganized Preſbyterian church at Charleſton—I believe there were not more than 7 or 8 members. There was, at the ſame time, a church upon the ſame plan, conſiſting of a few more members, but in a neglected and unſocial ſtate, in Palmyra. Theſe were, I believe, all the pedo-baptiſt churches in Ontario county, in January 1799.

" There are now the following churches upon the congregational plan, viz. One at Canandarqua, conſiſting of about 20 members. One at Bloomfield No. 11, conſiſting of about 20 members. The church at Bloomfield No. 10, 4th range, is now compoſed of nearly 70 members. In the ſame town, No. 10, 5th range, there is a church formed of about 24 members. At Briſtol, No. 9, a church was formed in May 1799, which now conſiſts of 67 members. The churc' in No. 8, has increaſed to 2- A church was formed in Middl town in January of the preſent year ; it contains 12 members. The church at Charleſton has been

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* Mr. *Rolph* has been lately diſmiſſed.

revived out of its ruins and re-organized, upon the congregational platform, and now contains more than 20 members. The church at Palmyra has had conſiderable additions, but I cannot tell how many.

" The local ſituation of theſe churches is ſuch that they all adjoin each other, except Palmyra, which is ſevered from the reſt by a ſingle town. Theſe churches have, during the preſent year, formed themſelves into an Aſſociation for mutual aſſiſtance. The church at Briſtol, No. 9, is furniſhed with a paſtor, the Rev. Mr. *Grover*. The church at Bloomfield, No. 11, have the Rev. *Reuben Parmele* for their paſtor. The church at Palmyra have the Rev. Mr. *Fairbanks* for their miniſter; and the Rev. Mr. *Field* is ordained paſtor of the church in Canandarqua. Theſe four miniſters have all been ſettled ſince the revival of religion began in the county, the winter before laſt. The Rev. *Zadoc Hunn* who reſides in the county, occaſionally preaches in the deſtitute ſettlements. The revival of religion which took place in Ontario, the laſt year ſeems to have produced moſt of theſe happy fruits."

In other parts of his journal Mr. *Williſton* mentions the formation of many churches in other counties, and it appears that the religious ſtate of the country is on the whole flouriſhing. It will be a long time before the new ſettlements at the weſtward can be ſupplied with regular, ſettled paſtors, and all who have at heart the intereſt of the Redeemer's kingdom will feel the importance of contributing generouſly to the ſupport of Miſſionaries, that thoſe new and ſcattered ſettlements may not be wholly deprived of the preaching of the goſpel and the adminiſtration of Chriſtian ordinances.

Extract of a letter from the Rev. David Huntington, Miſſionary to the northern counties of New-York and Vermont, dated Hardwick, Feb. 5, 1801.

" Ever ſince I began my miſſion, I have experienced much of the goodneſs of God, in the ſpecial divine ſupports he hath given me, and in the ſucceſs he hath afforded to my attempts to promote his glorious cauſe. In many places the hearts of the people have been inclined to receive me with cordiality, and to hear the word of God with great ſerioufneſs. In various parts of the ſtate of New-York and alſo of Vermont, the ſpirit of the Lord has been evidently poured out, and the appearances of reformation have been and ſtill are encouraging. Once in particular, when I had much exhauſted my ſtrength in preaching, the young people were ſo deeply impreſſed with a ſenſe of eternal things, that they deſired me to preach again in the evening, which I accordingly did; and I truſt the ſeaſon was not loſt. This was in a place near the Province line, never before viſited by Miſſionaries. The people have agreed to keep up public worſhip on the ſabbath and are many of them engaged in religion.

" In many other places there are evident beginnings of a good work; *the harveſt* in theſe northern ſettlements *is* truly *plenteous, but alas! the labourers are few.* Faithful guides to ſouls, who are ſkilful in the word of righteouſneſs, are greatly needed. Many enquire whether more Miſſionaries may be ſoon expected, and are anxious to have preachers among

them who may teach them the right way, and confront false teachers. The greater part of the people are well indoctrinated, and are most fond of sound, evangelical preachers. Never since the first adventurers came into these parts, as it appears to me, has there been so urgent a call for preachers of this cast. And it is my ardent wish that more Missionaries be sent this way in future, than the Society has formerly sent, even if fewer should on the same account, be sent in other directions."

MISSIONARIES.

The Rev. *David Huntington* returned lately from a missionary tour to the northern part of the states of New-York and Vermont.

POETRY.

COMMUNICATED AS ORIGINAL.

The Christian Soldier exulting in the near prospect of death and judgment.

I'M now prepared, thro' grace divine,
My life to yield, my breath resign;
To bid these earthly scenes adieu,
And hail the scenes, which rise to view.

All hail grim death! relentless king!
I now defy thy potent sting!
And thou insatiate, dreary grave!
Since great Emanuel, strong to save,

Has past thy gates, in humble clay,
And rent the massy bars away;
No more thy mighty victory boast,—
Thy trophies spoil'd, thy victory lost.

I've fought, array'd in arms divine,
And heaven proclaims the conquest mine;—
The arduous race, with patience run,
And now the prize of glory won.

My soul, on wings of faith, descries
Her crown immortal, in the skies,
Where saints redeem'd, with angels join,
In lofty notes of praise divine.

Thence I behold the judge descend,—
Angels his chariot wheels attend;—
Before his face, in dire dismay,
The heavens and earth shall flee away.

Those humble souls, of heavenly birth,
Who wait his last descent to earth,
He'll raise to his divine abode,
And be their Everlasting God.

TROPHIMUS.

The Glory and sufferings of our Saviour.

ADIEU to earth and all terrestrial joys,
A nobler theme my wondering thought employs,
I'll quit the earth to visit yonder skies,
There reigns my God! thither my soul arise.

Lo! near the father's side the eternal son,
With equal glory fills the eternal throne
In him I view a Saviour and a God,
The father's equal join'd with flesh and blood.

Amazing sight! didst thou once bleed and die?
Nail'd to th' accursed tree on Calvary
Were thy fair temples with sharp thorns defil'd,
Thy spotless face with blood and spiting soil'd?

Yes! here (by wretches doom'd to quenchless flames,
The same thou cam'st to save from dark domains
Of everlasting woe) thou wast condem'd,
Yea, mock'd and buffeted, scourg'd and contem'd.

O matchless grace! that staid the vengeful flames,
And bound the thunders in thy mighty chains,
Which check'd the flaming seraph's of the sky
When thus they saw their God and maker die!

Worthy art thou! forever live and reign,
Who thus by death hast loos'd the pris'ners chains;
Thy name, O King of Kings, shall ever sound,
Great Lord of Lords the echoing heavens resound.

to all the maxims of human wisdom, since the scriptures have told us, "That this treasure was put in earthen vessels, *that the excellency of the power might be of God.*"

The great apostle of the Gentiles was subject to more and greater infirmities and afflictions than any other apostle or minister of Christ ever was, since the first promulgation of the gospel, which, in the xi. Chap. of his 2d epistle to the Corinthians, he recounts, with some amplification. He adds to these in the xii. chapter what he calls a thorn in the flesh, a messenger of Satan, given to buffet him, lest he should be exalted above measure, through the abundance of the revelations made him; which he besought the Lord, thrice, that it might depart from him, and received for answer, "My grace is suffi-"cient for thee: *for my strength* "*is made perfect in weakness.*" This consideration completely satisfying his mind, he adds, "Most "gladly, therefore, will I rather "*glory* in my infirmities, *that the* "*power of Christ may rest upon* "*me.*"

Above all, the man Christ Jesus was born in a low condition; he sprang indeed from the ancient and honorable stock of David, but at a time when the family of David was become obscure, and his tabernacle was fallen down. He was born in a stable and laid in a manger, though his birth was announced by a choir of angels, and by the visit of the eastern Magi, who paid their homage to the new-born king. His reputed father Joseph worked at the trade of a carpenter, and he is thought to have followed the same employment. In his infancy he was compelled to fly into Egypt from the persecution of Herod, and was through life compassed with infirmity. He was despised and rejected of men; a man of sorrows and acquainted with grief. He bore our griefs and carried our sorrows, yet he was esteemed *stricken, smitten of God and afflicted.* His visage was so marred more than any man, and his form more than the sons of men. Though he was the heir of all things, yet he had not where to lay his head; and during his public ministry he was supported principally by the charity of a few pious friends. His last scene of sufferings was extreme; he was falsely accused by the rulers and principal men of his nation before the Roman governor, was arraigned and condemned, tho' acknowledged to be innocent by the judge who pronounced sentence; he was set at nought by the soldiers, clothed in mock majesty, crowned with thorns, scourged, spit upon, compelled to bear his own cross to the place of execution, crucified between two thieves, and in his expiring moments, he was reviled as an impostor, and his thirst was mocked with vinegar mingled with gall. But his sufferings and death were voluntary, he submitted to them in obedience to the will of his Father; being found in fashion as a man he became obedient unto death, the death of the cross; he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him; and being made perfect through sufferings, he became the author of eternal salvation unto all them that obey him. Though this man was made a curse for us,

and was compaſſed with infirmity through his whole life, yet the ſecond perſon in the adorable Trinity took him, from his miraculous conception in the womb of his virgin mother, into a perſonal union with himſelf. God repeatedly bore witneſs, by a voice from heaven, that he was his beloved ſon, in whom he was well pleaſed: his miraculous works bore witneſs to the ſame truth, and he was declared to be the ſon of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead. He is the great teacher who came from God. He is the great prophet like unto Moſes, whom, according to his prediction, God hath raiſed up. He is the great high-prieſt after the order of Melchiſedec, who has entered into the holieſt through his own blood, having obtained eternal redemption for us. He is the ſcope of the Moſaic ritual. He is the perſon to whom all the prophets bear witneſs from the beginning; ſo that the ſpirit of prophecy is but the ſame thing as the teſtimony of Jeſus. He is the antitype of all thoſe worthies whom God in former ages had raiſed up to accompliſh any great and excellent things in favor of his people. He is the promiſed ſeed of the woman deſtined to bruiſe the head of the ſerpent. In his ſufferings and death, in which nothing was viſible but weakneſs and wretchedneſs, he vanquiſhed him that had the power of death, that is the devil; and as David killed Goliath with his own ſword, he overthrew the devil with the croſs the ſuppoſed fatal inſtrument of his own triumph. Thus the weakneſs of God is ſtronger, and the fooliſhneſs of God is wiſer, than his foes, whether men or devils; and thus he taketh the wiſe in their own craftineſs, and the counſel of the froward is carried headlong. He is the king anointed of God, like ſpiritual David, whom God had decreed to ſet, and in ſpite of the vain imaginations and impotent rage of his enemies, hath ſet upon his holy hill of Zion; and who, by the immutable purpoſe of God, ſhall reign, until he has ſubdued all his enemies under his feet. He is the Lord of angels and of men. He is the head of all principality and power, and might and dominion and every name that is named. He is the conſtituted judge of the quick and the dead; in him dwelleth all the fulneſs of the Godhead, bodily. He is the heir of all things. He is the brightneſs of God's glory and the expreſs image of his perſon. He is the beginning, the firſt begotten from the dead, who in all things hath the pre-eminence. He is the Saviour of the body the church, the mediator between God and man, and the interceſſor with the Father for all whom the Father hath given him, and by whom alone they have acceſs to God. He is formed in the ſouls of all who love him, there he maintains his kingdom of truth, peace and righteouſneſs. He is in himſelf, by the Spirit the Comforter, the principle and earneſt, and will be the conſummation of eternal life within them. He is the eternal word, by whom all things were created and in whom they ſubſiſt. He is the Wonderful, the Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace. He is the medium of divine communication to creatures. He alone hath declared the nature and counſels of God, and hath unſealed the book of his eternal decrees; and he is the Lamb

of God, who is ſeated in the ſame throne with God the Father; and the holy inhabitants of Heaven will aſcribe equal bleſſing and honor and glory and power unto the Lamb, for ever and ever, as unto him that ſitteth on the throne. But nothing can expreſs, not even the word of God itſelf, to our apprehenſions, the fulneſs of his excellency and glory. Let praiſe then ſit ſilent on our tongues.....

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We may now accompany the Pſalmiſt in his words on this ſubject addreſſed to God, in the 8th Pſalm: "Out of the mouth of "babes and ſucklings haſt thou or-"dained ſtrength becauſe of thine "enemies, that thou mighteſt ſtill "the enemy and the avenger:" or, as they are quoted by Chriſt in the xxi. Chap. of Matthew, "Out of the mouth of babes and "ſucklings thou haſt perfected "praiſe."

Thus I have endeavored to prove the moral perfection or goodneſs of God, from that faculty common to men by which we diſcern the difference between right and wrong in moral conduct—from the nature of the actions, conſcience approves, as promoting; and of thoſe actions, which conſcience diſapproves, as injuring the common intereſts of ſociety; combined with the conſideration, that God has connected all [illegible] delight with the practice of the former, and remorſe with the practice of the latter, by a law which gives a foretaſte of its own ſanctions—from the abſurdity of the ſuppoſition that God, if a malevolent being, would give a faculty to creatures to diſcern his own moral deformity, and ſo to lay them under obligation to hate him—from the laws, by which God governs the natural world, and ſatisfies the deſires of every living thing, and from the teſtimony of ſcripture, that the goodneſs of God is proved by his works of creation and common providence: Alſo, to ſhow, that the objection ariſing from the exiſtence of ſin and miſery in the world has no weight, becauſe it cannot invalidate proof which is ſhown to be concluſive, becauſe men as ſinners deſerve all the ſufferings which they endure in this life and much more, and becauſe the ſyſtem of divine operation is not yet fully unfolded, or brought to its ultimate iſſue: that, on the contray, they, in truth, increaſe the evidence of God's goodneſs: that ſufferings do this as tending either to guard the body from fatal miſchiefs, or the ſoul from that utter deſtruction which is the end of a courſe of vice, and to keep the earth from being filled with violence, and ſo they are premonitory: or to ſhow the divine righteouſneſs, as governor of the world, and avenger of all wickedneſs, and ſo they are either corrective or vindictive: that ſin does this, becauſe the ſinner alone is to blame for his ſin, and not its cauſe, whatever that may be, and it is neceſſary to give occaſion to the diſplays of the divine righteouſneſs, and of courſe is as important, as an event, as thoſe diſplays themſelves. Further, I have endeavored to trace the perfection of God's work in its being fitted to ſhow not only that he is good, but that none other is inherently and eſſentially ſo, and that all perfection whether natural or moral in creatures emanates from him, as ſtreams from the fountain; in the various degrees of being and excellence imparted to creatures in their firſt formation, with a particular view to what ſuperfi-

cial obſervers eſteem defects or blanks in the creation—in the ſin and utter and eternal deſtruction of Lucifer ſon of the morning, with his hoſt of rebel angels, who, at firſt, were probaby the nobleſt creatures of God, and the ſovereign diſcrimination between them and thoſe who kept their firſt eſtate—in the fall of man, the loweſt order of rational creatures, to the depth of miſery and wretchedneſs, and his recovery, by Chriſt, to the ſublimeſt heights of creature happineſs and glory, even to ſit down with him in his throne, as he is ſet down with the Father in his throne—in the riches of divine grace manifeſted in the origin, developement, and completion of the plan of recovery in general, and particularly in the events of God's common providence—in the objects of Divine mercy, whether individuals or nations—in the diſcipline which God has choſen to train up his people for the heavenly inheritance——and in the inſtruments which he has employed in ſalvations, from time to time, wrought out for his people, and particularly in the great ſalvation of the goſpel.

I will cloſe with the following remarks. God is in himſelf inviſible to creatures, except in his operations and acts; indeed, the character of no agent whatever can be diſcerned by creatures, intuitively; they are known by their operations and acts only. No man hath ſeen God at any time; the only begotten Son, who is in the boſom of the Father, he hath declared him; and he hath declared him by his works of creation, providence and redemption. All events, without diſtinction, are the fruit of his agency; he operates in all creatures and things in the natural and in the moral world; the hearts of all are in his hand, and he turneth them as the rivers of water are turned. Many devices are in the heart of man, but the counſel of the Lord that ſhall ſtand. The ſin, the miſery, the infirmities and imperfections of creatures, are eſſential in his plan of declaring the character of God; they are eſſential to his own manifeſtation in the fleſh; and to the exiſtence of ſuch a character as EMMANUEL GOD WITH US. This glorious character is the power of God and the wiſdom of God; he is the ONLY BEGOTTEN of the Father full of grace and truth. In him the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men; he has perfectly declared by his work as MEDIATOR the love of God and the righteouſneſs of God. In him mercy and truth have met together, righteouſneſs and peace have kiſſed each other. And through him will the beauty and glory of the ONLY LIVING GOD be ſeen and enjoyed forever by the holy inhabitants of heaven. Thus he is the brightneſs of God's glory and the expreſs image of his perſon. The exiſtence of ſin and miſery then is as important as the exiſtence, manifeſtation and eternal duration of ſuch a character. Again,

No event whatever, conſidered as the fruit of divine agency, ſhuns the ſevereſt ſcrutiny of reaſon. The general good requires that ſome creatures ſhould be veſſels of mercy prepared unto glory, and others veſſels of wrath fitted to deſtruction; and the ſovereignty of God, in ſo diſpoſing, is a holy, wiſe and good ſovereignty. Whatever objections then we find in our hearts to ſuch a diſpoſal

muſt origniate from ſin, and not from reaſon. As we have nothing to object then on the ground of reaſon it becomes us to be humble for the perverſe oppoſition we experience to the ſovereignty of God in our depraved hearts, and to bow to the dominion of God only wiſe; ſaying with Moſes: "He is the rock, his work 'is perfect; for all his ways are 'judgment, a God of truth, and 'without iniquity: juſt and right 'is he."

In this feeble attempt to trace the perfection of God's work, I have chiefly attended to ſuch parts of it as inconſideration or perverſeneſs are apt to pronounce blemiſhes. If I have in any good meaſure ſucceeded in vindicating theſe from ſo foul an aſperſion, and juſtified the ways of God, I ſhall have attained an important object in view, and eſpecially if I have ſhown with ſatisfactory evidence, that they are an important medium of proof of the truth of this propoſition, *That there is none good but one, that is God:* for this is a truth, of all others the moſt important, as it lies at the foundation of the happineſs of God's kingdom, and of his own eternal praiſe. OMICRON.

On the comfort of the Holy Ghoſt.

BY the comfort of the Holy Ghoſt, we may underſtand all that ſpiritual ſupport, refreſhment and joy, which the people of God experience in conſequence and by virtue of their union to Chriſt by faith. The term comfort which is nearly ſynonymous with conſolation, preſuppoſes affliction, or diſtreſs; but implies that ſome agreeable object, or truth is preſented to the mind which gives relief and ſupport. Thus it is uſed in the following expreſſions in ſacred writ.—— "Therefore brethren, we were comforted over you in all our affliction and diſtreſs, by your faith."—"God—who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourſelves are comforted of God."

The comfort experienced by Chriſtians, in all their tribulation, is from the Holy Ghoſt as the author, or efficient cauſe; and is therefore called, Acts ix. 31. "*The comfort of the Holy Ghoſt.*" Agreeably to this, Chriſt, when he promiſed to his diſciples to ſend them the Holy Spirit, denominated him *the Comforter.* "I will pray the Father, and he ſhall give you another Comforter, that he may abide with you forever, even the Spirit of truth." It is true the ſcriptures repreſent God the Father as the author and giver of all comfort; and the Son alſo, as being anointed "to bind up the broken hearted, and comfort all that mourn." But notwithſtanding theſe repreſentations, and in perfect conſiſtency with them, the Holy Spirit, in the economy of redemption, is "the Comforter"—the author of all comfort to the children of God. The *Father* comforts; but it is by his Spirit, even the Comforter. *Chriſt* alſo comforts and binds up the broken hearted; but it is by the efficiency of the Holy Spirit.—The Spirit of God is the great agent, in the new creation and every thing which pertains to it. He is the author of *regeneration* to the elect—of *ſanctification* to the regenerate—of *comfort* to the ſanctified—and of all the gifts *for edification* which in the divine wiſdom and ſovereignty are beſtowed upon the

church.—He applies the redemption purchased by Christ, to all those who are given him by the Father. As he formed a *natural body* for Christ, so he forms for him also, a *mystical body*, and preserves and supports it, and all its members; and supplies them with whatever is necessary to their being built up in *holiness* and *comfort*, through faith unto salvation. And as he is no less the author of *comfort* to Christians, than of *sanctification*, and all *spiritual gifts*; so he may be properly styled "the Comforter," and the comfort which he gives may be called "the comfort of the Holy Ghost." Considering the Holy Ghost, therefore, as the author of all Christian comfort, we may inquire relative to the sources from whence it is derived, and the way and means by which it is communicated.

The great sources of Christian comfort are the divine perfections; or the things of God and his kingdom. And the chief instrument or mean by which the Spirit of God brings these sources into the view of the mind, for comfort, is, the scriptures, or word of God. In this, as in every other respect, God has *magnified his word above all his name.* As the Holy Spirit *sanctifies* the people of God by his truth, so he *comforts* them by the same means, the truth, or word of God. Accordingly the apostle says "whatsoever things were written aforetime, were written for our learning, that we thro patience and *comfort of the scriptures* might have hope." The scriptures therefore, are a mean of comfort: But they are so, only in the hand, or by the "ministration of the Spirit." They contain a revelation of the things of God and his kingdom: And by attention to the reading of them, and to the word preached, some speculative knowledge of these things may be obtained; yet that spiritual knowledge and view of them by which they become sources of true comfort is given only by the efficiency of the Holy Spirit—the Comforter. Therefore Christ said when he promised the Comforter, to his people, "But the Comforter who is the Holy Ghost, whom the Father will send in my name, he shall *teach* you all things—He will *guide you into all truth*—For he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come." By not speaking of himself, but speaking whatever he shall hear, is meant that he shall not teach any thing contrary to what Christ taught—nor bring or apply any thing to the minds of Christians for consolation, which is not according to the scriptures, or written word of Christ. The words might have partial reference to a further revelation to be given by the Spirit to enlarge the canon of scripture, which was not then completed. But so far as they respected the office of the Comforter to Christians in general, or in after ages, they are to be understood as above. It is added—"He shall glorify me, for he shall receive of mine, and shall *show* it unto you. All things that the Father hath are mine. Therefore said I, he shall *take of mine*, and shall *show it unto you.*"

The *things which are Christ's*, and which are the *Father's* also, as here mentioned, are the things which are contained in the scriptures, relating to the person, offices, and work of Christ; and whatever respects the plan, designs, and government of God.

Now it is the office of the Comforter to *ſhow* or reveal theſe things to the people of God. In diſcharge of this office, he gives to them a clear and ſpiritual view of truth, or a ſenſe of the reality and glory of the things revealed in the ſcriptures. Without this divine teaching and influence of the Spirit, the *word*, though clearly exhibiting the moſt important truths, would remain a dead letter—incapable of giving any ſpiritual conſolation or Chriſtian comfort to the ſoul. To this purpoſe are the words of the apoſtle 1. Cor. ii. chap. "As it is written, eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: For the Spirit ſearcheth all things, yea the deep things of God. For what man knoweth *the things of a man*, ſave the ſpirit of a man which is in him? Even ſo, *the things of God* knoweth no man but the Spirit of God. Now we have received, not the ſpirit of the world, but the Spirit which is of God that we might *know the things* that are freely given us of God.—But the natural man receiveth not *the things of the Spirit of God*, for they are fooliſhneſs unto him; neither can he *know them*, becauſe they are *ſpiritually diſcerned.*"

The things of Chriſt and of God, are in the *word* ſet before the minds of natural men, but they do not "receive" or "know them." They do not perceive their true nature and glory. So far as they at any time feel a *conviction* of the truth they are exerciſed with pain. Truth will always be painful to a corrupt heart. But in *the ſanctified* there is a foundation laid to derive peace and comfort from divine truth. It is to thoſe in whom the Holy Spirit hath begun this foundation, that he communicates comfort by the inſtrumentality of the ſcriptures. To do this to the beſt advantage, he places them in thoſe circumſtances of trial which are needful to give them an experimental knowledge of their own nothingneſs and abſolute dependence, and in theſe ſituations *brings to their remembrance*, and impreſſes upon their minds, in their reality and importance, the things of God and his kingdom, as contained in his word.

Many and various are the ſorrows, afflictions and diſcouragements of God's children, on account of their own great deficiencies and declenſions and in view of their numerous enemies within and without—the great oppoſition they ſee to the kingdom of Chriſt, and the triumphing of its enemies. There is no affliction, or diſcouragement which they can be under, but there are alſo, in the word of God, many declarations relative to the divine character and government, and many *precious promiſes*, exactly anſwering to their ſituation. *Theſe* the Spirit of God applies for their ſupport and comfort, ſo that they can adopt the words of the apoſtle with application to themſelves, "as *ſorrowful*, yet *always rejoicing*." Are they in circumſtances of poverty and want, or afflicted with pain, ſickneſs, loſſes or bereavements? They learn their dependence and the vanity of this world—They look to God thro' his word, and eye the divine hand in all their circumſtances—They truſt in God as their portion, and rejoice that he reigns. They have meat to eat which the world

knoweth not of. "The Lord gave and the Lord hath taken away—bleſſed be the name of the Lord"—"Whom have I in heaven but thee? and there is none on earth I deſire beſides thee." Do they look round on children, families and friends, with riſing anxiety, beholding them expoſed to be left orphans, defenceleſs, and ſurrounded by all the ſnares of an alluring, deluſive world, and in the midſt of prevailing vice, error and impiety? Yet in view of the perfections of God—his holy and wiſe providence and the precious truths and promiſes of his word, they can cheerfully commit all to him—leave the morrow to take thought for the things of itſelf, and find comfort and ſupport in the conſideration of their dependence. Are they bowed down with a ſenſe of their inſufficiency and weakneſs, and their proneneſs to wander from God through the power of indwelling ſin? The Holy Spirit, faithful to his office as Comforter, ſets before them the divine character, and the precious promiſes of God to his children, that he will never leave them nor forſake them—that his grace ſhall be ſufficient for them—and that as their *day* is ſo ſhall their *ſtrength* be. Thus they are ſtrengthened and *comforted*—and while they loathe themſelves, and are diſpoſed to ſay with the apoſtle, "O wretched man that I am, who ſhall deliver me from the body of this death," they can add alſo with him, "I thank God, through Jeſus Chriſt our Lord." And even when they are in darkneſs, doubts and fears, relative to the ground of their perſonal hope, divine truth is by the Holy Spirit, made a comfort and ſupport, ſo that they can ſay, "though he ſlay me, yet will I truſt in him."—Pleaſed with the divine character and law—and deſiring no other method of ſalvation than that in the goſpel, the language of their hearts is, "let the Lord be magnified." Thus there is a degree of Chriſtian comfort and ſupport, in the truly humble ſoul, even when in great doubt relative to a perſonal intereſt in Chriſt. A ſpiritual view of God and divine things is always accompanied with a degree of joy and comfort to the ſoul.

Again——Are the people of God pained and diſtreſſed in view of abounding iniquity, and the danger and periſhing ſtate of ſinners? They are comforted by the conſideration that the Lord will do whatſoever ſeemeth good in his ſight—that the reſidue of the Spirit is with him—that he has infinite wiſdom and goodneſs, and while he can have mercy on whom he will have mercy, the great object and deſire of his heart is, to glorify the riches of his grace, and thereby promote the higheſt happineſs of his kingdom.—— And when the ways of Zion mourn, and the enemies of Chriſt lift up their heads and triumph in expectation of the downfal of his church—ſtill they find comfort and ſupport in conſideration of the *rock* on which it is built—and in view of the promiſes of God that the gates of hell ſhall not prevail againſt it—and that the wrath of man ſhall praiſe him, and the remainder of wrath he will reſtrain. Thus ſorrows, trials, imperfections, the temptations of the world—all the various circumſtances and ſituations in which Chriſtians are placed, are deſigned and overruled for their good. It is to give them opportunity of becoming experimentally acquainted

with the fulness of God—even all the things of Christ and of God which are contained in the glorious truths and precious promises of the gospel. The Comforter, in performance of his office work brings these things to their remembrance, when needed, and so opens, applies and enforces them, that believers are supported and strengthened, and built up in holiness and *comfort* to eternal life.

From these observations relative to the way and means by which the Spirit of God communicates comfort to his people, and the sources from which it is derived, the true nature of Christain comfort appears. It is of a divine and holy nature. It implies the exercise of gracious affection; and, so far as it is really experienced by any person, affords certain evidence of an interest in Christ. Many have had what they indeed called Christian comfort; but it was not the comfort of the Holy Ghost, nor such as to afford any evidence of a union of heart to the divine character. They have had high and rapturous emotions, arising from a supposition that God has pardoned their sins and become their reconciled God and Father—a *comfort* which every sinner may have who can flatter himself that he is thus safe, though his heart may be unrenewed, and totally unreconciled to the true character of God. But the comfort of the Holy Ghost, being a fruit of the Spirit, is of a holy nature, and necessarily implies an holy taste. The sources from which it is derived, or the objects in view of which the mind is delighted and strengthened, are the things of God—the divine perfections and government. But to be delighted, strengthened and comforted by a view or consideration of these things, implies a moral taste in conformity to them. The affections therefore, of love, joy and delight in God, are gracious affections. And as it is evident that no comfort can be derived from a view of the divine character, any farther than it excites those and other gracious affections implied in them, it therefore follows that Christian comfort will ever be in proportion to the degree of gracious affection in the soul, and that Christian hope and assurance will *ordinarily* follow with proportional clearness and strength. In this view it appears, also, that a life of religion is far from being a gloomy and *uncomfortable* life. So far as we have any true religion, we have the Spirit of God and the comfort of the Holy Ghost. If Christians are at times cold and comfortless, it is owing to their own deficiency in grace—It is because they have grieved the Spirit of God, and are deprived of his influence. Christ has indeed predicted worldly tribulation to his followers, as the consequence of their adherence to him; but he has added the gracious promise, "in *me* ye shall have peace." —Nor has his truth or faithfulness failed. To take up the cross and follow Christ, involves many sorrows and trials, yet according to his promise we have a comfort and support under them—a joy and peace in God, which the world cannot give nor take away. "*For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.*"

PHILOS.

Thoughts on the sinner's controversy with God.

THAT men have a controversy with God is abund-

antly taught by his word. The same is fairly inferred, from the evil of their doings. The apostolic exhortation would be pertinent on no other ground: 2 Cor. v. 20. *Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God.*

The subjects of divine grace were once enemies; for they were by nature children of wrath, even as others. Accordingly saith the apostle to the Colos. i. 21. And you, who were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled. The same apostle to the Romans says, *The carnal mind is enmity against God.* But multitudes, who yield some general assent to the truth and importance of revealed religion, have never been convinced, that *they* were enemies to the true character of Jehovah, and thence engaged in an unrighteous controversy with him. This, however, may be true in fact, tho' they never were convinced of it; and even tho' they imagine, that their whole heart is right with God. Men are naturally blind to themselves. It is an high attainment, for any one, to know the plague of his own heart. Men are liable to remain ignorant of their controversy with God, by thinking him altogether such an one as themselves. To think thus of God is natural to all men, as sinners. In this mistake they would always continue, unless it were rectified, by a conviction of the truth. Men are often kept in blindness, as to their controversy with God, and the enmity of their heart towards him, by a groundless persuasion of his love to them, and that this love will, eventually, secure their happiness. So long as they remain in this mistake, it will be as impossible to convince them, that they are enemies to God, as that they directly hate themselves, which they know is not true. Numbers who seemed to themselves at peace with God, while under this mistake, have been afterwards convinced, that they had been making lies their refuge.

The ground of controversy, on the part of men, is a supreme regard to their own interest. It is similar, in this respect, to all those controversies among men, which originate in their selfish passions and lusts. Men have need only to be apprized of the truth, as to the real character and purposes of Jehovah, to see and know, that their hearts are in direct opposition to him, and his holy government. The truth of this may be illustrated by the following similitude.

A person, in whose vicinity I live, and who unites the most amiable character with all the requisite means of doing good, has a claim on me, to a certain amount. The sum due is not beyond my *ability* to pay, at any time, were I honestly disposed. He notifies me of his claim, and that the payment cannot be dispensed with. I acknowledge his claim, in words, but still delay the satisfaction; yea, am dishonest enough to harbor a secret purpose of defrauding him out of the whole. This I resolve to do, at least so long as it can be done, with safety to my person and interest. My creditor, mean while, finds motives to improve every occasion, for showing me kindness. These are daily furnished, by numerous wants of mine, which he is careful to relieve, though unasked. From all this I infer, that, however just

his claim, and whatever he may ſtill ſay of its being indiſpenſible, he is ſecretly determined to let it remain unſatisfied, yea, to diſpenſe, at laſt, with both principal and intereſt. Under theſe circumſtances, and miſtaking his true character, I ſeem to have great reſpect for him, and often ſpeak of him accordingly. I would reſent a ſuggeſtion of being at variance with him, or even of harboring the ſeeds of an unfriendly thought towards him, in my heart. The time comes, however, when my creditor can no longer forbear, conſiſtently with his extenſive views of doing good, and promoting the general happineſs. He is hence led to take ſuch meaſures as convince me, that he feels himſelf wronged by my delays, and that his claim, ſo far from being relinquiſhed, muſt be ſatisfied ;—that in caſe of refuſal I muſt meet a proſecution at law, which will involve me in expenſe and ruin. I now diſcover, for the firſt time, that the whole of my ſeeming reſpect, and ſenſe of obligation, were founded in a falſe idea, that my indulgent creditor had too much partiality for me and my intereſt, ever to enforce his claim. But no ſooner am I convinced of the truth, than all my former feelings give place to reſentment and oppoſition. I labor to obliterate a ſenſe of paſt obligations, and to think myſelf juſtifiable, in pouring out complaints of hard uſage. My firſt ſtep is to find means of defence ; yea I am reſolved that his claim ſhall be realized, only at the end of the law. It is now decided, that I have a controverſy with him, in earneſt. It is remarkable too, that all this takes place, *without the leaſt change of character, on either ſide.* My generous and long indulgent creditor has acted like himſelf,—from the pureſt motives, and in a manner, which all honeſt minds muſt approve. I, too, am the ſelf ſame character, and governed by the ſame motives as before. The apparent change, in my feelings and conduct, is a genuine reſult of the ſame motives, under the preſent change of circumſtances. Loving myſelf ſupremely, which is the ſource of every unrighteous controverſy, I am full of diſlike and enmity. Yea my feelings become implacable, to ſuch a degree, that, with ſufficient power, I would not merely defraud him of his due, but ſpoil him of all he poſſeſſes, and enrich myſelf, by his entire ruin. The only reaſon, fairly aſſignable is, that my creditor will not ſacrifice, to my ſelfiſh and diſhoneſt wiſhes, what can be no longer diſpenſed with, conſiſtently with juſtice to himſelf, and with benevolence to the multitudes, who are always dependant on his charity.

The application of this ſimilitude is plain and eaſy. Miſtaking at once the character of God, and their own, men uſually flatter themſelves, that they are at peace with him. They are too pure in their own eyes, and withal too blind to the plague of their own hearts, to admit, as poſſible, that theſe ſhould be fraught with enmity againſt him, though they defraud him every moment of his due. They can even imagine themſelves well affected towards God, and very thankful under the receipt of his mercies, while treaſuring up unto themſelves wrath, in the abuſe of them. But let the light break in upon their conſciences, ſo as to ſhow them the truth of facts ; let them ſee, that the meaſures his infinite benevolence is taking, to promote his

own glory and the happineſs of his holy kingdom, muſt be deſtructive of all their ſelfiſh ſchemes and hopes; that he has not remitted his claims to their whole hearts; that he holds them guilty and condemned, and for ought they have preſent reaſon to hope, will treat them as veſſels of wrath, fitted for deſtruction; yea, that there is no hope for them, but in his ſovereign and uncovenanted mercy;—let all this be realized, and the conviction will be inevitable, that theirs is the carnal mind, which is enmity againſt God. Of all this multitudes are, one time or other, convinced, to their confuſion and diſmay. Of this all muſt be convinced in time, or by the light of eternity, when there will be no hope.

In the view taken of this ſubject, we ſee the ſource of all the oppoſition which is felt, and often expreſſed, to the diſtinguiſhing and holy doctrines of the goſpel. We here ſee the only ſource of oppoſition to the doctrines of divine decrees, election, ſovereignty, and diſtinguiſhing grace.—Theſe are doctrines revealed and clearly taught, in the word of God. As ſuch they belong to men. Were men's hearts right with God,—were theſe filled with that diſintereſted and holy love, which is the fulfilling of the law, ſuch doctrines would be their rejoicing and hope. Did men love God with all the heart and repoſe anſwerable confidence in the perfect wiſdom and holineſs of his government, they could find no objection to his having foreordained whatſoever cometh to paſs; or to *his working all things after the counſel of his own will.* They would, in like manner, acknowledge his right of doing what he will with his own, and be pleaſed, that he ſhould *have mercy on whom he will have mercy.* Knowing that all might otherwiſe be loſt, the coming and work of Chriſt notwithſtanding, they would be glad, with exceeding joy, that God had, from the beginning, choſen ſome of mankind to ſalvation, through the ſanctification of the Spirit and belief of the truth;—that theſe ſhould in due time be called, with an holy calling, and be to the praiſe of the glory of his grace. In the diſlike, which is manifeſted to theſe doctrines, we may ſee and know men's oppoſition of heart to the true character of JEHOVAH, any profeſſions of the contrary notwithſtanding.

We further ſee, in the light of this ſubject, the fearful danger men are in of making lies their refuge, and thence being deceived, to their utter deſtruction. So long as they make ſhift to quiet their minds, with miſapprehenſions of the attributes and deſigns of God, they will never embrace the truth, as it is in Jeſus. This they will never do, nor feel the need of doing, till made acquainted with the exiſting controverſy between God and them. Hence, how important to be thoroughly convinced of the truth! The goſpel reconciliation will otherwiſe be fooliſhneſs to them, and thence be deſpiſed and neglected. As a proper and neceſſary mean of convincing men of the truth, of what vaſt importance, to exhibit the attributes and government of the bleſſed Jehovah, by the light of his word, and with theſe the glorious and diſtinguiſhing doctrines of his grace! Theſe are often made the wiſdom and power of God, to the ſalvation of ſouls. Though they fail of this effect on multitudes, every mouth will be ſtopped, the impenitent have no

cloak for their ſins, and God be glorified in their juſt puniſhment.

Hence finally, how vaſt the duty and importance of reconciliation to God! Without this, there can be no peace nor ſalvation to the wicked. Without this, they could not enjoy a moment's happineſs, though God ſhould admit them to dwell, eternally, in the preſence of his glory! Continuing their controverſy with him, they muſt ere long ſuffer the dire execution of the ſentence, which is written for their admonition, *But thoſe mine enemies, who would not that I ſhould reign over them, bring hither and ſlay them before me.*

TROPHIMUS.

The uſes, deſigns and inſtructions of the book of Revelation.

MANY people conſider the book of Revelation ſo myſterious and intricate, that they expect they can obtain very little, if any uſeful inſtruction from it. All appears quite unintelligible, except that which is written in the beginning, to the ſeven churches of Aſia: They find no uſe for the reſt. Yet all, who acknowledge the divine authenticity of the holy ſcriptures, muſt admit, that this book was given us by God; and certainly, no part of it was given us in vain. We can by proper application, obtain that inſtruction from it, which the moſt High intended to furniſh. We ought not therefore to lay it aſide as uſeleſs, —as a book from which we can obtain no valuable inſtruction, eſpecially as in the book itſelf, we are called upon to attend to it, and are aſſured that he is bleſſed, who readeth and heareth and keepeth the prophecies of this book.

This book contains by way of prophecy, a general account of the world from the time in which it was written, to the final judgment: yet the prophecies are deſignedly wrapped up in figurative language, and are ſo general, that it is evident it never was intended to afford mankind a knowledge of future events in detail, or enable us to foreknow what is to be the event of wars, or the fate of particular nations, what hereſies will prevail, or in what ages and nations they will ſpread, and perhaps it does not furniſh us with ſufficient information to decide the preciſe time, when the more remarkable events, which are foretold, ſhall be accompliſhed. Mankind have a ſtrong propenſity to pry into future events; this appears by the idle attention which they have paid to aſtrology, omens, and familiar ſpirits in former ages, and to gypſies, noiſes, dreams and unfortunate days, at the preſent. And it is poſſible that many people, when they read this holy book, conſult it with a view to learn the fortune of nations, and the particular time when particular events will take place. Many have undertaken by their interpretations of this book, to tell the fortune of the world, have given their predictions with much aſſurance, and found themſelves diſappointed. Others having ſearched it for the ſame purpoſe, have been convinced that it would not anſwer their deſign, and have therefore raſhly concluded that it was of little uſe. This is probably the true reaſon why ſo many neglect the ſtudy of this book, as if no advantage could be derived from it. But is this a juſt concluſion? Is it true, that becauſe we cannot foretel future events by it in particular detail, that it is of no uſe? Or becauſe we cannot un-

derſtand every thing before its accompliſhment, which is ſignified by its repreſentations, does it follow that nothing can be known, and that it is unprofitable? By no means.

One deſign of this book is to give a repreſentation of the character and employment of Chriſt, ſince his reſurrection and aſcenſion to glory. In the writings of Matthew, and the other evangeliſts, we have the hiſtory of Chriſt in his ſtate of humiliation, when he appeared in the form of a ſervant, deſpiſed, derided and put to an ignominious death. Though his divinity is there brought into view, yet his human nature, conſiſting of an human ſoul, and an human body, in low circumſtances, make the ſtrongeſt impreſſions on our minds. His divine nature was not capable of ſorrow, but his reaſonable or human ſoul is there repreſented, as acquainted with grief, ſo that he ſaid to his friends, My ſoul is exceeding ſorrowful, even unto death. But it was important that the church ſhould have ſome juſt repreſentations of him, in his preſent exaltation, when his human ſoul and body are glorified, his divine perfections more clearly exhibited, and his whole perſon ſeated on the throne of God, at the right hand of the Father. This is given in the Revelation. In this book he is brought into view, decked with excellent majeſty and glory, ſiting on the throne of the univerſe, ſurrounded with an innumerable company of adoring intelligences, all triumphing in his perfections, and awaiting his commands. Thus he appears infinitely more exalted, than when he dwelt in a mortal body. Here we ſee him preſiding in heaven, with all power in heaven and on earth given into his hands,—in the exerciſe of an almighty providence over friends and enemies in this world, directing all the ſucceſſive ſcenes and events of it down to the final conſummation of all things. In the writings of the evangeliſts, he appeared weak and low, but in the Revelation, he appears in power and greatneſs, as being God in very deed. In the former, we have the goſpel of Chriſt in his humiliation; the latter may be called the goſpel of Chriſt in his glory. This revelations is neceſſary to impreſs our minds with a ſuitable reverence of his majeſty, and a juſt ſenſe of his infinite condeſcenſion, when he gave himſelf a ſacrifice for our ſins; and is therefore of great uſe to his people.

The Revelation is alſo evidently deſigned to fix on our minds a full ſenſe of the divine providence and agency, reſpecting all events. Theſe are repreſented in the moſt ſtriking manner, through the whole book. All the bleſſings, and proſperous days of the world, are repreſented as coming immediately from the hands of God our Saviour, and all the vials of his wrath are poured out upon it at his command, and by the miniſtry of his angels.—In the firſt great period of theſe prophecies, ſeven ſeals are opened by Chriſt himſelf, that all the events which take place under them may be ſeen to be effected by his overruling providence.—In the next great period, Chriſt is repreſented as ſending forth ſeven angels, ſounding their ſeven trumpets, intimating that all the events of this period are the effects of his government.—After this, ſeven angels come forth from Chriſt, with ſeven vials, contain-

ing the ſeven laſt plagues, in which is filled up the wrath of God, that his agency may appear, in theſe diſpenſations of vengeance.—In the fourth great period, a mighty angel deſcends from heaven, and binds Satan a thouſand years, and a long ſeaſon of peace, purity and proſperity takes place, and earth very much reſembles heaven. This alſo is the work of providence, in which the agency of Chriſt is very manifeſt.—After this Chriſt will ſuffer Satan to be looſed a little while, and ſo things will be prepared for our Lord, at the concluſion of the whole, to come to judgment, deſtroy the very frame of the world, condemn his enemies, and receive his ſaints into his kingdom and glory.—We have, in many parts of the holy ſcriptures, declarations of a divine providence in the events which are brought about in our world; but we have no where, in all reſpects, ſuch ſtriking repreſentations of the direct agency of God, in all the affairs of the world, as in theſe prophecies. This is indeed the matter of the whole book. This is an uſeful and important leſſon of inſtruction; and here Chriſt is repreſented as a ſovereign, diſpenſing his dealings of providence as he pleaſes. He is the potter, and men the clay.

Another important truth, which the Revelation is deſigned to impreſs on the minds of men, is the great love of Chriſt to his church. When he was in his ſtate of humiliation, he manifeſted the tendereſt affection for his people; and this book ſhows, that it is not at all diminiſhed ſince he is ſo highly exalted. This is evident by the proviſion he makes for his followers, under the perſecutions that they endure, and by the bleſſedneſs which he engages to ſuch as are martyrs in his cauſe. None of the vials of his wrath are poured out upon them; but all upon their enemies, and in their favor. And in the iſſue, every thing appears to have been ordered with reference to their everlaſting good.

It is alſo one deſign of this book, to exhibit the meekneſs, faith, patience, perſeverance and general character of the ſaints. Theſe are illuſtrated by the trials and temptations which they were to endure, and their conduct under them. Perhaps theſe graces of the real Chriſtian are no where in the bible ſet forth, in a more ſtriking manner, or in a way better calculated to teach us our duty, and afford us an advantage for ſelf-examination, whether or not we have the Chriſtian ſpirit.

The deſperate depravity of the human heart, in its natural ſtate, is alſo ſet forth in a ſtriking way in this book. This is taught us by repreſentations of the oppoſition made both by Pagans and Antichriſt, and at laſt by Gog and Magog, againſt God and his church; and by their impenitence and blaſphemies, under the warnings given, and the calamities brought upon them. This is ſtated, as being very univerſal, and ſuch as nothing but the power of God can reduce. This is certainly a truth very important to be eſtabliſhed in the conſciences of men.

The Revelation is alſo evidently deſigned as a warning to the wicked. No part of the word of God ſets forth his wrath againſt the impenitent, and the certainty of their final deſtruction, more forcibly than this. The whole book repreſents them as accurſed of God, and the denunciations of his

anger againſt them are delivered in determinate language, fitted to faſten upon their minds the neceſſity of being reconciled to God, that they may eſcape the great day of his wrath. It is difficult to conceive, how any thing could be written more forcibly to diſcourage iniquity, and to urge ſinners to fly to Chriſt, and eſcape from the wrath to come, than what we here find. They are ſhown how all their oppoſition to the government of God, and their devices againſt the being and proſperity of his church, ſhall be totally defeated, and only ſerve in the iſſue, to add to the triumph and proſperity of the cauſe and people of God, and ſink themſelves into utter perdition.

This book is alſo full of ſupport, conſolation and encouragement to the ſaints, and brings the beſt motives to incite them to hope, patience and fidelity in the ſervice of God. Many parts of it are particularly deſigned to comfort the church, under the long ſtate of trial and depreſſion which is foretold. The ſaints are reminded, that all events are in the hands of their Lord, that he has promiſed them the victory, and that even in this world, the church ſhall enjoy his protection, and the proſperity of the millennial ſtate; and ſhall hereafter be received into his preſence, and ſee the everlaſting proſperity of Chriſt and his people, when all their enemies ſhall be receiving the rewards of their ungodlineſs. The motives which this book furniſhes to holineſs, render it a precious and profitable portion of holy writ. Further:

The book of the Revelation is of uſe to confirm our belief in the whole word of God. It continually gives increaſing evidence of it from age to age, by the accompliſhment of its prophecies. Many of theſe have been already accompliſhed. The church has been perſecuted, and yet preſerved,—the heathen Roman empire overturned,—Antichriſt has ariſen, and is far advanced on the decline. The ſtate of the church, and of the world, has exactly anſwered the repreſentations given in the Revelation. The accompliſhment of the prophecies has explained them. The evidence ariſing from this, ſerves to confirm the directions, promiſes, threatnings and other inſtructions of the whole bible, and increaſes their force and influence. This book therefore is worthy of ſerious attention, as it bears an increaſing teſtimony to the truth and importance of Chriſtianity.

In addition to the uſes of this book, which have been mentioned, we may notice the warnings of Chriſt to his churches, in the three firſt chapters,—the evidence it gives, that in this life we are in a ſtate of probation, and that a day of general judgment is drawing near, when the univerſe ſhall be aſſembled, and men ſhall be judged, and rewarded, according to their deeds done here in the body. It aſſures us that the concerns which are going on in our world, on account of their amazing importance, engage the attention and exertions of heaven and hell. All theſe conſiderations are ſerious motives, to perſuade us to attend to the things which belong to our peace, before they are hid from our eyes.

It ought by no means to be ſuppoſed that the Revelation has no other uſes, but thoſe which have now been mentioned; for in reality, there is ſcarce a doctrine taught in the ſcriptures, a command given in the new teſ-

tament, or a motive urged to enforce our duty, but what is one way or other illuſtrated, confirmed and impreſſed upon us, with diſtinguiſhed advantage, in this ſacred book. Therefore however myſterious and unintelligible it may be in ſome things, eſpecially when conſulted with a view to explore future events, yet reſpecting the uſes and inſtructions now noticed, it is as plain, and as well adapted to the loweſt capacities, as any part of the holy ſcriptures.

Finally: If we would read this book to advantage, we muſt not be too anxious to underſtand thoſe things which are not revealed in it,—which infinite wiſdom did not intend we ſhould know, before their accompliſhment. Some general views of future events God intended we ſhould learn, particularly that the church ſhould be for a long time perſecuted and depreſſed,—that great judgments ſhould be poured out on the earth,—that Satan ſhould be bound,—the knowledge of the Lord cover the earth,—wickedneſs again take place,—and finally that Chriſt ſhould come to judgment. So much knowledge of futurity is uſeful, and ſo much is very plain before its accompliſhment. But there are things myſteriouſly predicted, not to gratify our curioſity, but that their accompliſhment may be an increaſing evidence to the holy ſcriptures.

Let us then ſearch this book, for profit; and it eſpecially concerns us not to be ſo eager to underſtand what the author did not deſign to reveal, as to overlook and diſregard the rich inſtructions which are plainly taught, and which it is evidently the will of Chriſt that we ſhould principally regard.—When it is the leading object of people to pry into myſteries, and develope the ſecret deſigns of the moſt High, they are ready to diſregard every thing plain, however excellent and important, as ſomething vulgar, and below their aim, their imagination becomes heated, their fancy is ſet at work, and there have been many ſad examples of the moſt miſchievous effects; men have run mad in this way of ſtudying the prophecies. But if we will diligently read them, that our hearts may be ſolemnly impreſſed with the plain truths, ſerious warnings, and other uſeful things which they afford, we ſhall find abundant matter for Chriſtian edification and comfort. G.

The labor of perſons, divinely enlightened, illuſtrated, and the ſubject applied to the conſcience, in four letters, from VIATOR *to* CHRISTIANUS.

LETTER I.

DEAR CHRISTIAN FRIEND,

AS we profeſs to be Chriſtians, it eſpecially becomes us to fill up our time in the moſt uſeful manner, and to give, or to receive inſtruction, as opportunity may preſent.

You will not think me too aſſuming, as I have paſſed the middle period of life, and have travelled conſiderably, to point out ſome of the failings of the profeſſors of religion at this day, and to remind you, with myſelf, of our covenant vows—that it is our duty, and will be for our higheſt intereſt, often to reflect upon the mutability of this preſent world, and of the vaſt importance of the one to which we are haſtening—to reflect upon our obligation, perſeveringly to "run the race ſet before us," and to make it our

conſtant buſineſs to pleaſe the divine Redeemer.

The great apoſtle to the Gentiles, addreſſed his Chriſtian friends at Corinth, in the following words. 2 Corinthians v. 8, 9. *We are confident, I ſay and willing rather to be abſent from the body to be preſent with the Lord. Wherefore we labor that whether preſent or abſent we may be accepted of him.*"

Theſe words evidently reſpected the apoſtles primarily, concerning whom it is ſaid in the preceding chapter, "God who commanded the light to ſhine out of darkneſs, hath ſhined into our hearts to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt." But they no doubt ſecondarily reſpect all perſons, who are actually renewed by the Holy Ghoſt in every age of the world—all perſons who are actually, "created in Chriſt Jeſus unto good works," whether they be Jews or Gentiles, public miniſters or private Chriſtians.

Notwithſtanding the attachment in all men, naturally, to this world, and their great inattention to every thing of a ſerious nature, thoſe perſons into whoſe hearts, "God hath ſhined," are often "willing to be abſent from the body to be preſent with the Lord;" and ſo far as they are ſanctified, they "labor whether preſent or abſent to be accepted of him."

Perſons divinely illuminated, into whoſe hearts "God hath ſhined," to ſhow his glory "in the face of Jeſus Chriſt," have a new nature; ſo far therefore as they act under its influence, or act in character as Chriſtians, they endeavor to meet the approbation of him, who hath graciouſly quickened them, and accepted their perſons in Chriſt; and given them the "ſpirit of adoption." So far as this ſpirit prevails in them, they realize that they, "are bought with a price,", and feel diſpoſed to pleaſe him, "who hath ſo loved the world that he gave his only begotten ſon that whoſoever believeth in him ſhould not periſh, but have everlaſting life." They are equally diſpoſed to pleaſe him, "who was wounded for their tranſgreſſions, and bruiſed for their iniquities." They "are indeed dead unto ſin, but alive unto God through Jeſus Chriſt." Their language is like that of the ſweet ſinger of Iſrael, "I delight to do thy will O my God; yea thy law is in my heart."

As the affectionate wife, with reſpect to her perſon, and the management of all her concerns, ſeeks to pleaſe her huſband, whether ſhe is in, or out of his preſence, ſo perſons enlightened into the truth, and allied to Chriſt, who is "the chiefeſt among ten thouſaid and altogether lovely," much more, "labor whether preſent or abſent to be accepted of him." They labor to pleaſe him, not merely in ſome tranſient warmth of affection, or upon ſome public occaſion, but uniformly, and even in the moſt retired ſituation. Moſt ſincerely they adopt the following prayer, made by the man after God's own heart, "Search me, O God, and know my heart: try me, and know my thoughts. And ſee if there be any wicked way in me, and lead me in the way everlaſting."

I am far from ſuppoſing, that thoſe enlightened from above, are perfect in the love of God and man; but imagine nevertheleſs, that it is the governing deſire of their hearts to love and ſerve the Lord—that they are diſpoſed to watch—*pray—fight the good fight of faith—to lay hold upon eternal life*

—*to go on unto perfection.* Each one in the language of Paul says, "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, I press toward the mark of the prize of the high calling of God in Christ Jesus."

I am, dear Christian Friend, yours in Christ.

VIATOR.

(To be continued.)

Reflections on God's feeding his ancient church with Manna.

IT is well known, to all, who have any acquaintance with sacred history, that the children of Israel, after they came out of the land of Egypt, where they had endured most cruel servitude, were made to journey forty years through a wilderness. This journey, with all their wanderings and all the difficulties, dangers, and losses they met with, was of divine appointment, and necessary to prepare that people to enter the promised land. The holy sovereign of the universe was now *humbling* and *proving* them.—Among the methods which God took to humble Israel, Moses particularly speaks of his feeding them with manna. Deut. viii. 16. *Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end.*

This manna was miraculous bread, rained down from heaven. It was to be found every day in the week, excepting the sabbath. No man was able to make the least gain of it, by gathering large quantities; for if they left the gatherings of one day over night, by the next morning it would contain worms, and become entirely unfit for use. On the sixth day, however, they might gather double the quantity which they did on other days, for such was the wonderful providence of God, that this bread from heaven, if laid up with reference to the sabbath, would retain all its sweetness and deliciousness unhurt. Tho' so difficult to be kept, in ordinary cases, even over one night, yet Moses, by divine command, laid up a pot of this manna, that succeeding generations might see with what bread God fed the children of Israel in the wilderness; and this was preserved hundreds of years. For the space of forty years, God ceased not to send a supply of this food for the whole congregation. Thus wonderfully did the Most High distinguish the children of Israel from all other nations, by the manner of their being supported. It was far from being so with their fathers. Abraham, Isaac and Jacob, from whom they descended, were husbandmen, and cultivators of the earth. God did not provide for them miraculously; but they supported themselves, and their numerous families, by the sweat of the brow. Therefore Moses said to them—*God fed thee in the wilderness with manna, which thy fathers knew not.* Such a thing had never been known or heard of, before it was done for them.

Should we not suppose, at first view, that to be thus miraculously supported, day after day, and year after year, would be viewed by them as a great and distinguishing honor, and that they were rather in danger of being *proud* of it? Should we not suppose it would be gratifying to the feelings even of the *natural heart* to be as certain as the children of Israel were of daily food, and to obtain it with so much ease,

and at so little expense? They had no occasion to endure the fatigues of the seed-time and harvest, nor had they any anxiety, lest their prospects should be cut short, by untimely frosts, or blasts. Yet Moses expresly says, God fed them in this way that they might be *humbled* and *proved*. How can we view this as a method made use of by God, to *humble* them?

This question will not be difficult to solve, if we keep in mind the natural feelings of the human heart. All mankind, in a state of nature, aspire after riches and worldly greatness. The natural heart has no desire of laying up a treasure any where but in this world. The idea of accumulating property, of increasing worldly substance, is, with most men, a darling one. With a view to personal distinction, and self-exaltation, each one is ambitious to collect and possess more of this world than his neighbor. To obtain this end, some are planning one way, and some another, and they are continually taking advantage of the failures and defects of each other's plans. That there is this thirsting for property among mankind is very manifest. It is a characteristic of the depraved heart. Do we not already see, therefore, that God's feeding the children of Israel with manna was wisely fitted to *humble* them? He fed them faithfully and deliciously, but he effectually shut the door against their amassing property and growing rich. They had food in plenty from day to day, but they could not hoard up a single grain of the manna; for it would not keep. In this dispensation of his providence, God combatted all their notions of greatness and grandeur. They all were well provided for, but not one of them was rich, nor was there any way for one to get above another. So eager was their desire to make gain of the manna, that they, at first, broke over the divine command and began to hoard up, but what they gathered soon became nauseous to them. Thus was their ambition checked, and thus were their proud hearts mortified. Their fathers Abraham, Isaac and Jacob were men of large possessions, had many servants, and while they lived, they were continually adding to their wealth, and were accounted great and honorable in the earth. The same things were coveted by *them*, but they found themselves restricted by being fed with manna. We may easily see, therefore, that this dispensation of God, though in reality a great blessing and honor to his people, was pointed directly against their proud and selfish hearts.

To the hearts of the unsanctified, the thought of dependence is painful. They wish to have every thing, on which their happiness depends, in their own hands, and at their own disposal. This being the natural feeling of the human heart, how wisely suited to humble Israel was God's appointment in feeding them with manna? Nothing could be more so. While he manifested the greatest care and tenderness for them, he crossed all the feelings of their proud and aspiring hearts; for they were kept in a state of absolute dependence from day to day. On the return of each night, they gave their eyes to sleep without having a morsel of bread, or any thing with which it might be made, in their dwellings. Their whole dependence was on the mere bounty and promise of God.

They lived as it is sometimes expressed, from hand to mouth. It was something like taking all the possessions of a rich man from his hands, and giving him his stated meals, without suffering him to have any thing which he might call his own.

An interesting application of these thoughts may be made to the Christian life. This manna was typical of the Lord Jesus Christ, who is the bread of eternal life, as appears from John vi. 48—51. "*I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.* In Rev. ii. 17. it is said—*To him that overcometh will I give to eat of the hidden manna.* God's children are as dependent for spiritual food, as the Israelites were for their manna. As well may we suppose that our bodies can subsist without food, as that the renewed soul can live without partaking of the heavenly manna, without some spiritual refreshing from Jesus Christ. Must Christians, then, feed upon the bread which came down from heaven, the hidden manna? How do they get supplied? In the same way that the Israelites did with their daily food. God does not set them up with a stock or sufficiency at once. This is very far from being the case. He keeps them quite poor and empty in themselves, and supplies them from one minute to another, according as he sees they need. In this way his own glory is most displayed, and their safety best secured. The whole dependence of Christians for that spiritual food, which they need, is on the mere *mercy* and *promise* of God, just as it was with the children of Israel, in regard to their food for each succeeding day. They ate all the food they had every day, and lay down at night, without having the least help in themselves. They were poor and perfectly destitute. If God had not interposed for them every day, they must inevitably have perished. It is just so with Christians in regard to spiritual things. They are in a state of absolute dependence from one day, and from one minute to another. They have no grace which they keep in store, and to which they can repair for support under heavy and unexpected trials, or to enjoy special privileges. How they shall feel under some great trial which they have in prospect, or when they may come to special ordinances, they know not, because in themselves they find no help nor strength. The prophet Hosea speaks of the *Lord's raining righteousness upon his people;* and these thoughts show us how we are to understand him. As the manna was rained down from heaven, so righteousness is rained from heaven on the children of God. For that peace of conscience, that joy in the Holy Ghost, that increase of grace and perseverance therein, which are so necessary to the Christian character, they are dependent from one moment to another. All holy exercises, such as submission and quietness under trials, faith in divine promises, longings of soul after God, and benevolence toward men, are from heaven, and are fruits of the Holy Spirit. Christians have God's promise that they shall be supported, and this is their whole security.

It becomes them therefore, to say as the apostle Paul did, *By the grace of God we are what we are.* H.

A Narrative of a revival of religion in Middlebury, a parish of Waterbury, in the years 1799 *and* 1800, *communicated to the Editors by the Rev. Ira Hart, pastor of the church in said place.*

GENTLEMEN,

HAVING read with much pleasure and profit, the accounts in your very useful Magazine, of the late wonderful work of God in this and the adjacent states; I feel encouraged to send you a narrative of what the same *beneficent* and *merciful being* has done for us in this place. Altho the number of the converted or convinced here is not so great as in some other places of which you have published an account; yet enough has been done to awaken many slumbering Christians to more exalted and pure devotion, and to excite praises to Zion's king from many who were *spiritually dead.* It is animating indeed, to hear the former *worldling*, speak affectionately and feelingly of the gospel of Jesus Christ; the *opposer* commending the doctrines of grace; and to see the once gay and volatile youth take each other by the hand, saying "come and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of his ways, and we will walk in his paths.* The Lord will build up Jerusalem let us be glad and rejoice.

This society is but lately formed, and I am the first settled minister. I am informed that some years since, there was a small revival of religion, and several persons added to the church. At the time of my settlement, while every thing else appeared favorable, the spirit and power of vital piety seemed almost gone. There was a commendable and general punctuality in attending public worship on the sabbath; but not that animation, that fixed, engaged attention and solemnity, which characterize those who tread the courts of the Lord to be fed with the *bread of life* and the *waters of life.* We had a number of praying families, but alas too many, in which the morning and evening sacrifice was not offered to God, and no supplication made by parents, for the gracious presence of the Redeemer with themselves and their children.

Several cases of discipline existed in the church, which required the tenderest management and lay upon the brethren as a heavy burden. All saw and acknowledged the evil and longed to have it removed, but in the general inactivity and discouragement, and owing perhaps in some degree to the want of a settled minister nothing effectual had been done. The church appeared timid, and some of the enemies of the cross exulted and cast reproach. It will appear however, that our sinful fears were not realized; and that Christ, the great head of the church, caused the sweet influences of his grace to break forth from this very quarter, whence we expected trouble and danger, on which we grounded our fears of disunion, and which appeared at the time to hang over us as a portentous cloud.

Returning home from some places where there was a revival, my mind became impressed with the idea, that nothing so effectually

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* Isaiah ii. 3.

kept off the divine bleſſing from us as our neglect of thoſe caſes of diſcipline. The church were urged to proceed immediately, and being ſoon convinced that reformation muſt begin at the houſe of God, entered into the affair with ſpirit. I ſoon found that individuals had for ſome time paſt been wreſtling with God in prayer, and had a ſtrong hope that what they heard from other places, would be ſoon realized here. This helped to encourage them and others to proceed againſt an offending brother without delay. In July, a complaint was regularly exhibited, and a day for the trial appointed. A circumſtance now took place which ſhewed that the Lord was on our ſide. Though the accuſed, a man aged about 80, appeared for ſome time not to regard the ſummons of the church, and tho' pains were taken to ſuppreſs the evidence; yet ſuch was the power of God, that he found no peace, 'till his heart melted, and he appeared and plead guilty to the complaint. His venerable appearance, his apparent deep-felt penitence and humility, rendered the ſcene peculiarly affecting to the church and to his own family. On his confeſſion, which was public, he was reſtored to our charity and communion. It was indeed a ſolemn tranſaction, and ſeemed to intereſt the whole audience and to make an impreſſion highly favorable to religion.

Soon after, returning from a neighboring ſociety, I called at his houſe. I perceived a ſtranger preſent and a conſiderable alteration in the countenances of the family; but whether there was any thing ſpecial, or whether their feelings were unfavorably excited, on account of my conduct in the late affair of diſcipline, I knew not. Judge then my agreeable ſurpriſe when ſoon called upon by the mother in tears to anſwer to her daughter and the ſtranger the great queſtion, "what ſhall we do to be ſaved?" To this unexpected queſtion I gave the ſcripture anſwer, and ſoon found they were indeed pricked in their hearts. And here, the late awakening with which a merciful and ſovereign God hath viſited us, may be properly ſaid to begin. It was ſoon found that other members of the ſame family were in a ſimilar ſtate of conviction. This interpoſition of God was too ſtriking to paſs unnoticed—It manifeſted to the church, and to all, that the way of duty is the way of ſafety, and the way in which divine bleſſings are uſually diſpenſed. It ſerved to arouſe the friends of Zion. They awoke from diſcouragement and declenſion; and their hearts and mouths began to open on the ſubject of religion. It was judged proper, though in the moſt buſy ſeaſon of the year, immediately to appoint occaſional lectures. Theſe were firſt preached at private houſes, but the number of hearers ſoon made it neceſſary to attend in the meeting houſe. Theſe lectures were ſeveral of them preached by neighboring miniſters, to whom we are greatly indebted for their kind inſtructions and labors of love. New caſes of conviction ſoon occurred in different parts of the ſociety; the ſtill ſmall voice of God, here and there ſpake to ſundry careleſs and ſecure ſinners, cauſing great diſtreſs of mind and a moſt anxious enquiry after the way of eſcape from the wrath to come. Our lectures were ſeriouſly and ſolemnly attended; the ſabbath was a ſolemn day; in private companies, and in the corners of the ſtreets reli-

gion was the theme of converſation. Profeſſing Chriſtians confeſſed with tears their ſhort comings, in duty and the wound the bleſſed Redeemer had here received in the houſe of his friends. They looked back with grief and wonder upon themſelves and melted with contrition before God.—The aged and the young were agreed in ſaying, "It was never ſo ſeen in our Iſrael." The call for religious inſtruction was now ſo great that it became neceſſary beſides the lectures to eſtabliſh conferences, which were attended by numbers with great ſerioufneſs and profit.

As ſeveral of the firſt caſes of conviction were among the youth, a ſerious oppoſition was on the eve of commencing among ſome of the young people, who objected to the religious attention of their companions as calculated to deſtroy their amuſements. On theſe they were bent: take theſe away, they could almoſt ſay with Micah, "Ye have taken away my Gods, and what have I more?" A merciful God interpoſed and taught them that the work was his own. They wiſely and prudently deſiſted, that they might not be found fighting againſt God. One young man, on the appearance of religious concern among the youth, began profanely to ridicule thoſe who were under diſtreſs of mind. In the midſt of his career, he attended public worſhip on the ſabbath, and as he entered the gallery, God met and pierced him with a ſharp arrow of conviction. He ſtumbled to a ſeat, and amid the horrors of a guilty, awakened conſcience, ſat trembling in view of truth and the awful iniquity of his heart; and ſoon after teſtified to the excellency of that Saviour and that religion which he before deſpiſed. This providence was I believe generally received by the youth as an admonition from heaven. They gave up their vain amuſements, crouded to conferences and lectures, and a goodly number of them have, as we charitably hope, been brought from darkneſs to light. It was indeed a glorious ſeaſon; a ſeaſon which will long be remembered by many precious ſouls, as the time of their eſpouſals to Chriſt.

At the cloſe of the year, I found the number of perſons ſeriouſly impreſſed to be about 70—14 of this number belonged to the Epiſcopal ſociety, but as they had not conſtant preaching in their own church, they generally attended with us. Some had already obtained a hope of cordial reconciliation to God through Jeſus Chriſt, but many others refuſed to ſubmit themſelves to Chriſt on the terms of the goſpel. To the number above mentioned who appeared to be under great diſtreſs of mind, may probably be added many others who were more or leſs alarmed, as there was an almoſt general appearance of ſerioufneſs and alarm throughout the ſociety.

Conſidering the importance of a right judgment of ourſelves, in the view of divine truth, and the extreme danger of thoſe who ſettle down on a falſe profeſſion, I judged it proper, not to encourage thoſe who had obtained hopes, to a ſudden union with the church. The duty of ſelf-examination, and a faithful compariſon of their views and exerciſes with the truths of God's word were ſtrongly urged, that they might not come to the goſpel feaſt without a "wedding garment," or conformity of heart to Chriſt. No addition to the church from among them took

place until the ſummer of 1800, when at different times 35 were received, 6 have been ſince admitted making in the whole 41. Of theſe a few had entertained a previous hope, and receiving freſh anointing from the Lord during this revival, were emboldened to appear openly for Chriſt. A conſiderable number remain, of whom we cannot forbear to think favorably, and to hope that they have paſſed from death to life. Speaking to one of them on the duty of a acknowledging what Chriſt had done for her ſoul, ſhe replied, "I acknowledge the duty, but I am afraid I have not experienced true religion. It is a great thing to profeſs religion. I am afraid I do not act for the glory of God. I am unprepared and durſt not come." On being told that thoſe who had come forward ſpoke the ſame language, and expreſſed the ſame fears, ſhe replied, "I hope and truſt they are prepared, but I am afraid my wicked heart has not like theirs been bowed to the will of Chriſt." Remarking to her further that as it was a *great thing* to profeſs religion, it muſt be a *great thing* to make no profeſſion, ſhe replied, "I have no excuſe but what condemns me. I ſit and ſee the church, communion days, and think my heart is with them. I often weep and long and reſolve to be ſoon with them, if I may; but what am I? I am not worthy to be there. Chriſt expects there to find his friends, and I am afraid I have not yet truly received him on his own terms." We indulge a pleaſing hope that a number more will be added to our Zion.

The awakening has embraced perſons of almoſt all ages from 15 to 65. Of thoſe united with the church 17 were young people, 6 males and 11 females. Of the whole number 41, 24 were females and 17 males. Excepting the 17 young perſons, the remainder were moſtly young heads of families. This gives a hopeful proſpect that the riſing generation will more extenſively enjoy the great bleſſings of family prayer and religious inſtruction. Theſe bleſſings it is hoped will be more highly valued than they have been, for the greater part of the convictions and hopeful converſions among us, have exiſted in families of prayer, and where one or both of the parents were profeſſing Chriſtians. The ſovereignty of God has been eminently diſplayed in this revival. Not thoſe whom we expected, but thoſe whom God pleaſed, were called to repentance. One is taken and another left. Great exertions and pains were beſtowed on ſome who yet remain unconcerned; while upon another, a tranſient remark, or the occaſional quotation of a text of ſcripture, in the hands of God, became effectual to conviction and ſalvation.

From what God has done for us, it is thought, all churches may learn the importance and ſafety of faithfully maintaining the diſcipline which Chriſt has eſtabliſhed, for the recovery of his erring children. If the diſcipline of the church is conducted with the prudence, vigilance and brotherly love which the caſe requires, the bleſſing of God may be confidently expected.

It gives me unſpeakable pleaſure to mention the general good conduct of thoſe, particularly the youths, who have made a public profeſſion of religion. "By their fruits ye ſhall know them," is the maxim of Chriſt, and it is hoped they will continue by exemplary lives to manifeſt to the world that

they have been with Jesus, have imbibed his spirit, and are like him devoted to honor and glorify their father who is in heaven. In a world like this we cannot indulge the hope that there are no tares among the wheat; yet, at present, appearances are favorable.

The effect of the awakening on the morals of the society was happy. It appeared to make children more dutiful to their parents, and respectful and kind to others and to one another. There was an uncommon appearance of friendship among those who were enquiring what they should do to be saved. They appeared to harmonize in sentiment, and by means of conversation and correspondence, have already acquired more religious knowledge than they would probably have done in the whole compass of their lives, had they continued in stupidity. The joy experienced by Christian parents, whose children were the subjects of conviction, was indescribable. Many declared, they never enjoyed such satisfaction in their children before. That now they were fond of home, of their bibles, of religious conversation, and of the domestic fire-side: That their children were not desirous of vain, gay company or of being absent at late hours, but chose rather to be in their closets, on their knees, seeking an interest in the mercy of God thro Jesus Christ. To use their own familiar expression, they could go to bed and know where their dear children were.

The revival has entirely removed one objection often made, that an awakening is injurious to the temporal business and property of those under distress of mind. The revival here began in the most busy season of the year. Lectures and conferences were frequently and numerously attended, yet the temporal business of the people was well done, and in good time. May I not be indulged the remark that true religion, instead of leading to idleness and dissipation, ever leads people to be diligent in business, fervent in spirit, serving the Lord.

It was common for those under serious impressions to experience much opposition to the doctrines of grace, particularly the justice of God in the eternal punishment of the finally impenitent—divine sovereignty—and the electing love of God; but they found no solid peace or comfort until those doctrines were made the foundation of their hope. When reconciled to God through the merits of his Son, they expressed great surprise that they had never understood these plain gospel truths before, or beheld their excellency and beauty.

The people under convictions, often expressed to me their surprise, on finding themselves so ignorant in the doctrines and duties of real religion. It seemed that their former religious advantages had been greatly misimproved, their bibles neglected or sealed to them. Most earnestly did they desire and seek instruction, and so different were their feelings from what they formerly were, that it became a common idea that ministers preached better than before —with more clearness and pungency, and with a particular reference to them. With many tears did they lament the misimprovement of their precious time and privileges. They uniformly declared they had never been happy, or enjoyed true peace of mind while neglecting Christ and his salvation; and that they often enjoyed more satisfaction at one

conference than they had ever done in their whole lives.

Several of the youth confessed that in their pursuit of vain amusements, they found no pleasure, and lamented that the best and fairest portion of their lives had been foolishly wasted in pursuing a phantom, which always kept at the same distance before them. They could not be persuaded to be in a place of such amusement, and would often appear much affected while reflecting upon the danger they had escaped. They now felt, how little the thoughtless, volatile youth realize the danger of those fascinating amusements, which form an impenetrable barrier to serious reflection—prepare them for the day of adversity, and a thick cloud of distress and horror for the bed of death.

Some account of particular exercises of individuals will be communicated in a future letter.

I remain, gentlemen, with due respect, yours in the bonds of the gospel,

IRA HART.

Middlebury, June 15, 1802,

ROSETTA, a fragment.

"FOR thine is the kingdom, and the power, and the glory, for ever."—The doctrine contained in these words is my consolation, in all my trials and afflictions, and in all the apparently dark scenes of providence which I am called to experience, said a minister of Jesus, one day, as he sat seriously conversing with the pious Rosetta, upon the kingdom and glory of God.—My anthem of praise is, "The Lord reigneth, let the earth rejoice." For when "clouds and darkness are round about him" in any of the dispensations of his providence, then, even then, "righteousness and judgment are the habitation of his throne." In all things God is above us. His ways are not our ways, nor his thoughts our thoughts. Christians are too apt to forget this peculiarly comforting doctrine, so fully expressed in the humble form of prayer, which our blessed Redeemer has left on sacred record, for their use, to the end of the world.—How strange it is! Answered Rosetta,—I have tho't of it many times,—how strange it is, that I was ever brought to join with you in the worship of God! My parents were of a different denomination. I knew it would be agreeable to them, to join with them, in public worship, and embrace their tenets; and I wished to please them. I was afraid to ask their consent to join the church under your care, lest I should offend them, But my heart was filled with joy, when upon Mr. ——'s asking, for me, their consent, in this interesting point, they so freely gave it. It was a great trial to me, to let them know the feelings of my heart, and how much I desired to join with the people of God, under your care. But my burden was greatly lightened when I made known to them all that I had experienced in my soul, and found them so far from censuring me, as to acknowledge what I had experienced might be a work of God. Indeed, Sir, how strange it is, that I never was awakened to any feeling sense of my deplorable state, as a depraved, guilty, miserable sinner! For a long time, I had almost wholly neglected the public worship of God. I felt no desire to attend it on the sabbath. I was stupid, and greatly hardened in carnal securi-

ty. It was the conference meetings in the neighborhood, which firſt awakened my attention to the ſoul-humbling doctrines of religion. I feel that I have great reaſon to bleſs God, for the appointment of them. I cannot but hope, they were bleſſed by him, as the means of bringing me out of the darkneſs of my former hardened ſtate into the marvellous light of his gracious kingdom.—Well, then, replied the clergyman, you ſee, from this courſe of providence, how evident God has made it appear that the kingdom of the whole world is his. In this, you ſee, how all theſe things have taken place, and worked together for your ſpiritual good according to his ordering and purpoſe; and to all appearance, among other things, for the expreſs end of making you an heir of his gracious kingdom. Had not God ordained theſe things—had he not purpoſed, in this way, to convince you of ſin, and bring you to repentance, would you not have ſtill lived and died in your ſins? What makes all theſe things, when laid together, appear ſo wonderful to you is, becauſe it has been from firſt to laſt the planning and governing providence of God, and not a ſcheme of your own concerting. Your ways and your tho'ts were different, and would have ſtill remained ſo, had not an holy God mercifully appeared in drawing your attention to the great things of his kingdom.—When, therefore, you put the queſtion to your own heart, How is it to be accounted for, that I have been brought to ſuch an humbling ſenſe of my ſins, and to ſuch a ſweet enjoyment of God? This is the proper anſwer, "For thine is the kingdom," O my God. My change of life is to be conſidered, wholly as the happy effect of thy merciful, governing providence. Left to myſelf, inconſiderate and hardened in ſin, without the bleſſing of theſe gracious means, I ſhould have periſhed forever in my ſins.—How ſtrange it is, continued Roſetta, that I have lived ſo long in the world, and never have had any proper ſenſe of the evil of ſin, or of the glory of God, till the late revival of religion among us! I frequently think of it with aſtoniſhment. How blind I have been to all that is beautiful and glorious! How deaf to the voice of the charmer, who ſo affectionately proclaimed love and good will to the ſouls of periſhing ſinners! How inſenſible of the all-ſubduing power, ſweetneſs and glory of divine grace!—Oh, how powerful is the work of God! I ſhall never forget the memorable time, when God impreſſed upon my heart ſuch a deep ſenſe of the greatneſs of my ſins, and of his dreadful wrath, as revealed from heaven againſt all ungodlineſs. How like a criminal I then felt. Guilty, ſelf-condemned, my mouth was ſtopped, and I had nothing to ſay for myſelf. Language can but feebly deſcribe the anguiſh of my ſoul, till, at length, my mind was in the moſt ſurpriſing manner brought to ſubmit to God; and ſuddenly impreſſed with a delightful view of his great goodneſs and forgiving mercy, through the Lord Jeſus. And then, how memorable the change! Then, my mind was filled with inexpreſſible joy and rejoicing in God. Then, I ſeemed to be in a new world, ſo different did every thing appear, as flowing from the goodneſs of God. O! How could I ſin as I have done againſt a God of ſuch infininite goodneſs! O! How

vile I felt before God, as a sinner dreadfully guilty, and unworthy of his notice! And yet, I felt unspeakably happy in praising him, as an holy and righteous God. The sorrows of repentance were sweetly mingled in the cup of the most refreshing joys. When I think of all these things, and the sweet enjoyment I have since found in waiting upon God in the private and public duties of religion, I cannot but think it strange, that I should have spent so many years of my life, in a lamentable forgetfulness of God, insensible of the great evil of sin, and a stranger to the refreshing joys of religion.——In all this, replied the clergyman, we may learn the greatness of divine power in the regeneration of the sinner. "For thine is the kingdom, and the *power*." It is the power of God which delivers his chosen ones not only from penal evil; but from the sad corruption of moral evil. He redeems from captivity, breaks open the prison doors, and anoints with the oil of joy, the humble mourners in Zion. He not only hath a kingdom to bestow; but power to bestow it upon whom he will, in such a divine manner, as to make the happy subject cordially willing to receive it, and as readily to acknowledge the everlasting debt of gratitude, which is due, in return. After admitting the depravity of your own heart and your past inattention to the duties of religion, the grand reason why you never, before, had any proper sense of the great evil of sin, nor any knowledge of the soul-refreshing joys of religion is, because, till then, God never set his word home upon your heart with power. That was to you the happy day of his power. It was then that he hopefully gave you power to become a child of God. As it is written, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man but of God."—When God opened your eyes to see the greatness of his power and glorious majesty, how was you struck dumb before him! How did you tremble, at the thought of the great day of his wrath!—And when you felt the stroke of the almighty power of his grace, like the hammer breaking the hard rock in pieces, how sweetly did your heart yield in the humblest submission before him! It was this divine change, which first gave you a true sense of the loathsome evil of sin, and which laid a foundation in your soul for such ineffable and eternal joy in God. You are, therefore, wholly indebted to the mighty power of God, for this deliverance from the darkness of sin, and for all your rejoicing in the pure and soul-refreshing light of the gospel.

How strange it is! said Rosetta, in the most humble and unaffected manner, more than two years after obtaining a hope of having experienced regeneration, that I have lived so long, in such an high enjoyment of the presence of God and the sweet consolations of religion. While I feel my own imperfections, and my continual need of divine help to preserve me from innumerable sins, I cannot be sufficiently thankful for the manner, in which I have hitherto been permitted to enjoy the light of God's countenance, and to reap continual pleasure in the fruitful fields of his holy king-

dom. I can truly say, I do not feel any weariness in public worship, nor in any of the other duties of religion. Many people, once said, wait a little while, and all this engagedness in religion will be at an end. O! How little did they know of the power of religion! What strangers were they to its ever refreshing joys! If I know my own heart, I still hunger and thirst after righteousness. I still love the gospel and ordinances of Christ, and have the same earnest desire, on the sabbath, to wait upon God in his house, for divine instruction, as I then had. I seem to enjoy the happy feelings of David, where, he says, "The Lord is my light, and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." When I reflect upon my unworthiness,—what I am and what I have been I feel wholundeserving of such great mercies. I cannot be sufficiently thankful for them. I feel my indebtedness to the grace of God for all my spiritual enjoyments.—Right, replied the clergyman. Man, left to himself, has nothing to glory in. What is man, that he should be clean, who drinketh iniquity like water? Behold, God putteth no trust in his saints; yea, the heavens are not clean in his sight. Were all the Christian's light, and comfort, and spiritual rejoicing wholly dependent on the perfection of his obedience, as the meritorious cause, miserable indeed, would he be in this life. For, how many are our failings! How imperfect are our best services! How many things have we done which we ought not to have done! How little, of what might have been done, have we done towards building up God's kingdom in the world! It will, therefore, always be a matter of admiration to every real Christian, when he seriously thinks of his own vileness and imperfection in holiness, to realize the daily mercies of God to his soul. The more careful he is to search the scriptures, and to examine his own heart, in the matter, the more deeply will he be humbled before God—the more will he be convinced of his own unworthiness, and that all the glory of his salvation from first to last belongs to God. This view of things prepares a fallen creature understandingly and feelingly to make use of these very instructive expressions, in the prayer enjoined by our Lord, "For thine is the kingdom, and the power, and the glory forever;" and to give his hearty consent to them, by saying, "Amen." So be it. Now, I feel and know this to be true by experience. Not only the kingdom, and the power, but the *glory* too is forever the Lord's, according to the song of the pious psalmist, "Ye that fear the Lord, trust in the Lord: he is their help and their shield. He will bless them that fear the Lord, both small and great. Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

ZEPHO.

Reflections on Job xiii. 15.

"*Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.*"

THE weakness and imperfection of even eminent saints,

in this ſtate of trial, are viſible in this venerable character. If in times of tribulation, any are ready to conclude there has been no ſorrow like their ſorrow, let them read attentively this book; which alſo vindicates the ways of God to man, in his moſt rigorous dealings with us. Job's caſe was very ſingular; the Lord had laid his hand heavy upon all he poſſeſſed. His earthly ſubſtance and children were taken away with a ſtroke. His own perſon was grievouſly afflicted—among his friends he had no comforter, not even the wife of his boſom. His three pretended friends inſiſted that the peculiar dealings of an holy God with Job, were an evidence of hypocriſy; and that he did not deal thus with his own children. This was the point of diſcuſſion between Job and his friends. Verſe preceding, "Wherefore do I take my fleſh in my teeth, and put my life in mine hand? If in this life of probation, God afflicteth none ſo greatly but the wicked, why is it thus with me? You would drive me to deſperation; but why ſhould I do thus? I have no warrant or reaſon to conclude as you ſuggeſt, or to deſpair of the mercy of God." The text for conſideration follows; "Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him." There are two diſtinct thoughts in this text, which, at firſt view, may ſeem to be contradictory; but if carefully examined and compared, may be reconciled, as the conſiſtent language of a child of God, greatly tried, but not wholly forſaken.

The firſt part of the text is highly expreſſive of a right ſpirit; a ſpirit of love to God, confidence in him, and of unreſerved ſubmiſſion to him: *Tho' he ſlay me, yet will I truſt in him.* "He is God only wiſe, holy, faithful and all-ſufficient; His government immutably perfect, and univerſal. However the clouds gather blackneſs, and he may ſeem to come forth againſt me as an enemy, and my way be hedged up, yet, living and dying, I will truſt in him, confiding in the end and iſſue of all for God's glory, and my own beſt good." Chap. xxiii. 8, 9, 10. "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himſelf on the right hand, that I cannot ſee him: but he knoweth the way that I take: when he hath tried me, I ſhall come forth as gold."

The ſecond thought in the text is, *but I will maintain mine own ways before him.* The word tranſlated *maintain*, might be rendered, *reaſon*, or *expoſtulate*; which I conceive to be the true import. The ſenſe then will be, "Tho' I will truſt in him, living and dying, yet, with humble ſubmiſſion, will I, in prayer, expoſtulate with God. To his tribunal do I appeal, making full and free confeſſion of the whole courſe of my life; what I have done amiſs, I will freely confeſs, and make ſupplication to my judge for pardon. Were I conſcious to myſelf that I am only an hypocrite, as my friends inſinuate, I could not with freedom and confidence come near and plead with God. But he is my truſt and ſalvation, and will appear for me; if not in this life, yet in another." This ſenſe is juſtified by the following context. "He alſo ſhall be my ſalvation; for an hypocrite ſhall not come before him." verſes 21 to 23. "Withdraw thine hand far from

me; and let not thy dread make me afraid, then call thou, and I will anſwer, or let me ſpeak, and anſwer thou me. How many are mine iniquities and my ſins? make me to know my tranſgreſſion and my ſin." See indeed all the ſucceeding verſes of this, with the whole of the following chapter, in which the ſame ſpeech is continued. Chap. ix. 15. "Whom, tho' I were righteous, yet would I not anſwer, but I would make ſupplication to my judge."

The text thus explained, admits of ſome uſeful reflections. There is an uniformity in unreſerved truſt in and ſubmiſſion to God, and familiar expoſtulation in prayer with him. Separate theſe, and there is a want of conſiſtency. To profeſs confidence and ſubmiſſion to God, and yet live a prayerleſs life, is inconſiſtent. It is not leſs ſo, to pretend to pray unto God, and yet neither truſt in him, nor properly ſubmit to him. A time of great darkneſs and affliction, is a time of trial. At ſuch a time, ſome are ready to ſay, "O, I could freely truſt in God, if he would but manifeſt the light of his countenance, and ſmooth the rugged way before me. I could ſubmit to God, if he would ſpare this boſom friend, theſe children, This or that ontward comfort, or give me eaſe and health of body." that is, if he would firſt ſuffer you to make your full choice, and gratify your inclination. Feeble truſt! wretched ſubmiſſion! they deſerve not the name. True confidence in God, and unreſerved ſubmiſſion to him, are inſeparable; then alſo, with a filial ſweetneſs and freedom, may we plead with him in prayer, ſpreading all our ſorrows before him, without complaining.

Such a truſt and ſubmiſſion are at all times our indiſpenſible duty, even in times of the greateſt trials. In no caſe in which we can ever be in this ſtate, with the free exerciſe of reaſon, may we be excuſed from the prevailing exerciſe of theſe graces. Surely a ſpirit of real piety will thus dictate.

The expreſſion, *tho' he ſlay me, yet will I truſt in him*, implies that we freely continue in our entire confidence in God, and walk with him, although it coſt all that is dear to us from the world, and even life itſelf. Heb. xi. 35. "Not accepting deliverance, that they might obtain a better reſurrection." The ſoul depends on God for the faithful performance of the divine promiſes, when all the avenues leading to it appear to be cloſed up. Rom. iv. 18. "Who againſt hope, believed in hope." Thus Abraham ſojourned in a ſtrange land; and offered up his ſon Iſaac, the heir of the promiſes, believing him to be faithful who had promiſed. Under the governing influence of this grace, the ſoul rejoices in God, under all trials, living and dying; leaving all with him, with this precious conſolation, if it had no other, that God in all things will be glorified.

Surely, to them who love and confide in a holy and faithful God, it is a conſolation that he governs the world—that he will do right—will bring good out of evil—clouds and darkneſs may be round about him, yet juſtice and judgment are the habitation of his throne. The end is ſecure from the beginning, and ſhall be glorious. Is not the glory of God incomparably the beſt end? Should it not be uniformly our higheſt end, and chief aim? Who can ſo well determine how this great end ſhall be in the beſt manner anſwer-

ed, in all things, as infinite wisdom? Wherefore then should any creature quarrel with the divine decrees? Why not rejoice, in the greatest conflicts, and the darkest times, that God governs the world.

The glory of God involves the greatest good. Happy, if the desire of our soul, and the tenor of our lives concentred in this, let what ever may be allotted for us, in the government of our heavenly father. The nearer we thus get to a sovereign, holy God, the better. Then, consistently with humility, submission and trust, may we plead with God—with the freedom of filial prayer, expostulate with him. Is not this the root of the matter? If so, let our eye be on it continually, not only for personal and family, but general mercies, through Jesus Christ—for Zion at home and abroad; encouraging ourselves in God. Thus waiting on the Lord continually, however great our trials in this militant state may be, internal and external sorrows will not meet in full force, like two violent seas, and make horrid shipwreck; we shall be supported, and rest on the rock of ages.

CLIO.

Memoirs of the late Deacon Benjamin Thomas of Middleborough in Massachusetts.

HE was born, Oct. A. D. 1721, of reputable parents, who died when he was young. His advantages for receiving an education, in his youth, were very small: But he was endowed, by his beneficent Creator, with a solid judgment, and good mental abilities, which, added to his undoubted honesty and integrity, occasioned his being repeatedly called by his fellow citizens to represent them in the general court of the Commonwealth; especially at times of difficulty and discontent, when wisdom and discretion were peculiarly needed. He was also a member of that honorable Convention in Massachusetts, who deliberately examined, and prudently adopted, the Federal Constitution, which hath been productive of so much prosperity to our happy country.

Whilst he was an apprentice to a trade, and hardly nineteen years of age, he was struck under conviction. It pleased the gracious sovereign to stop him in his career of youthful vanity and folly, for which he entertained as high a relish as other youth. To get relief from his painful conviction, he practised secret prayer. But this expedient was ineffectual; for God was pleased to increase his conviction. He had a feeling sense of the total depravity of the human heart; and of his enmity and opposition to God and his moral government; though, at that time, these were subjects, which he had never heard from the pulpit. This view of his own heart destroyed all his hope, which had been raised and cherished, by his performance of religious duties. And he was made to see that the salvation of a sinner is wholly of free grace; and to bow, in submission, to the holy sovereign of the universe;—he was hopefully converted; and, shortly after, made a public profession of religion, the sincerity of which hath been since evinced during a life of sixty years.

He sustained the office of *Deacon*, above twenty-three years; and so discharged its duties, as to acquire honor to himself, and to promote the edification of others.

He was a man of *gifts*; and his gifts were not beſtowed in vain. He uſed them in the ſervice of true religion. No Chriſtian could hear him converſe upon religion, or pray, *eſpecially*, without receiving pleaſure and edification; for he diſcovered great *ſimplicity and godly ſincerity*.

He was a Chriſtian, who evidently grew in grace; and *remarkably* ſo, in a few of his laſt years. He ſhone brighter and brighter until he departed to the perfect day.

As he had lived a long life of religion, it pleaſed God to give him its comforts on his death-bed. He was confined ſeveral weeks, by his laſt illneſs, and was called to endure a great deal of bodily diſtreſs; but his mind was calm and peaceful. He was not anxious about his ſoul; he truſted *that* in the hand of God, and believed it to be ſafe. But he ſeemed to be afraid, leſt, by impatience, he ſhould diſhonor his profeſſion, and his God. He appeared to be ſenſible, from the beginning of his illneſs, yea, for months before, that the time of his departure was at hand; and, therefore, he was deſirous of doing what good he could to his friends and viſitors, before his opportunity ſhould be over. He was free to converſe upon the ſtate of his own mind, the excellency of the Chriſtian religion, and the unſpeakable value of the Chriſtian hope to one in his ſituation. He exhorted all, who viſited him, to ſee to it, that they did not neglect religion; aſſuring them that they would need its aid, when they ſhould be called to encounter the king of terrors. When his Chriſtian friends were about to pray with him, he directed them not to pray for the lengthening out his life; but that he might be reſigned to God's will, living or dying. Oft times, in turns of ſevere diſtreſs, he expreſſed concern, leſt, by impatience, he ſhould diſhonor God. "If my diſtreſs be ever ſo great, or continue ever ſo long, I pray for patience, that I may not diſhonor God and religion. I have always found him to be a good God. If I had a thouſand ſouls, I would leave them at the foot of ſovereign mercy."

A little before his death, being told that his children were all preſent, he ſaid, "I wiſh I had ſtrength to bleſs them, as Jacob did his." He affectionately and earneſtly recommended religion unto them; reading of the ſcriptures, family and ſecret prayer. He ſaid, "Oh! I could triumph over death; it would be nothing to die, if my children and grand children were converted."

He lamented, on his death-bed, the infidelity and lax ſentiments in divinity, which he perceived to be ſpreading and prevailing in our country. With tender concern and pity, he beheld the lukewarmneſs and deadneſs in religion of ſome profeſſors; and earneſtly requeſted his miniſter ſolemnly to warn them of their danger, and to exhort them to be alive and awake in religion, as they would hope to be comfortable, or ſafe, on their death-bed. He wiſhed, alſo, that it might be made known, that he died in full belief of thoſe doctrines, commonly called *the doctrines of grace*, and derived comfort from them.

All, who ſaw him, and heard him converſe on his death-bed, were convinced of the ſincerity of his religion, and of its ineſtimable worth; and were *almoſt perſuaded to be Chriſtians*; none could refrain from ſaying, "O, let me

die the death of the righteous, and let my laſt end be like his."

He appeared to have a humbling ſenſe of the depravity of his heart, and of his ſinfulneſs and unworthineſs of any favor from God; and ſaid, that all his dependence for ſalvation was on the free grace of God.

Thus lived this good man, and thus he died, or rather, *fell aſleep*, January 8th, A. D. 1800.

Mark the perfect man, and behold the upright: for the end of that man is peace.

J. B.

Middleborough, Maſs. Feb. A. D. 1802.

Religious Intelligence.

Extract of a letter from a gentleman of eminence in Newark, N. J. to one of the Editors, dated July 22, 1802.

"THERE is a remarkable attention to the things of religion in this and ſome neighboring congregations. Many are joining themſelves to the church, and it appears to be matter of praiſe to the God of all grace."

Extract from the Georgia Analytical Repoſitory, a periodical religious publication, for May and June 1802.

"LATE accounts received by letters, ſay, that a great and happy change has taken place among the body of the people in Kentucky; that the Preſbyterians, Methodiſts and Baptiſts have had large additions to their reſpective ſocieties; that the work of the Lord, though rather on the decline, ſtill goes on with conſiderable life and power; and that the welfare of the immortal ſoul has become the general topic of converſation. In Virginia and North Carolina there have lately been large amicable meetings of different denominations, to promote a *general union*, and ſome viſible diſplays of divine power, in their public exerciſes. By a letter from a worthy character, juſt come to hand, it appears that there is a revival of religion, which attracts much attention, now at the Waxhaws, about ſeventy miles north of Camden, in South Carolina. An able miniſter in the back part of this ſtate, ſays, in a letter very recently received, "I have juſt "returned from a tour of fifteen "days preaching, in the upper "counties of the ſtate. Thou-"ſands of every rank attended on "the word, with *awful ſolemnity*." Still later accounts from Powelton, forty-five miles from Louiſville, ſpeak of a great revival of religion in that place."

London Missionary Society.

From a late London paper.

Miſſionaries to the South-Sea Iſlands.

WE have pleaſure in being able to ſtate, that accounts have been received from Otaheite highly favorable, and ſuch as to induce ſanguine hopes of the complete fulfilment of the objects of this miſſion. Since the deſertion of part of the body, the reſt have reſided at Matavia, where they have acquired a knowledge of the language, and conciliated general affection and eſteem. Amongſt many inſtances which are mentioned of the favor in which they are held by the ſavages, is, that the day after the birth of a ſon to

the Rev. Mr. Henry, he was visited by Pomarre, who adopted the infant, and gave to him the name of *Te ochree dahai*, (the great chief.)

The King of Hauhine, who is related to Pomarre, was at Oparre, at the date of the late dispatches, and had become so attached to the Missionaries, as to have invited them to settle with him, assuring them of protection, and promising to attend their instructions, and to engage his subjects to do the like. He appears to be led to this measure, not less by policy than by religion; conceiving the doctrine which they preach calculated to establish legitimate authority, and to weaken the party of some disaffected chiefs, who are constantly engaged in plots to deprive him of the sovereignty. Our people were then too few to separate; but as long ere this the Royal Admiral, Captain Wilson, has arrived there with ten more brethren, the wishes of the young Monarch of Hauhine, have, doubtless, been complied with, to the obvious benefit of the undertaking.

Pomarre, and all his family, have joined in a request for more Ministers. Independent of the ardent desire we entertain for the extensive promulgation of the gospel, the Mission in question holds forth other advantages of a commercial and political nature, which well deserve consideration. This extensive Archipelago abounds in turmeric, cotton, and sugar-cane, and which with numerous medicinal and dying plants grow spontaneously. Corn is produced in profusion, and the ships employed in the fur trade, or whale fishery, might here obtain abundant supplies of every necessary. Otaheite is only three weeks sail from our settlement in New South Wales, to whose wants it can ultimately be made to contribute, this island alone being competent to supply food to 50,000 persons more than its inhabitants.

The loss of the ship Duff was known at Otaheite. The Royal Admiral, according to recent accounts, had arrived at Canton on her way to the Society Islands. Beasts of burthen are much wanted by the Missionaries to facilitate their professional excursions thro' the island; and a small vessel is requisite to the same object.

Hampshire Missionary Society.

THE Trustees of the Hampshire Missionary Society have resolved to employ four missionaries the present season; two in the District of Maine, and two in the counties of Montgomery, Herkemer and Oneida, in the state of New-York, to labor on the north side of Mohawk river. One missionary has gone to each of these fields of labor; Rev. *Jonathan Grout* to the District of Maine, and Rev. *Samuel Taggart* to the western part of New-York. The other two will follow as soon as they can be procured.

The Trustees have also appropriated 300 dollars for the purchase of Bibles and other religious books to be distributed among the inhabitants of the new settlements.

MISSIONARIES.

THE following persons are now in the service of the Missionary Society of Connecticut,—

Rev. *David Bacon* either at Detroit or among a tribe of Indians on the river Miami; Rev. Messrs. *Joseph Badger* and *Ezekiel J. Chapman* in New Connecticut; Rev. Messrs. *Seth Williston* and *Jedidiah Bushnell* in the western counties of New-York; Mr. *James W. Woodward* in the Black River country; and Rev. *Alexander Gillet* in the northern part of Vermont. Three other missionaries are appointed, and it is expected they will soon enter on their missions; one to go to the northern counties of New-York west of Lake Champlain; one to the northern counties of Vermont; and one to the vacant settlements adjoining Connecticut river in the States of Vermont and New-Hampshire.

POETRY.

COMMUNICATED AS ORIGINAL.

For the Connecticut Evangelical Magazine.

Reverend Editors,

AGREEABLY to the request of the writer who, as contained in your 15th number, versified the xxix chapter of Job, I have attempted to versify the xxx chapter. The production is submitted to your consideration. If you conceive that it is worthy of a place in your useful Magazine, you will insert it; and oblige one of your readers.

C. A.

A version of the xxxth *chapter of Job.*

1. BUT, now my state's adverse,
young scorners say,
"I reap the fruit of my degen'rate way."
Whose sires I knew: And they inferior were
To useful dogs of my domestic care.
2. Yea, from their hands I could expect no aid;
They liv'd in vain, and were, thro' age, decay'd.
3. Distress'd by want, they sought the lonely wood;
4. Where the wild broom and mallows were their food.
5. Vile, and unfit with honest men to be,
They were expell'd from their society;
(They hooted after them, as after thieves:)
6. To dwell in cliffs of vales, in rocks, and caves.
7. Inur'd to savage and to beastly ways,
In desart solitude they spent their days:
Among the shrubs and nettles would they lie;
And, like an uncouth ass, were heard to cry.
8. These abject fellows all receiv'd their birth
From fools, more base than is the vilest earth.
9. And now their false, deriding sons agree,
In mirth and songs, to scoff and jeer at me.
10. They me abhor, and far away they move;
Nor with me sit, in sympathizing love.
To vent their spite, and bring on me disgrace,
They rudely cast their spittle in my face.
11. Since mine authoritative cord He broke,
And I endure his sore afflictive stroke;
They lose restraint, and by their words aspire,
To lead and rule me, as their hearts desire.
12. Although the trying rod of God I bear,
And I mine own integrity declare;
On my right hand the youth presume to rise;
And what I speak, they rashly say, "are lies."
'Tis thus they strive to overthrow mine hope,
And leave my soul in dire despair to grope.
13. The path in which, to seek relief, I go,
They all obstruct; and thus increase my woe.
14. As the wide breakings in of water roll
Throughout the field, and overspread the whole;

Their power and skill they, hand in hand, employ,
To bear me down, and overwhelm my joy.

15. They chase my soul swift as the fleeting wind;
My welfare's gone; and terrors fill my mind.

16. Afflictive days, which cause my sad complaint,
Impair my strength, and make my spirit faint.

17. Though I lie down by night, I have no ease,
Since piercing pains my bones and sinews seize.

18. My sore disease extends o'er all my skin,
And, by its force, my garment is unclean.

19. I'm plung'd in mire; thy fouling power I bear;
And as the dust and ashes I appear.

20. Though, in distress, I stand, and pray to Thee;
Thou wilt not hear, nor shew regard to me.

21. I'm stricken by thy cruel scourge; and feel
Mine hopes destroy'd by thine opposing will.

22. To winds expos'd, I ride upon their wings;
Dy'd in the waste, as do the frailest things.

23. Lo, through thy power, the grave will me receive;
Which is the house, design'd for all who live.

24. But though my foes may shout in my disease;
Death wafts my soul to realms of endless bliss.

25. If others pin'd, through penury or disease,
When I was blest with wealth, and health and ease;
Did not I act the sympathizing part;
Relieve their wants, and cheer their troubled heart?

26. For this, I hop'd my God would me reward.
With the rich favors, for his friends prepar'd:
I look'd for *good*;—me *evil* did surprise;
For *light*; but *darkness* overcast mine eyes.

27. Through inward groans, my bowels could not rest;
My daily woes prevented my request.

28. Without consoling light, I mourning went;
And the assembly heard my sore complaint.

29. I hideous cry, I sit in solitude,
As owls and dragons of the dreary wood.

30. The heat of my disease is so severe,
My bones are burnt, my skin's as scorch'd by fire.

31. My pleasant harp and organ I refuse;
And, in their stead, a plaintive voice I use.

January 1, 1802.

Donations to the Missionary Society.

	D.	C.
From a friend of Missions,	10	
From Rev. Dr. Trumbull, avails of his sermons,	6	50
From Rev. Samuel Nott, Franklin,	10	
From Dr. Joshua Lothrop,	100	
From a friend to Missions,	10	
	136	50

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. II.] JANUARY, 1802. [No. 7.

The REVIEW of times paſt, and contemplations on future proſpects, humbly attempted for general inſtruction, and to excite pious and uſeful meditations, &c. : Or, the Editors' New-Year's Gift, to their generous readers.

[Contin. from Vol. I. p. 250.]

REASON was given to man that he might contemplate; and that by contemplation, he might become wiſe, uſeful and happy. The ſubjects of contemplation, which invite his conſideration are numerous, entertaining and important. He may, with great advantage, contemplate himſelf, his Creator, his word and wondrous works. He may ſo conſider his own ways as to make haſte and delay not to keep the commandments of his God. The end of days and years are proper ſeaſons for review and ſerious conſideration. The events of years, proſpects for time to come, our own particular ſtate, our progreſs in knowledge, in virtue or vice, our preparation for the end of time and the commencement of an eternal ſtate, are all ſubjects of ſpecial contemplation upon a New-Year's day. We will therefore upon this, as a continuation of the Review which we preſented to our readers the laſt New-Year, invite them to a contemplation of theſe very intereſting ſubjects. We ſhall begin with ſome of the events of the laſt year, in Europe, and with moral obſervations which they will ſuggeſt. We will then contemplate ſuch as reſpect America, and ourſelves more immediately.

At the cloſe of the laſt year, the pacification of Luneville had left France, Spain and the Batavian republic at full liberty to employ their whole ſtrength in ſupport of the French conqueſts in Egypt, and againſt Great-Britain. At the ſame time the northern coalition was completely formed, and the ſeveral princes which had combined were ſtrongly engaged to carry its deſigns into execution. Britain, therefore, ſaw all the great powers, and almoſt the whole maritime force of Europe combined againſt her. The aſpects of providence with reſpect to her were indeed gloomy and alarming. She was under the neceſſity of ſubmitting either to ſuch terms of peace, as her haughty enemy ſhould pleaſe

to dictate, or to continue the war, until his disposition should be more amicable and conciliatory. She magnanimously determined on the latter. The armies of France were numerous and powerful. They were stimulated to action by the thirst of glory and an implacable spirit of revenge. The greatest exertions were made to reinforce her armies in Egypt, and to be prepared for a descent on Great-Britain. At the same time, the northern powers were with expedition, firmness and unanimity, preparing for their own defence and to carry into immediate effect the designs of the coalition. Britain, with a vigor and dispatch which such a crisis demanded, prepared to defend herself at home, and to annoy the enemy abroad. Early in the spring a powerful armament was sent into the Baltic. Two great events, under the divine superintendence, soon took place, which changed the whole aspect of affairs in the north.

On the 23d of March, 1801, Paul, emperor of all the Russias, the leader, most engaged and powerful prince in the coalition, was no more. Alexander, a prince of a better mind, and different politics, ascended the Imperial throne. A few days after, April 2d, Lord Nelson, in a most dreadful action of four hours, destroyed the fleet of Denmark, lying before Copenhagen, and having made himself master of the harbour, the capital of the nation lay at his mercy. These great and unexpected events broke the northern coalition. The Danes, to save their capital, agreed upon an armistice which has not been broken. By treaty, the difficulties subsisting between Great-Britain and Russia, were soon after amicably adjusted.*

* June 17th, 1801.

Nearly at the same time, when these events took place in Europe, Lord Keith, with a powerful fleet and a large body of troops, appeared near Alexandria in Egypt. Early in the month of March, general Abercrombie landed the army under his command in Egypt. The French, having collected their troops from Cairo and other parts of the country, on the 21st of March, made a well-directed, furious and persevering attack upon the British army. After a long and hard fought battle, in which great generalship, exertion and heroism had been displayed by the respective armies, and great losses in officers and men had been sustained by both, victory declared in favor of the English. The consequences were fatal to the interests of France in Egypt. Great exertions were made by the French people to reinforce their armies in that country, but the great superiority of the British navy rendered it impracticable. By the same means, the English were enabled to reinforce their army from all quarters, and, it seems, finally have captivated and brought off the whole French army. Such is the naval force of Britain that she has been able to defeat her enemies in the Baltic, to send a powerful armament into Egypt, and at the same time to blockade the principal ports of France, Spain and Holland; and to prevent any attempts of the enemy upon her own coasts. These events have finally terminated in preliminaries of peace, between the British and French nations. By these a foundation is, probably, laid for the pacification of all Europe, by a definitive treaty. This will be another great and most desireable event.

While these things have been accomplishing, and preparing the

way for a general pacification, considerable progress has been made in carrying into execution the articles of the treaty of Luneville and France, Germany and Italy appear to have been progressing toward a state of rest.

Another event which claims special notice, and was probably an article of that treaty, is the re-establishment of Popery in France, Italy, and some other parts, even with a numerous train of Jesuits, an order so mischievous, so repugnant to the liberty and happiness of mankind, as, many years since, to have been suppressed in all the Roman Catholic countries. As the pope nevertheless is divested of temporal dominion, and his revenues in a manner annihilated, he must be considered as in a manner fallen. His power is circumscribed, his influence is exceedingly diminished, and his very existence is dependent on the precarious will and convenience of the first consul of France, or of other despots, who may succeed him, in the government of France and Italy.

While popery is so weakened and fallen, the Turkish empire seems to be exceedingly rent and broken, by numerous internal factions and rebellions, and rapidly hastening to a total dissolution. These are some of the principal events of the last year, which merit our notice, in Europe and other foreign parts.

These events, viewed in their connection with the extensive and bloody war which they have terminated, with the views with which it was undertaken and the manner in which it has ended, will afford many interesting observations. They afford the most demonstrative evidence, *That the Most High ruleth in the kingdoms of men, and giveth them to whomsoever he will:* That in the course of his providence, for their correction, and the accomplishment of his own wise and holy purposes, he often *setteth up over them the basest of men:* That, in a most wonderful manner, *he disappointeth the devices of the crafty and carrieth the counsel of the froward headlong**. Never, perhaps, was this in any instance more strikingly exemplified than in the progress and termination of the late European war. Not a single design has been answered, for which any of the belligerent powers professedly began it. The emperor of Germany and the king of Prussia embarked in it to assist and save the king of France, and to humble his rebellious subjects. From the high tone with which the duke of Brunswick began his operations, it appeared that he expected soon to be at Paris, and set the king and royal family at liberty; and that if any opposition should be made, he should triumphantly mark his route with blood and carnage. But instead of this expected triumph, the combined armies were obliged to retire with great loss and shame. The king of Prussia, to save himself, soon withdrew from the war. The opposition which had been made, inflamed the French people, and instead of giving any relief to the king and royal family, precipitated their destruction. The emperor of Germany, with all the assistance of his allies, has been unable to defend himself, and has been obliged to submit to the humiliating terms of a great diminution of his empire. England and Spain embarked in the war to support monarchy in France, and to preserve the balance of Europe; but they effected neither. Spain

* Job v. 12, 13.

was obliged to make peace with France and even to unite with her in the war, againſt other nations, to prevent her own ruin, by the power and intrigue of the French people. Great-Britain, though ſhe hath exhibited great proweſs and performed wonders on the ſeas, hath gained nothing ſufficient to indemnify her for the war. She has had hard labor and been put to an immenſe expenſe to defend her dominions, and maintain her extenſive commerce. France commenced the war for the deſtruction of kings and deſpotiſm, and to reſtore to the French people the rights of men, and equal liberty. But after all her brilliant victories and ſucceſs upon the land, the war has terminated in an uſurper and deſpot; who has the lives, property and liberties of the nation more entirely at his diſpoſal, than any monarch, who has ever ſat upon the throne of France. Tho' ſhe hath extended her territory, yet millions of her inhabitants have been ſacrificed, ſome of her moſt ancient and renowned cities have been deſtroyed, her navy and commerce ruined, and the nation involved in an enormous debt. With reſpect to thoſe bloody men who were the principal leaders of the firſt revolutions, God hath, in a manner no leſs wonderful, diſappointed their deſigns, and righteouſly rewarded them according to their works. They ſought their own aggrandizement, and the accompliſhment of their own ſelfiſh and party ſchemes, and ſucceſſively loſt their heads, in their unprincipled career. While like wicked Haman they were climbing for glory, they came to that ruin which they had projected for others. Thus *God taketh the wiſe in their own craftineſs.*

Further, it was the deſign of the firſt revolutioniſts to aboliſh the ſabbath, all public worſhip, and the Chriſtian religion, in the French nation. But even in this their deſigns have been equally fruſtrated. It is now found neceſſary, after the boaſted age of reaſon, after all the light of philoſophiſm and illuminatiſm, that France ſhould have a religion. Its re-eſtabliſhment, by the firſt conſul, is indeed remarkable; and that he ſhould hold the right of the former monarchs of France, of preſenting perſons to all eccleſiaſtical livings; and that the pope is to do his pleaſure in approving and conſecrating them to office. The aid of religion is neceſſary for the order and happineſs of a people, even under a deſpotic government. Much leſs can any people be free, and happy under milder forms of government, without Chriſtian morals. Further, a review of the war naturally leads us to reflect on the terribleneſs of the divine chaſtiſements, and what reaſon all men and kingdoms have to fear before God. He corrects like himſelf, and is known by the judgments which he executeth. When he aſſumes the rod, *whets his glittering ſword and his hand takes hold on judgment, he will render vengeance to his enemies and reward them that hate him**. He does not barely correct individuals, particular cities and nations, but a world of ſinners. How have Europe and the four quarters of the earth, in the late war, trembled at his rebuke? How have the nations melted like wax before him? How have cities and kingdoms been ſhaken and overthrown? How have millions been ſwept from the earth? How have they died in a moment, in the very glory of life? What a

* Deuteronomy xxxii. 41.

large proportion of the earth hath been filled with blood and carnage, distress and mourning? Hath not God made his *arrows drunk with blood, and hath not his sword devoured flesh?* Has not this been a righteous retaliation of the wickedness of the kings, courts, and people of Europe? Of the Roman Catholics and Turks? Has it not been a faithful accomplishment of the divine threatenings? They have wonderfully apostatized from God, been leaders in infidelity and debauchery, countenanced philosophism, deceit and corruption; and exalted themselves above God. How righteous has he therefore been in causing their wickedness to shake their thrones, depopulate and impoverish their kingdoms, and to make their subjects miserable? How righteous and how conformable to the threatenings of his word, that he should give to the Roman Catholics and the Turks, those implacable enemies, blood to drink? God hath not only shown his great power, justice, and hatred of sin, but his truth and veracity, and the uniformity of his providence in punishing the great apostacies of mankind. He punished the wickedness of the old world with an universal deluge: Of Sodom and Gomorrah with a total overthrow, by a storm of fire and brimstone from heaven: Of the Canaanites by a general extirpation: Of his own covenant people by the Babylonian and Roman captivities and dispersions: Of the Christian church by the Turks, Goths, Vandals and other babarous nations. The great apostacy of Europe he hath punished with the late horrible war. Thus he fills the earth with his glory, and causes the wrath of man to praise him. Thus he warns all the nations of mankind that if they will do the works of apostates, they shall also be partakers of their plagues. He teacheth by his providence as well as word that obedience is the only way of safety, and that righteousness exalteth a nation.

But how should we rejoice, that God for a moment is suspending his awful chastisements? That this dreadful war is terminated? That peace, with her olive branch, once more gives rest to Europe? O how do we rejoice for the sake of human nature, that the flow of human blood is stopped? That the doors of doleful prisons are opened to the captives, and that the distresses of millions are relieved? That thousands are returning from captivity and the horrors of war, to the bosoms of their respective countries, and to the embraces of parents and friends? What matter of joy, that millions to whom there was no safety when they went out or when they came in, when they lay down or when they rose up, may now repose themselves in peace? But how should we rejoice more especially for the sake of our fellow-christians, our brethren in Christ Jesus, that their distresses are relieved and their condition meliorated? That they may enjoy sabbaths and ordinances in peace, and serve the Lord without fear and distraction? That the means of communication with each other, for the purposes of information, mutual quickening and joy, and for concerting the great interests of their common Saviour will be more facile, safe and expeditious? That this will afford happy advantages for the spread of the gospel, for extending the knowledge, kingdom and glory of the Redeemer to the most distant parts of the earth? In these we will rejoice. O sweet benign peace, great nurse of science,

commerce, wealth, religion and public happineſs, with what joy do we hail thee to our tumultuous world? To Europe, and eſpecially to the land of our forefather's ſepulchres? With what cordiality do we congratulate the millions of Europe, and eſpecially our brethren in Chriſt Jeſus, on this auſpicious event? How does it enliven the joys of this New-Year? Our animated thankſgivings ſhall aſcend with theirs to his throne, who maketh wars to ceaſe unto the end of the earth, and maketh peace in his high places. From paſt experience may they learn the madneſs of war, cultivate the arts of peace, obediently and thankfully improve its inеſtimable bleſſings.

From a contemplation of foreign events let us return home, and review thoſe of our own country. The events of the year in America have been peculiarly expreſſive of the divine patience and beneficence. The very providential arrival of the American ſquadron in the Mediterranean, while the ſhips of the Tripolitans lay at Gibraltar, the blockade and total defeat of that armament without the firing of a gun, the preſervation of hundreds of our countrymen from the moſt dreadful captivity and ſervitude, and the retaining of ſo much American property as was ſecured by that event, merit our notice and praiſe. The ratification of the treaty with France, the peace we have enjoyed the paſt year with foreign kingdoms, and with the wild men of the American foreſts, and that there have been no inſurrections among ourſelves, challenge our religious acknowledgments. That general health and plenty have pervaded our villages, cities and ſtates; and eſpecially, that our churches have had reſt and been edified, and that in ſome places the word and ordinances have been attended with unuſual ſucceſs, are further manifeſtations of the divine beneficence. The flouriſhing ſtate of our ſchools, and eſpecially of the college in this State, the application and good order of the ſtudents and the increaſe of their numbers are worthy of notice*. How numerous, great and extenſive have been the public bleſſings of the paſt year? With what propriety may America adopt the language of the pſalmiſt? *Praiſe the Lord, O Jeruſalem; praiſe thy God O Zion, For he hath ſtrengthened the bars of thy gates: He hath bleſſed thy children within thee. He maketh peace in thy borders and filleth thee with the fineſt of the wheat.*†

But to make theſe contemplations ſtill more intereſting let every one review the paſt year with reſpect to himſelf. I, let each one ſay, have lived another year, crowned with mercy and loving-kindneſs. I have enjoyed all this national good, with countleſs perſonal and domeſtic bleſſings! What have I rendered, and what am I rendering to the Lord for all theſe benefits? Has all this good led me to repentance? Has it filled my heart with gratitude and my lips with praiſe? Or do I live in ingratitude, *and after my hardneſs and impenitent heart treaſure up unto myſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God?*‡

Let the profeſſor ſay, I have ſworn allegiance to my Lord, his vows are upon me, and I cannot go back! Have I lived the life of a Chriſtian the year paſt? Have I

* A large beautiful college has been erected the laſt year; and in five years the number of ſtudents has increaſed about one hundred.

† Pſalm cxlvii. 12, 13, 14.

‡ Rom. ii. 4, 5.

paid unto the Lord my vows? What have I done more than others? Have I grown in grace and in knowledge, in faith, in patience, in contentment hope and joy? Have I visited the fatherless and the widows, in their affliction, and kept myself unspotted from the world? Have I wrought righteousness, dispersed abroad and given to the poor? Have I loved the church of God, and exerted myself for the furtherance of the gospel? Have I made some advancement indeed, in the habits of piety and righteousness? And are my desires and resolutions to be the Lord's more ardent, constant and fixed? Can I review the year with a humble hope, and the pleasing satisfaction that these have been the happy labors and fruits of it? Or am I, O unhappy soul, like the professors of Sardis dead while I have a name to live? Am I not among the foolish virgins who, when they that are ready shall enter in, and the door shall be shut, shall stand without and find no admittance to the wedding?

Let the impenitent sinner say I have spent another year in sin. My long suffering Creator has kept me another year from the dark grave and the quenchless flame, while many other wicked persons are gone into them. He hath loaded me with his benefits, but I have abused all his goodness, and have apparently been living to fill up the measure of my sin. The score of my guilt is far greater than when I began the last year; my wicked habits are more strong and fixed, I am more like the Ethiopian who cannot change his skin, and like the leopard whose spots can never be washed away, than I ever was at any period of my life before. I never before appeared so like a vessel fitted to destruction. This year it may be said to me, *thou shalt die.* And art not thou alarmed, O my soul! Shall I continue in sin until I lie down in sorrow? O let me escape for my life! Let me fly, without a moment's delay, as the man-slayer to the city of his refuge, and as the dove to her windows, to lay hold on the hope set before me!

But what are the prospects before us? Look forward and you will see, in the present year, many barren trees cut down, the hopes of many hypocrites perishing, and like the giving up of the ghost. Many who fare sumptuously every day will die, be buried, and lift up their eyes in torments. Many of God's chosen ones will rest from their labors and be carried, like the pious beggar into Abraham's bosom. Yes, among one or other of these numbers, may, probably, be seen some of the Editors, and many of their readers. Shall we then be idle? Does it not behove us to work while the day lasteth?

So far as we can understand the signs of the times, the days which are to come will be days of trouble. Iniquity remarkably abounds, and the love of many waxeth cold. New, strange and licentious doctrines almost every where are broached; and God will visit for these things. The man of sin, though supported by consuls and kings, must totally fall; the Turkish empire must be broken, and the long arrears of blood must be paid. Though there may be a short calm, the storm will be gathering, and the earth will yet be more terribly shaken. While therefore we behold the tumult of the people, the violence and changes which are in the earth, and the mutability of all human things, let us the more rejoice that there is a throne and kingdom which cannot be shaken; a city wherein dwel-

leth righteouſneſs. With what ſolicitude and perſeverance ſhould we ſeek an inheritance and ſettlement in that bleſſed country, that in our appointed time we may fly away and enjoy everlaſting reſt!

Reflections of the Editors on the commencement of a New-Year; and a ſerious addreſs to their readers.

HOW momentary are the days of man? Are they not ſwifter than a poſt? Rapid as the eagle's flight when ſhe haſteth to the prey? How ſoon has ever-fleeting time terminated another important portion of our lives, and borne us on to the commencement of a New-Year? Yes, ſolemn momentous thought! We are advanced one year further towards that awful period when we ſhall write and ſpeak no more! When we ſhall make our bed in the duſt; ſtand before the judgment ſeat of Chriſt, and render an account of ourſelves, and of our miniſtry! How we have watched, labored and prayed for the ſouls committed to our paſtoral care!—With what views and deſires we and our correſpondents have written and publiſhed for our readers! And how we have conducted ourſelves towards God and men, in every period, relation and condition of life! With what ſeriouſneſs, O our ſouls, ſhould we review the years which are paſt?—With what ſhame and penitence for paſt ſins and unprofitableneſs?—With what gratitude and praiſe for the patience and goodneſs which our common Father hath exerciſed towards us? And with what ſolemn attention and impartiality ſhould we examine ourſelves with reſpect to our preparation for that moſt awful moment, on which we have been meditating, when time with us ſhall be no more? How great and momentous are the events of a ſingle year? What changes are made in individuals, in families, in our churches, and congregations? How many countenances hath God changed and how many people of every ſex and age hath he ſent away, in the courſe of the laſt year? How have we followed the young, the gay, and the thoughtleſs, the man of mature age, the grey headed and the babe to the grave? Nay, how many pious brethren with whom we went to the houſe of God in company, met at the table of our common Lord, and with whom we took ſweet counſel together, have exchanged worlds, and winged their flight from this ſtrange land to the Father's houſe? Yes, how many of our reſpective hearers are gone before us to judgment, and are witneſſing for, or againſt us, in the eternal world? What numbers of our readers, in the paſt year, have been unalterably fixed with them, in the ſame everlaſting ſtate? View them, O our ſouls, rejoicing in the paradiſe of God, or ſinking in the abyſs of woe. Hear how they ſing, or mourn! How are they gone, forever gone, from the inſtructive, warning and comforting voice of the goſpel? How are our hearers and readers conſtantly going into the grave? How is their harveſt paſſing away and ſummer ending, from week to week, from month to month, and year to year? Should not theſe contemplations and views awake all the ſolicitude and energies of our ſouls, and impel us to do whatever our hand findeth to do, with all our might, for them as well as for ourſelves? How ſolemn and momentous is the work of the evangelical miniſtry? How dreadful muſt ſloth and unfaithfulneſs be in this divine ſervice! What

ſupplies of grace, what abundant watchfulneſs and prayer are neceſſary, that we may finiſh our courſe with joy, and the miniſtry which we have received of the Lord Jeſus, to teſtify the goſpel of the grace of God? What occaſion have we to addreſs all good people in the language of the Apoſtle, *Brethren, pray for us.*

While we contemplate, that God hath counted us faithful, putting us into the miniſtry; and that notwithſtanding our great unprofitableneſs and ill-deſert, we, through ſtrength obtained from him, continue unto the preſent time, and may once more congratulate our readers on their entrance upon another year, we confeſs, that we have reaſon to be filled with holy admiration and aſtoniſhment, at the diſtinguiſhing forbearance and goodneſs of God toward us. Eſpecially, when we conſider the advanced period of life to which ſome of us have arrived, and how many much younger than ourſelves, and ſome who were eminent for genius, literature, piety and uſefulneſs have been diſmiſſed, the laſt year, from their labors,* it ſerves further to enhance the riches of the divine patience, and to exalt our ideas of the divine beneficence. That we have been thus diſtinguiſhed, is to be reſolved wholly into the mere ſovereign goodneſs of God. *Even ſo, Father, for ſo it ſeemed good in thy ſight.*† *Not unto us, not unto us, O Lord, but to thy name,* be all the glory.‡ That the people of our reſpective charges behold their teachers, that they are not in ſackcloth and widowhood: That they enjoy general health and peace among themſelves; and that mutual eſteem and friendſhip ſubſiſt between them and us, challenge our grateful notice. All the ſucceſs we have had in our miniſtry, in the quickening, edification, comfort and joy of our hearers; all the enlargement and ſpiritual pleaſure we have experienced in the duties of our office, and in the duties of religion, in the cloſet, in the family, and in the houſe of God, are further arguments of wonder and praiſe. The ſucceſs of this magazine, the pleaſure we have in contemplating the great things which God has done for his churches, in publiſhing them, and in communicating a variety of inſtruction to ſo many thouſands of readers; that they might participate in our pleaſures, be with us mutually quickened and animated, and unite their joys and thankſgivings with ours, demand our praiſe. Indeed, whatever bleſſings we enjoy ourſelves, whatever inſtruction, quickening, comfort and joy, we have been inſtrumental of communicating to others, or what ever good we have been enabled to do to individuals, or to any part of God's great and holy kingdom, increaſeth the countleſs obligations we are under to be the Lord's, and conſtantly to glorify him in our bodies, and in our ſpirits which are his. Theſe are all bleſſings which flow forth from his ſovereign goodneſs and triumph over all the ill-deſert and baſeneſs of men. They proclaim the immenſe excellency and glory of his nature, and his worthineſs of univerſal praiſe. Do not our hearts burn within us while we thus contemplate his beneficence and glory? Can we thus behold him and not love him? And not deſire to praiſe and enjoy him? *We will therefore bleſs the Lord at all times;*

* Dr. Jonathan Edwards, Preſident of Union-College, who died on the 1ſt of Auguſt laſt, was diſtinguiſhed in all the particulars above mentioned.

† Matth. xi. 26.

‡ Pſalm cxv. 1.

his praiſe ſhall continually be in our mouth. Bleſs the Lord, O our ſouls, and all that is within us, bleſs his holy name. Bleſs the Lord, O our ſouls, and forget not all his benefits.

Thus we wiſh to praiſe the Lord, for all his patience, long-ſuffering and goodneſs to us, to the church, and the whole human race. *O that men would praiſe the Lord, for his goodneſs, and for his wonderful works to the children of men!* We wiſh our readers, our correſpondents, and all who love the name of our God would unite with us, in offering all thankſgiving, and bleſſing, and glory unto him for his own glorious perfections, and for his goodneſs to us, to them, to the churches of Chriſt in this State, in all the United States, and to the church univerſal. The more we love and praiſe God for his excellent greatneſs and mighty acts on the commencement of this New-Year, the more gratefully we recount the mercies of the laſt, and of all the paſt years of our lives, and the more powerfully we are led to repentance by them, the more eminently ſhall we begin the year with God, the more acceptable ſhall we be in his ſight, and the more profitable ſhall we be to ourſelves and others. In juſt ſuch proportion as we begin our days and years with gratitude and praiſe, ſhall we be employed in the buſineſs, and enjoy the bleſſedneſs of Heaven. In the ſame proportion ſhall we be prepared to bid adieu to days and years, and to begin the more ſublime and perfect ſervices of the celeſtial city. We therefore beſeech our readers to accept it as the beſt pledge of our brotherly affection, and as an additional effort to all our former attempts to do them good, that while we congratulate them on all the happy circumſtances of the New-Year, we alſo invite and ſtimulate them to this noble and angelic employment. *It is good to ſing praiſes unto our God, it is pleaſant, and praiſe is comely for the upright.*

Further to warm our own and your hearts, and to raiſe them to the higheſt elevations of gratitude and praiſe, let it be conſidered that every moment we live, every breath we draw, the health of our countenance, the length of our days, our friends and all our comforts of every kind are his ſovereign gifts, and flow from this uncreated infinite fountain of good. *In him we live, and move, and have our being. Of him, and through him, and to him are all things.* To whom then, but to him ſhall all creatures in heaven, and on earth aſcribe *glory and dominion forever?* All the intelligence, holineſs and happineſs of ſaints and angels in heaven, all the life, reaſon, beauty, natural and moral good on earth and in the ſeas are an emanation from him? He hath filled them both with his riches. Jeſus Chriſt that unſpeakable gift, all the pardons, peace, comfort and joys of the ſaved, in time and in eternity are the effects of his love. What exalted ideas muſt theſe views give us of the divine fulneſs, beneficence and glory? But ſhould we proceed in our contemplations, and view all this communicated good, but as a ſpark to the ſun, or a drop to the ocean, when compared with the eſſential infinite goodneſs of his nature, it muſt ſtill, beyond all calculation exalt our conceptions of his glory, and worthineſs to be praiſed.

His goodneſs as it reſpects men is rendered ſtill more affecting and wonderful, from a conſideration of their exceeding ſinfulneſs. The ſins of every man exceed all comprehenſion, both as to number and magnitude. *Who can underſtand*

his errors? The sins of wicked men are numerous as their thoughts and actions. The sins of many of them are enormous and heaven-daring. Thefts, perjuries, murders, blasphemies and all abominable iniquities are found in their skirts; yet God hath patience with them, and from year to year, loads them with his benefits. If the sins of individuals are numerous and great beyond conception, how much more so are the sins of great bodies of men? Of cities, nations, and the whole world of mankind? Could the curtain be drawn, and the wickedness of one great city, only for one day be brought into view, as God sees it, how would it astonish all the living? But the sins of the whole world are all naked and open to the divine view, yet he hath patience and fills the earth with his riches. The sins of his own people are many and attended with great aggravations, yet he pardons them, will never leave nor forsake them. By no means. He will be their God, and cause them to inherit all things. O sovereign, triumphant, surprising goodness of God! Can we thus contemplate him, and not love and obey him with all the strength and desire of our souls? And not adore and bless his name forever? Can we view him ruling over all, doing good to all, and reigning forever, and not with united love, gratitude and joy, sing with the hosts of heaven, *Amen, Alleluia!*

Further, if possible, to inflame our own and your love and gratitude, and to awaken all our hearts to praise and obedience, let us contemplate the goodness of our common Benefactor, the last year, notwithstanding all our public and private offences, to the American States, to this State, and to us in particular. What distinguishing blessings have we enjoyed in the health, peace, plenty, civil and religious privileges experienced by the nation in general, and by this State in particular? In the continuation of the important lives and usefulness of our governor and council! Of our senators and representatives in the national congress, and of the judges of our courts? That they are all living to participate with us in the joys of the New-Year? That among the numerous clergy of this State there have been but two instances of death?* That the liberality of the good people of this State, hath abounded towards their brethren in the New-settlements, and towards the Pagans of America, beyond all former precedent? That the divine smiles have attended the Missionary Society and that the preaching of the Missionaries has been attended with such happy effects? That the legislature continue to countenance our charitable designs? That the Missionary spirit, in Europe and America, continues; that the number of missions is annually increasing, and the door of faith and salvation appears to be opening more extensively to the Heathen both on the continents, and on the islands in the sea. Besides, several of our churches in this State, in the New-Settlements, and in the sister States have experienced a time of refreshing from the presence of the Lord. Their numbers, zeal, beauty and order have been happily increased. Numbers of our hearers and readers have, probably, been born and adopted into the family of heaven, and begun to live to God. Some have experienced the fresh anointings of the spirit, and been filled

* The Rev. Mr. Langdon of Danbury, and the Rev. Mr. Thompson of Montville.

with hope and joy. Others have made progress in the divine life and all the habits of grace are more confirmed, and all the fruits of their righteousness increased. What immense blessings are these to enkindle our love, and awake our praise? Faith indeed may look forward to the glorious days when all God's people shall be righteous, when every destroyer shall be cut off from his holy mountain, and the whole earth be filled with the knowledge and glory of the Lord. Nay, it may look further still, and contemplate that plenitude and eternity of happiness which the saved shall enjoy in his presence, and further see his glory and worthiness to be praised. In these most comprehensive views which we are able to obtain of the glorious Jehovah, let us unite now and eternally to praise him. Sing forth the honor of his name and make his praise glorious. Live as well as speak his praises.

Praise him with the united and supreme affections of your souls. Praise him with the voice of your lips. Talk of his mighty acts, and of the glorious majesty of his kingdom. Praise him by an imitation of his goodness; doing good to all men as ye have opportunity, and especially to the household of faith: By loving the mount Zion which he hath loved; by the most spirited and persevering exertions, the most fervent and abundant prayers for the furtherance of the gospel, and its greater prosperity. Praise him by an universal obedience to his commandments in all your relations and in all conditions; By serious contemplations upon the vanity of man, and the exceeding mutability and uncertainty of all human things; and on what may be the events of the year which we have now begun: That this year you may die, or your dearest enjoyments may be removed into darkness and silence; and that great changes may be made in the church of God. In these views praise him, by numbering your days in such a manner as to apply them all to wisdom. Praise him by an unreserved submission to his will with respect to all events, whether prosperity or affliction, life or death be appointed unto you. By an holy confidence in the divine power and goodness to support you under all your labors and trials, and to prepare you for all events. By this practice of piety and righteousness, and by these exercises of faith, submission and hope, wait all the days of your appointed time until your change shall come. By thus offering praise you will glorify God. For you to live will be Christ; and if you shall die in this, or any future year it will be your eternal gain. Then, when Jesus shall say, *Surely I come quickly*, you will be prepared, in the language of the church, to re-echo to the solemn words, *Amen. Even so come Lord Jesus.*

On the person of Jesus Christ.

DID the human soul of our Lord Jesus Christ exist before his incarnation?

Christ is the author of salvation for our world,—the object of the Christian faith. It is important to obtain just ideas of his perfections, that we may exercise suitable affections towards him. If our views are false, we must of course have an erroneous faith, and erroneous affections. And as error produces error, it will have a pernicious influence, and may endanger our salvation. For these reasons, the holy scriptures have very particularly revealed to us the per-

son and character of Christ. All questions which respect him are important, and, among others, the present is not the least worthy of attention.

It is believed, for the following reasons, that the human soul of Christ did not exist before his incarnation.

1. Christ Jesus is a perfect man, possessing all the qualities of a man in union with his divine nature. This is granted in the question; but if it were not granted, it is evident from the holy scriptures. Moses speaks of him as man, when he says, "The Lord thy God will raise up unto thee a prophet, from the midst of thy brethren, like unto me." Isaiah predicts, that he would be a man of sorrows, and acquainted with grief. Paul calls him The man Christ Jesus; and tells us that he took not on him the nature of angels; but the seed of Abraham, and that it behoved him in all things to be made like unto his brethren. He often called himself The Son of Man; and his appearance in his birth, life, sufferings and death, as related by the evangelists, declare him man. There is all the evidence of his being man that there is that any inhabitant of this world is a man. Therefore, unless there is something in the scriptures to the contrary, we have no reason to suspect, but that his human soul and body began their existence, as to time, in the same relation to each other, as the souls and bodies of other men.

2. The pre-existence of the souls of men in general to their bodies is without evidence either from scripture or reason; and to believe it without evidence is absurd. Reason and scripture both contradict the supposition. The intellectual improvements of children, from infancy to maturity, are from a state of perfect ignorance, to a good degree of understanding, by a regular and gradual progress; and the appearance entirely corresponds with the idea, that the soul began its existence no earlier than the body. It proves that it did not before this begin its existence as a soul—an intelligent nature, capable of intellectual improvements; for it is manifest, that no such improvements have been made. The scriptures do also support this idea. They teach us that men shall be judged according to the deeds done here in the body. But if souls existed before their bodies, and were intelligent beings, they were virtuous or vicious—were moral and accountable agents, and of course amenable for other things than the deeds done here in the body; and therefore at the last day, merely these deeds, would not be the righteous ground of rendering judgment. Besides, men are conscious to themselves of nothing before their residence in the body: Which appears worthy of notice in determining the question, as it respects men in general. Therefore since men are not conscious of any pre-existent state of their souls, and there is nothing done before their union with bodies either virtuous or vicious, which is to come into judgment, it does not appear, that there are any ends to be answered by such pre-existence, which goes far to convince a rational mind, that there is no such thing.—Further; The scriptures assert that Adam begat a son in his own likeness, after his image, and called his name Seth. This imports, that according to a divine constitution, Adam was the cause of his existence. But the body alone was not Seth, and was not the principal thing belonging

to him in which he was in the image of his father. His soul—his superior part was also in Adam's likeness and seems to have been the chief, or only thing intended in the expression. He was therefore equally the father of both. This instance will doubtless apply to his posterity in general. Thus we have no evidence of the pre-existence of souls to their bodies in ordinary cases, many considerations contradict the supposition, and it is reasonable to conclude that there was no such pre-existence.

3. If the souls of men in general begin their existence with their bodies, we have reason to believe this of the souls of all men, and of the human soul of Jesus Christ, as well as of any other man, unless there is some evidence, that in this respect, he is an exception from the general constitution of God in this matter. But what evidence have we of any such exception? It is true that the man Christ Jesus was conceived in the womb of the virgin, in a supernatural manner that he might be perfectly holy and without original taint. But it does not appear but that his existence as a creature began and was bro't to perfection, in all other respects, according to the usual course of nature. His human soul and body were subject to all our infirmities which are not of a moral kind. The idea of the pre-existence of his soul is very inconsistent with the history of his appearance in his infancy and childhood, as it is given us by the evangelists. Had he appeared with all the acquirements of four thousand years spent in the presence of God in glory, even from the creation of the world, he would have astonished the world in his infancy, unless he either lost or dissembled his attainments. But no such thing is recorded of him. It is only said, the child grew, and waxed strong in the Spirit, and the grace of God was upon him,—and he increased in wisdom, and stature, and in favor with God and man. This suggests, that in early life, like other pious and diligent children, he made a progressive, tho' more rapid increase in wisdom and understanding; so that at the age of twelve years he could understand, and propose pertinent questions to the Jewish doctors. And the reason for this uncommon improvement is given, 'The grace of God was upon him.'

4. The scriptures acquaint us with the reasons, why it was necessary, that Christ should assume humanity. The reasons they assign are sufficient; and we have no right to suppose any others beyond what are written. The scriptures are our only rule in matters of faith, and especially respecting the person and offices of Christ. I know of no reasons which they assign for his taking upon him the nature of man except the following, That by his obedience and sufferings he might furnish a complete redemption for our sinful race and know how by sympathy to succour the tempted; that he might be our example on earth, our judge at the last day, and the visible head of the church in glory. The whole history of Christ, all that is said of him by the Prophets, Evangelists and Apostles, it is conceived, give us no account of any thing that he has done, or is to do in in the human nature, or which requires humanity, except the above. Neither of these required the pre-existence of his human soul. Those expiatory sufferings, by which he made atonement for sin, did not commence till his incarnation. It was after he took upon

him the form of a servant, that he became obedient unto death for our justification; and it was after he had offered his vicarious sacrifice for sins, that he sat down on the right hand of God, as the visible head of his church, awaiting the subjection of his enemies. Therefore, so far as appears, the only things for which the scriptures tell us his humanity was necessary, are subsequent to his incarnation; and so did not require the pre-existence of his human soul.

5. It is presumed that the history of Christ's incarnation never suggested the idea of the pre-existence of his human soul. It was probably invented to support some favorite system; and being adopted, the scriptures were narrowly searched for something to support it. A number of texts and expressions have been adduced; but none of them require the construction that has been imposed upon them for this purpose. Some of them require a very different one to be consistent with themselves, and all to be consistent with the general tenor of the scriptures on this subject, which it is believed has been already stated. These passages are few, and the principal ones will now be noticed.

One passage that is bro't to prove that the human soul of Christ existed before he came in the flesh is Philip. ii. 6—10. "Who being in the form of God, tho't it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth."—It is said that this passage must refer only to the human soul of Christ, because his divine nature could not be humbled and die; and that it refers to his human soul in a pre-existent state, when it was in the form of God; and that it must have been originally in an exalted state, or it could not properly be said to have been humbled, and to have taken the form of a servant; and that his divine nature could not have been exalted in consequence of his humiliation, because it was always infinitely exalted.

That this objection may be answered, it is necessary to premise, that the scriptures do not speak of the divinity and humanity of Christ as two persons, but as two natures combined in one person. But the objection considers these natures as two persons, and derives all its apparent force from that consideration. The objection is at once removed, by admitting the scriptural idea, that *the second person in the sacred Trinity has assumed humanity, and is one person still.* He humbled himself by condescending to take upon him the subordinate office of a Mediator between God and sinners, by veiling his divinity for a while with humanity in the sight of creatures, by placing himself in the form of a servant, by obeying as one subject to law, and at length offering himself up as a sacrifice for sin. All which was wro't in his own person, as God and man united. This person was afterwards exalted. His divinity was no longer shrouded by his humanity. It became manifest that in him dwelleth all the fulness of the Godhead bodily. His humiliation and sufferings had laid the

foundation for the whole of his own glory, in the office he had undertaken, as Mediator and King in Zion, and for a more tranſcendant manifeſtation of divine glory than creatures had ever before ſeen; for the diſplay of thoſe perfections of wiſdom, juſtice, mercy and faithfulneſs, which diſtinguiſh the goſpel diſpenſation above all the known works of God. God was manifeſt in the fleſh, and ſeen of angels in this advanced glory, in conſequence of his mediatorial work. And as Mediator, he is highly exalted and made head over all things to the church, whether they be things in heaven, or things in earth, or things under the earth, that under his direction they may contribute to his kingdom of grace. And in this, as the brightneſs of the Father's glory, and the expreſs image of his perſon, he exhibits his perfections before angels and men.

But if this paſſage, as is objected, related only to the human ſoul of Chriſt, as diſtinct from his divine nature, could it be ſaid to have been in the form of God? Would it not have been pride, arrogance and blaſphemy to have claimed equality with God? Was it no more than man that was humbled? Did humanity only complete the great vicarious atonement which furniſhes ſalvation for a world of ſinners? And is it to humanity only that every knee ſhall bow in heaven and earth and under the earth? But this is the conſtruction that muſt be put upon it, to make it ſuppport the pre-exiſtence of his human ſoul.—Beſides, on the ſuppoſition that this was ſpoken only of the human nature of our Lord, it would overthrow itſelf. It exhibits not an human, nor an angelic nature, but one unſpeakably above them both. It would inevitably lead us to conclude that he never became man, but only a ſuper-angelic nature incarnate. And the equality with God, aſcribed to this created nature, would on Arian principles ſuperſede the neceſſity of a union with the uncreated Deity; and ſo carry us the whole length of that dangerous hereſy. This conſtruction of the paſſage goes to the denial both of his divinity and humanity, and is equally inconſiſtent with the whole tenor of the ſcriptures, and the ſcheme which it is brought to ſupport.

In anſwering the conſtruction impoſed upon this paſſage, an anſwer is alſo furniſhed to a ſimilar one, put upon John xvii. 5. "And now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was." And to a like conſtruction upon 2 Cor. viii. 9. "For ye know the grace of our Lord Jeſus Chriſt, that tho' he was rich, yet he became poor." And upon John vi. 38. "I came down from heaven." The idea that the two natures of Chriſt conſtitute but one perſon, removes all objections, that are grounded upon any texts, which repreſent him in a ſtate of humiliation.

It has been objected, that Chriſt often rendered himſelf viſible before his incarnation, and therefore his human ſoul muſt then have exiſted; for God is inviſible. It may be replied, that ſo alſo is the ſoul of man. It muſt have been as great a miracle for his ſoul to have become viſible, ſuppoſing it exiſted, as for his divine nature to have produced a viſible ſhape, or the ſymbol of his preſence. Theſe appearances would ſooner favor the pre-exiſtence of a body, that is by nature viſible, than of a ſoul. Therefore they muſt have

been the effect of omnipotence, and the only reality in them was divine. Agreeable to Genesis xvii. 1. "The Lord appeared to Abraham and said I am the Almighty God." Rev. iii. 14. "The beginning of the creation of God." This is spoken of Christ. It is objected that it means, that the human soul of Christ was the first thing which God created. The original word for *beginning* is *Archē*, which indifferently signifies the *beginning* or the *chief* and is used in both senses in the Greek testament; and it may either import that the second person in the sacred trinity was the creator of the universe, which is a truth supported by other scriptures; or that Christ in both natures is chief or head over all things to the church, which is also a bible doctrine, and seems best to agree with the occasion on which the words were here introduced, which was to authenticate his message to the angel of the church of the Laodiceans.

But one more passage will be noticed, which is cited to prove the pre-existence of Christ's human soul. Col. i. 15—18. "Who is the image of the invisible God, the first-born of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers. All things were created by him, and for him. And he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." It is objected that this cannot respect the divinity of Christ; for it would make God the image of himself. That the expression, 'The first-born of every creature,' is not applicable to his divinity, and must denote the pre-existence of his human soul; and that this soul was the creator of heaven and earth—angels and men.

Here again the objection is founded on the unscriptural supposition, that the two natures of Christ constitute two persons. The apostle was describing the Mediator, possessing both natures in one person. He is the image of the invisible God, as in him dwelleth all the fulness of the God-head bodily.—God manifest in the flesh. And as Creator, Governor and Redeemer, it is he only who brings the perfections of God into the view of any of his creatures, in heaven or earth. By his being the first-born of every creature cannot be meant the birth of his pre-existent human soul; for that was not born, if pre-existent. But it either denotes the eternal generation of the second person in the holy Trinity, or his being the first-born from the dead, or rather expresses his pre-eminence over all creation, by an allusion to the ancient rights of primo-geniture, as its connexion apparently suggests. Besides, the passage is inconsistent with the scheme for which it is adduced. It exhibits a nature so far superior to man and even to angels, that they are all but the works of his hand, and on the supposition that it was a created soul which is here meant, it must land us in Arianism.

Finally, the supposition of the pre-existence of Christ's human soul is inconsistent with his being properly man, and like unto his brethren. An anglic or super-angelic nature united to a body would not be man; but an angel, or more than angel incarnate. It militates

also against the important scripture doctrines of the sacred Trinity, and the divinity of Christ; for the same construction is imposed upon those passages of scripture, that have been noticed, which those, who deny the Trinity, and the Divinity of Christ, make use of to support their scheme. And it is said to be a project devised by Arius to enable him more effectually to oppose the doctrine of Christ's Divinity. And have not many, who have adopted this opinion, been soon led to deny, or be very doubtful of his divinity? Or to think the denial of it no very essential error? It does an immediate injury to the faith and comfort of God's people, by perverting the scriptures. And so far as this opinion prevails, we have reason to fear that the important doctrine, of the real Divinity and even of the humanity of Christ, will be gradually disbelieved. It is therefore not only unscriptural; but a dangerous heresy, because it stands connected with mischievous and destructive consequences, subversive of the glory of Christ, his vicarious atonement and the Christian faith. And because with the unsuspicious appearance of being but an harmless opinion, and even honorable to Christ, it lays an insidious train to decoy men to commit themselves on the side of infidelity, before they are aware.

MIKROS.

Reflections on the 10th Chapter of Paul's Epistle to the Hebrews, particularly the 38th verse.

[Continued from p. 216.]

NUMBER II.

The Scripture character of a just man.

THE true character of the just man is of importance to be clearly understood; for if this alone be the character which infinite rectitude approves, a mistake in this point is no less awful in its consequence than the loss of eternal happiness. And yet in no one point are we more liable to mistake. In no thing perhaps are mankind, more divided, than in their views of the character of the *just man*. This diversity of opinions is as great, as that respecting the character of God, and flows as a consequence from it. It is congenial with the ignorance of the proud, selfish heart, blind to the infinite beauty of Jehovah's character, to call evil good, and good evil—to put darkness for light and bitter for sweet. And it is to this spiritual blindness alone as the source to which this ignorance and error are to be traced. The pen of inspiration, the light of reason and the voice of conscience harmoniously witness to the same character, as the object of the divine complacence. And yet if we affect to walk without the guidance of the former, we immediately stumble in judgment and embrace error for truth. Hence in every age of the Church, so many are found, with the Pharisees of old "trusting in themselves that they are righteous, and despising others." To all such that expressive reproof of the Saviour pointedly applies, "Ye do err, not knowing the scriptures."

The character of the just man, tho' it contains much, and in the extensive sense of scripture includes all moral goodness, may yet be expressed in few words. In the summary of the divine law we have a concise and perfect definition. "Thou shalt love the Lord thy God with all thy heart, soul, strength and mind; and thy neighbour as thyself."—

The idea of justice necessarily implies relation. There is a certain and necessary relation subsisting between all the various orders of moral beings, and between the various beings of the same order. From this relation certain duties arise, and are as indispensible in their nature, as the relation is unalterable. Hence the ground of all moral obligation, and of the various duties which moral beings owe to each other and to themselves; I mean, the relation which they individually sustain to each other, and the place which each occupies in the system. The general division of being, is that of Creator and creatures. From this relation, duties of common obligation are binding upon all creatures towards their Creator, enforced by the laws of their creation. Among created beings, relations are multiplied and various, and consequently their duties. Justice therefore consists in acting according to truth, or the natural order and fitness of things, or acting conformably to the relation the agent sustains to the rest of the system collectively; and especially to that part of it immediately affected by the action. To act contrary to this, is to act unjustly—it is a practical falsehood, as it is a denial of the established relation and fitness of things. In a word, therefore, the character of a just man consists in rendering to every being his dues.

1. The just man renders to God the things which are his due, or voluntarily performs those duties he owes to God, as his Creator and moral Governor.—The character of God as Creator, is distinct from that as moral Governor, and may be distinctly considered. The character of God as moral Governor, is, according to the order of nature, and our conception of things subsequent to that of Creator. Hence his right to rule appears to arise from his power to create, or his having actually created. "Thou art worthy, O Lord, to receive glory, and honor and power; for thou hast created all things, and for thy pleasure they are and were created."* God's act of creation respects us only as rational creatures, produced by his power, and made capable of moral exercises and moral government. The just man will, therefore render to God his due, as his Creator—will acknowledge his hand, and his power in the formation of all things. He lives by faith; and "thro' faith we understand that the worlds were framed by the word of God; so that things which are seen, were not made of things which do appear."† He will feel and acknowledge himself to be the product of divine power, and that he is absolutely dependent for life and breath and all things—that it is in God he lives and moves and has his being. He will acknowledge from the heart that God's last end in the creation of the world, was his own glory—that if he existed before creatures, and is infinitely greater than all creatures, this must be true. He will acknowledge that God had just right to create all things for himself, and the wicked for the day of evil‡ of the same lump to make one vessel unto honor and another unto dishonor§—to make every creature with a view to answer his own purposes, and accomplish his own designs—to determine to display his justice upon one and his mercy upon another, according to the good pleasure of his own will, and none

* Revelation iv. 11. † Hebrews xi. 3. ‡ Prov. xvi. 4. § Rom. ix. 21.

hath a right to say unto him what doest thou. He will therefore acknowledge God's *propriety* in him—his right to dispose of him as he pleases, both as to his present and his eternal state.—He hath no will, but the will of God, is cheerfully resigned to the dealings of his Providence and makes it his last end to serve and glorify him.

Again, The just man will render to God his dues as moral Governor, by obedience to all his commands, or compliance with all his revealed will. It is the high prerogative of God, as moral Governor of the universe, to enact a law infinitely binding upon the consciences of his creatures, for the regulation of all their exercises and actions—to sanction this law with the most heavy denunciations of his wrath against the transgressor, and promises of the most glorious rewards to the obedient. Such a law God hath given, transcribed from his moral perfections, and exhibiting the beauty of his moral character. It is also sanctioned by promises and threatenings corresponding to the infinite dignity of the Lawgiver. This law however, is not a code of arbitrary rules, making virtues or crimes of actions in their own nature indifferent, and which might have been thus or otherwise, according only to the mere will of the Lawgiver, and for no other reason: But the whole and every part of the divine law is founded in the highest reason—the most perfect equity; and it is morally impossible that it should be in the least respect different from what it is; for the law of the Lord is perfect. It will not admit of the least alteration or amendment. It does the most perfect justice both to God and the creature. It explains and enforces the eternal rule of right, or fitness of things, which was antecedent to the existence of creatures, or the promulgation of any law, and is as necessary as the being and perfections of God.—God is love, and his character is fully expressed in his law. It is a law of love, and every part of it speaks the purest good will to being.—Every act of obedience to God's law is an exercise of love to being as such, and is varied only according to the different objects or parts of being to which it has immediate respect. The rule by which we are to apportion our love is perfectly reasonable and just; that is, to prefer the greater good to the less—the universal to the limited—to love every being in proportion to his worth and importance in the system, or according to his quantity of being, and capacity of enjoying happiness. This is a dictate of reason, and is at once approved by the conscience as just and right. That law of God, therefore, which is built upon this foundation, is a most reasonable and just law. It is perfectly reasonable and right that the creature should be required to love the Lord his God, with all his heart, soul, strength and mind—for God is infinitely the greatest of all beings, and his happiness is of greater worth than that of all his creatures. He is therefore infinitely the most deserving object of affection. Hence we are to love him with the whole strength of our affections, and in the highest possible degree. The whole of our love is due to God.

Here, perhaps, a question may arise; how is this consistent with the duties of the second table—the duties we owe to our fellowmen, comprised in this "Thou shalt love thy neighbor as thyself?" If the whole of our love be due

to God, what remains for our fellow-creatures? We cannot give more than the whole?

This doubt may be easily solved. The seeming difficulty will vanish, when once we entertain properly enlarged views of God, and the immensity of his being. God is not only the source, but the sum of all being. He doth neither diminish, nor add to his being, by giving existence to creatures. Infinitude can neither be lessened, nor increased. All creatures live in God, and have no existence independent of him; for it is in him, we live and move and have our beings. Love to God, therefore, is love to all beings; as the greater implies the less, and the whole includes all its parts. Creatures, then, having no being independent of God, we are not to love them, unconnectedly with him. The second command, we read, is like unto the first, "Thou shalt love thy neighbor as thyself." It is a love, the same in kind, and has the same ultimate object. He that loves his neighbor as a creature of God, loves him for God's sake, as well as for his own sake, and this is as truly an exercise of love to God, as to love a child for the parent's sake, is an exercise of love to the parent.

Such is the nature, the moral beauty and excellency of the law of God. It is the rule of conduct which God himself observes both in relation to himself, and his creatures. It is an expression of the moral affections of the divine mind, and here they meet and centre with the feelings, affections and desires of the just man. God is a being of infinite justice, in acting according to his own law. There is the same reason why God should love himself infinitely, as that we should love him with all our heart and strength, and it is in the exercise of this love to himself, that he loves his creatures—as the creatures of his power, and capable of partaking of his infinite happiness. And, therefore, it is true too, that God loves his creatures as himself—that is to say, with the same kind of love, and in degree according to the worth and importance of each one in the system.

This law is the rule of the just man's conformity to God.—It also lays a foundation for his highest complacency in the divine character. He loves supremely that infinitely benevolent character, which the law expresses. He approves of the law as holy just and good. It is the subject of his daily and most delightful meditation. It is written upon his heart and every precept of it copied out in his life, in acts of chearful constant obedience, thro' all the various duties both to God, and his fellow men. The law of love is the rule of his life. He renders unto all their dues—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. In all his intercourse with his fellow men, and in the various relations he sustains he exercises the spirit of his station, and has a sacred regard to that golden, universal rule of equity, "to do to others, as he would that they should do to him."—But

2. The just man, not only renders to God, and his fellow creatures their dues, but he gives to himself his due. He is just to himself.

There is more importance in this thought, than what, perhaps, may at first be imagined. It is one distinguishing mark of the just man; and certain it is, that if destitute of this he forfeits the character. Unless he does justice to himself,

he does justice neither to his God, nor his fellow creatures. There are many who professedly approve of the law of God, and profess to love that character of God, which the law exhibits;—their visible conduct too is unimpeachable—none can charge them with injustice to their fellow men; when at the same time they are unjust to themselves—they refuse to render to themselves their dues. This fully proves their hypocrisy. It evidences that the law was never written upon their hearts, and that they render to no being his dues. They will acknowledge that the penalty of the law is entirely, infinitely just—that mankind are universally transgressors of the law and consequently justly deserving to suffer its penalty. This acknowledgment is perhaps but conforming to the established orthodoxy of the society to which they belong, and which from infancy they were taught to believe; it is therefore easily made in wholesale—it costs them nothing; for the fact is they have a secret reserve in their own favor, and do not bring themselves into the account. But when they really come to apply it to themselves the case is materially altered—they are so dishonest they will not own their true character—will not acknowledge the guilt, the law charges upon them, and the justice of its threatened punishment. The language of Hazael is the reply their proud hearts will immediately suggest—"*Is thy servant a dog that he should do this?* I have no enmity towards my God I love my heavenly Father, who is so kind and beneficent to me, does me so much good—it is impossible not to love him, and not to feel a disposition to obey him. Some sins of ignorance and human frailty, it is true I have committed, but I am not infinitely guilty, and deserving to be eternally curst and sent to hell."

But the just man has different views of the subject. He does himself better justice. In his application of the law he is impartial. He hears it as speaking to, commanding and threatening himself as well as others. His convictions of truth begin at home. He reads them in the humble penitent, exercises of his own heart, realizing the penalty of the law, as aimed directly at himself. His heart says amen to the sentence, even tho' he should be the subject of it. He feels it is just. He acknowledges it to be right—that he is a hell-deserving creature, and divine justice would shine bright and glorious forever in his destruction. He is vile and guilty in his own view, and tho' he loves himself as a creature of God, yet he can exercise no complacency in his own character. Humility is his honesty. Pride is a dishoneſt exercise. Supreme, exclusive self love is the highest kind of injustice, of which a creature can be guilty. It is withholding from God, and all creatures their dues, and paying them to—myself.

3. The just man renders to Christ his dues. He ascribes to him the appropriate titles, and incommunicable character of the supreme God.—He also cordially acknowledges and embraces Christ in his Mediatorial character and offices, as God and man united in one person—the promised Messiah, the anointed and sent of God, the faithful and true witness; the light of the world, the Redeemer and Saviour of men—the King of Zion—the Lord of heaven and earth and the judge of quick and dead. He believes the record God hath given of his son—of his doctrines,

miracles, life, death, reſurrection and aſcenſion—that he is ſeated at the right hand of God, and ever liveth to make interceſſion for his people—that he is continually carrying on the work of redemption by giving repentance unto Iſrael and forgiveneſs of ſins, and applying by his ſpirit to all his redeemed, the ſaving benefits of his death and purchaſe; as the King and Lawgiver the head of all authority, and of all vital influences to his elect Church, unto whom he is made of God, wiſdom, righteouſneſs, ſanctification and redemption.

Such is the high and holy character of the Lord Jeſus Chriſt, to which the heart of the juſt man is conformed and aſſimilated. He rejoices in the manifeſtation Chriſt hath made of the divine righteouſneſs, and the honor he hath paid to the divine law. His character and offices, cauſe and intereſt, interceſſion and mediatorial government are unſpeakably endeared to him. Chriſt is precious to his ſoul—the object of his ſupreme affection—the foundation of all his hope and truſt, and his only way of acceſs to the Father. He reveres his authority, ſubmits to his government, renders obedience to his laws, and devotes himſelf to his ſervice, and thus renders to Chriſt the things that are his due.

Theſe are the outlines and diſtinguiſhing marks of the character of the juſt man. It is but imperfectly ſketched, yet may be profitably improved. Let me intreat the reader to bring the ſubject home to his heart in a realizing ſelf-application of the truth. In his exerciſe, we ſhall be led to ſee what the character of the juſt man, and the happineſs attending it, are neither ſo eaſy, nor ſo common attainments, as are by many imagined. It is a great thing to be juſt in the ſight of God. And if God condemns us it is of no conſequence to us, who elſe ſhall juſtify us. If God accounts us unjuſt, it is not the united voice of the univerſe of creatures can reverſe the judgment, or make us juſt—for it is God who juſtifieth. If we have taken a correct view of the character of the juſt man, it is certain that none but the regenerate are juſt, or render any part of their dues, either to God, or their fellow-men. It is in vain for us to flatter ourſelves that we are juſt, while our hearts are at enmity with God, and oppoſed to his character and law. We muſt be born of God, before we can be led by his Spirit. The heart muſt be made good ground before it can yield the fruits of righteouſneſs. Let all realize this important truth, and feeling juſtly condemned, and ſpiritually ſlain by the law, be led by faith to Chriſt, who is the end of the law for righteouſneſs to every one that believes.

ASAPH.

(To be continued.)

Prayer, a weapon peculiar to thoſe, who fight under Chriſt, the Captain of our ſalvaton.

[Continued from page 220.]

NUMBER II.

"IT is good for me to draw near to God," ſaid the holy Pſalmiſt: And ſo ſays every one, who ever did draw *near to God*, in the duty of prayer. There is a preſent pleaſure in it, which cannot be deſcribed to men, who have not felt it. Beſides, prayer is one of the greateſt means of procuring thoſe bleſſings, which we need for time and eternity. We have ſhewn, in a former num-

ber, what victories the old-testament saints obtained over their enemies, when they fought with this *their peculiar weapon.* By it they slew kings, yea famous kings. One chased a thousand and two put ten thousand to flight.

Let us now look into the new-testament, and see if we cannot find something there to encourage Christians to be more abundant in prayer. No doubt, Herod that proud tyrant, who sought the life of the Babe of Bethlehem was overcome by prayer: Not by the prayers of those superstitious, hypocritical Pharisees, who stood at the corners of streets, that they might be heard of men; but by the prayers of such humble supplicants, as Joseph and Mary, Zacharias and Elizabeth, Simeon and Anna. The prayers of Anna alone were enough to counteract the malice and wiles of Herod. St. Luke says, "She was a widow of about fourscore and four years; who departed not from the temple, but served God *with fastings and prayers night and day.*" Simeon *waited* for the consolation of Israel. Prayer is one thing necessarily implied in waiting upon God. These praying few, who were, at that time, scattered thro' the land of Israel, will no doubt be honored of God as the champions, who, by their prayers, rescued the infant Saviour from the hands of those, who sought his life.

Jesus of Nazareth had many powerful and bitter enemies. They were continually seeking to get something, whereby they might accuse and condemn him. At last, they came out against him with swords and staves to take him. They employed carnal weapons against him; but during the whole of his life, he used no such weapons. That passage in the 109th Psalm has a very particular reference to Christ; "They fought against me without a cause.* For my love they are my adversaries; *but I give myself unto prayer.*" By this passage we learn how it was that Christ opposed his enemies; he gave himself to prayer. He was eminent for prayer. In this thing, he was the true antitype of David, whose prayers and praises make a most precious part of the holy scriptures. We read of Christ's spending the whole night in prayer; and of his rising up a great while before day to retire into a solitary place to pray. This, my brethren, is the man, *who hath left us an example, that we should follow in his steps.* In that memorable night, when his Father took off restraint, and let his enemies loose upon him, he gave himself unto prayer. He first prayed with his disciples, and then he poured out his soul to his Father in secret. He prayed and he prevailed. They came against him with swords and staves—he was given up into their hands to mock, to condemn and crucify. He fell; but when he fell, he conquered. "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared."† The prayers and intercessions of Christ are very prevalent. In answer to them, God will bestow pardon and eternal life upon all the redeemed. It is the Father's appointed way, in bestowing blessings upon our fallen world to have respect to the intercession of Christ; "Ask of me," my Son, "and I shall give thee," &c.

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* Compare this with John xv. 25.

† Heb. v. 7.

In answer to the petition of Christ, his incorrigible enemies will be made his foot-stool forever*.

Just before the blessed Jesus was received up to his Father's right hand, he commanded his disciples to tarry in Jerusalem until they should be endued with power from on high. This command they obeyed, and we learn from Acts i. 14. how they filled up the time: *These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus with his brethren.* In this way they waxed valiant to fight. A few days after, they were not afraid to tell the crucifiers of Christ, that they had *killed the prince of life.* They stood up against all the power of the Jews and were not afraid. They had committed their cause to God and they were confident. In answer to prayer the Spirit of God was poured out, and converts were multiplied. This increased the cloud of incense, which daily ascended to heaven.† Now the Christian army, though small, was strong. Their enemies had the greatest number of rulers, learned men and soldiers on their side—they had the jails, dungeons and stocks on their side: But the Christians had *all the love, all the truth and all the prayer* on their side. Therefore the word of God grew, and multiplied against all the threats and punishments, which were made use of by the enemies of the cross.

There is an extraordinary instance of the efficacy of prayer recorded in the 12th chapter of Acts. Herod killed James: And because he saw it pleased the Jews, he proceeded further to take Peter also. He confined him in prison, and surrounded him with a strong guard, with a design after Easter to bring him forth to execution. "Peter therefore was kept in prison; *but prayer was made without ceasing* of the church unto God for him." This was all the church could do for that dear apostle, for whose sake many of them would, no doubt, gladly have laid down their own lives, if this could have rescued his more useful life. They would not have gone to break open the prison, by force, if they could have done it, because this would be walking disorderly. They probably could not have access to Herod—if they could, their prayers would have had no influence upon a man so void of principle. What then should they do? Should they sit down in despair, and say there was no hope? They knew that all things were possible with God; and that he had said, "Call upon me in the day of trouble: I will deliver thee and thou shalt glorify me." This was a day of trouble, and they did call upon God. The efficacy of prayer was now tried. The whole church at Jerusalem, which was now large, was deeply engaged in this duty. They did not pray once and then give out—they prayed without ceasing, like true sons of *Israel.* They were not discouraged because they did not see their petition immediately granted; they did not mean to leave the throne of grace, while there was any hope. God, in his wisdom, deferred to answer their request until the last extremity, not because he did not hear them before, but because he would bring them to the highest pitch of holy importunity; which was the best way to promote his glory and their happiness. The moment had

* Psalm xxxv. and Heb. x. 13.

† Acts ii. 42, 46. Acts iv. 31. Acts vi. 4.

now almoſt arrived, when wicked Herod expected to embrue his hands in the blood of the apoſtle. The very next morning he was to be brought forth to the people. It ſeems Peter was not greatly diſtreſſed about the event of the next day: "The ſame night Peter was ſleeping between two ſoldiers, bound with two chains." "So he giveth his beloved ſleep." This was the Lord's helping time. Peter was delivered from the priſon, by the miniſtry of an holy angel. After the angel left him, he came to the houſe of Mary, *where many were gathered together praying*. How evidently this deliverance was in anſwer to prayer. Peter had compoſed himſelf to ſleep; but it ſeems his friends had ſlept none that night. There were *many*, who had gathered together to pray. It appears, that, like Jacob on another extraordinary occaſion, they had determined to devote the whole night to wreſtle with God. How exceedingly did this prepare them to receive the favor, which they deſired. O how ſweet was this mercy! It was a *Samuel*, "aſked of God." Whoever reads this important clauſe, in the hiſtory of the apoſtolic age, will be convinced, that prayer is a glorious privilege, and an important part of that armour, with which the Chriſtian army are to fight the good fight of faith, and overthrow the hoſts of hell. It is a weapon, which the more it is uſed, the brighter it will grow, and the more important it will appear to him, who knows its worth. It appears from the epiſtolary writings of the apoſtles; that they were men of prayer, and that they recommended it in the ſtrongeſt terms to their Chriſtian brethren. It alſo appears that they made great dependance upon it, as a mean of procuring the bleſſings, which they needed. Paul writes thus to the Corinthians; "Who (i. e. God) delivered us from ſo great a death, and doth deliver; in whom we truſt that he will yet deliver us; *you alſo helping, together by prayer* for us." Had we a hiſtory of all the victories, which prayer has gained; and of all the bleſſings, which have been beſtowed in anſwer to prayer, "the world itſelf could not contain the books which ſhould be written." But theſe are written, that we may believe that Jehovah hath never ſaid unto us, "Seek ye me in vain."

Perhaps, ſome may think, that this eſſay is calculated to trample down other Chriſtian duties and gracious exerciſes, by making every thing of prayer. This is our reply: Prayer we believe to be a pre-eminent duty; but by no means the only duty incumbent upon us. In writing to the Epheſians, the apoſtle exhorts them to take to themſelves the *whole armour* of God; particularly, that they be girded with truth, ſhod with the preparation of the goſpel of peace, taking the ſhield of faith, the helmet of ſalvation and the ſword of the Spirit. He then cloſes by exhorting them *to pray always with all prayer*, &c. Mr. Henry, commenting upon this paſſage obſerves that "the Chriſtian's armour muſt all be buckled on with prayer." Prayer keeps it all tight, and keeps every thing in its place. A man of prayer is a man of truth—a man of Chriſtian fortitude—full of faith and hope, and one who knows how to uſe the ſword of the Spirit, which is the word of God. In the eleventh chapter of Hebrews, the apoſtle ſets forth a liſt of worthies, diſtinguiſhed for their *ſtrong faith*. Strong faith always leads to fervent prayer; therefore theſe worthies muſt have

prayed much as well as believed much. The apoſtle's ſubject then led him to diſtinguiſh them by their *faith*, inſtead of their *prayer*. But let it always be remembered that he, who believes with all his heart, prays too.

Some may alſo think, that in this eſſay, prayer has been made to uſurp the place of the Almighty. Let nothing, which has been ſaid, be ſo conſtrued as to take away any glory from God; or keep him out of ſight, as the great All in All. It is to his honor, that he is a prayer-hearing God. He does not do any thing, in anſwer to prayer, which his wiſdom and benevolence do not lead him to chooſe to bring to paſs: Yet he always anſwers the prayer of faith. Here let it be remembered, that it is God, who *excites* as well as *anſwers* prayer. He pours out a ſpirit of grace and ſupplication. The ſpirit helpeth our infirmities; for we know not what we ſhould pray for as we ought: but *the Spirit maketh interceſſion* for the ſaints *according to the will of God*. It was the will of God to deliver Peter out of the hand of Herod; therefore he ſent his Holy Spirit remarkably to ſtir up the minds of the church to pray for his deliverance. Does not God, evidently, appear more glorious, in bringing about his deliverance, in anſwer to the united cries of ſo many of his dear children, than if he had brought it about without their interceding cries? The ſame almighty Angel, who wreſtled with Jacob, and ſaid to him, "Let me go," ſecretly ſtrengthened him to keep his hold, and encouraged him to ſay, "I will not let thee go except thou bleſs me." He deſigned to bleſs Jacob; but it was moſt for his own glory and for Jacob's good, that he ſhould wreſtle hard for the bleſſing before he obtained it. God is brought clearly into view, when he is conſidered as the great agent, who produces in the hearts of his children a ſpirit of prayer, and every thing elſe which is good. This eſſay upon the peculiar advantages which Chriſtians derive from prayer, in combating their enemies, will lead to ſeveral uſeful inferences.

1. We learn why there are ſuch preſſing exhortations to the duty of prayer, ſcattered all over the bible. Pray for the peace of Jeruſalem*—Ye that make mention of the Lord, keep not ſilence and give him no reſt†—Men ought always to pray and not to faint‡—Pray without ceaſing§—Continuing inſtant in prayer‖—Call upon me in the day of trouble¶—Pour out your heart before him**—Be careful for nothing; but in every thing, by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God.†† If prayer be *the Chriſtian's weapon*, if it has been ſo effectual as we have recounted, it is no wonder that we are ſo preſſingly urged to make a conſtant uſe of it.

2. In view of what has been brought forward to ſhow the prevalency of prayer, we can ſee why the hopes of God's people, reſpecting Zion are revived, when they diſcover an increaſe of the ſpirit of prayer. The more they ſee the Chriſtian army uſing *this all-conquering weapon*, the more they have reaſon to hope, to ſee them ſoon gain ſome glorious victory over the powers of darkneſs. The powers of darkneſs flee before a little company of praying ones.

"And Satan trembles when he ſees
The weakeſt ſaint upon his knees."

* Pſalm cxxii. 6. † Iſaiah lxii. 6, 7. ‡ Luke xviii. 1, § 1 Theſ. v. 17. ‖ Rom. xii. 12. ¶ Pſal. l. 15. ** Pſal. lxii. 8. †† Phil. iv. 6.

When a minister obtains evidence that his church are favored with an uncommon degree of humble, and persevering prayer, he is apt to conclude, that he is about to see some success of his ministry, in the conversion of sinners: And if prayer be so prevalent, as we have seen it to be, he has something from which to draw this favorable conclusion. He ought not on this account to be viewed as an enthusiast. The holy one of Israel has said, "As soon as Zion travailed she brought forth her children." Is not fervent prayer an important part of the travailing pangs of Zion?

3. We are taught by this subject, that it is altogether suitable, that in times of extraordinary difficulty and danger, the people of God should have recourse to extraordinary prayer. It is their peculiar weapon; and should they not make a peculiar use of it, in times of imminent danger? Should we not think that a very stupid nation, who made no extraordinary prepations for defence, when their enemies were making the most extraordinary preparations for an attack? So it betokens great stupidity in the people of God if they are not peculiarly roused up to pray, when Zion is in trouble. The language of every true Israelite at such a time should be, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." When Esau was coming to meet Jacob with 400 men, the good patriarch thought there was a call for extraordinary prayer. The night which is commonly devoted to sleep, he devoted to prayer. When the Jews throughout the Persian empire were threatened with a total destruction, Mordecai and Esther and others of their nation, who dwelt at Shushan, devoted three days, at once, to fasting and prayer. When Peter was in prison, the church had extraordinary prayer, on his behalf. Is there not a call for extraordinary prayer at this time? Is not infidelity exerting every nerve to crush the cause of Christ? And has it not made the most alarming progress? Infidels are combining together to spread their poison around the world. And shall not Christians unite in defence of the truth? It is not enough that we publish books in defence of Christianity. We must let them see this holy religion in our very exemplary lives. *We must walk even as Christ walked.* We must also be abundant in prayer. Here is the way that Christians must overcome infidels. Infidels, some of them *have no God*; these therefore *cannot pray*. Others have a God, whom they own; but in works they deny him; for, there is not one of them, that *will pray* to him. Prayer makes no part of their religion. Here, then, is their weak place. Here, Christians, you must make the attack. They despise this peculiar piece of armour, with which the Captain of your salvation has furnished you; they think it of no use to you; therefore they will make no preparation to resist it. This gives the disciples of Christ great advantage over the followers of Voltaire. While these meet together to *concert* measures to "crush the wretch," (to use their own blasphemous watch-word) let Christians form *Concerts* of prayer to beseech the God and Father of our Lord Jesus Christ to pull down the kingdom of satan, and build up the kingdom of his dear Son,

and spread the sweet savour of his name through the world! Prayer-meetings, and explicit concert in prayer are things highly becoming the church of a prayer-hearing God. This matter is set in a clear point of light in President Edwards' "Humble Attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion," &c. Every Christian ought to read this book. If prayer is such an all-important mean in advancing the kingdom of the Redeemer, why is it not suitable that the subjects of this kingdom should take great pains to stir one another up to this duty—and has it not been found, by experience, that explicit agreement has greatly increased the spirit of prayer? In many places such explicit agreement, between a few Christian friends, has issued in a general revival of religion.

Some think it wrong to take any part of the six laboring days to attend upon prayer-meetings. Did Esther and Mordecai think so, when they fasted three days in succession? Did the disciples of Christ think so, when they from day to day continued in prayers and supplications just before that remarkable out-pouring of the Spirit on the day of pentecost? There are others, who are greatly prejudiced against *night-meetings* for prayer. I hope such will not think it wrong to take even the whole night, on extraordinary occasions, for secret prayer; since we have the example of the patriarch Jacob, and the more eminent one of Jesus Christ. Jacob prayed all night, and had his name on this account changed into *Israel* (one that hath obtained a princely power from God). Here is an eternal mark of honor, put upon this holy wrestler, who, by faith, kept his hold of the Angel, through all the darkness of the night. Let the name of *Israel* keep us from being ashamed of such extraordinary devotions. If this be not enough, let us remember, it is recorded of our blessed Lord, that he went out into a mountain to pray and continued *all night* in prayer to God. These, it is acknowledged, are instances of secret devotion; but night *meetings* for prayer are not new things. There was certainly such a meeting that night, in which Peter was delivered from prison. And it seems that God was not displeased with them for spending the night in this way, tho "*many* were gathered together, praying." Probably if Peter had come to this house the night before, he would have found the same company, employed in the same holy exercise, for "prayer was made of the church, *without ceasing*, unto God for him."

I would not dictate to my brethren, but would join with the preacher, referred to in the beginning of this essay, in suggesting, whether it be not expedient for the people of God to take some effectual measures to promote a spirit of prayer, by a more general and explicit agreement for this purpose. Let us all pray for direction in this matter—let us pray, that God would pour out a spirit of grace and supplication, and revive his work in the midst of these years of declension, and appear in his glory!

"What various hindrances we meet,
In coming to a mercy seat?
Yet who that knows the worth of pray'r,
But wishes to be often there?

"Pray'r makes the darken'd cloud withdraw;
Pray'r climbs the ladder Jacob saw;

Gives exercise to faith and love,
Brings ev'ry blessing from above.

"Restraining pray'r we cease to fight;
Pray'r makes the Christian's armour bright;
And Satan trembles when he sees
The weakest saint upon his knees.

"Have you no words? Ah think again,
Words flow apace when you complain,
And fill your fellow-creature's ear
With the sad tale of all your care.

"Were half the breath thus vainly spent,
To heav'n in supplications sent,
Your cheerful song would oft'ner be,
Hear what the Lord has done for me."

NOTE. The Publishing Committee of this magazine, impressed with the importance of the duty of extraordinary prayer, as above inculcated, take the liberty to recommend to their Readers, to unite together, in such numbers as shall be convenient, on some one day or evening in each week, and spend a season in social prayer for the outpouring of the divine spirit. The Committee would not presume to dictate, but as there would be a great propriety in a general uniformity with regard to time, in such meetings for prayer, they would suggest that those who shall adopt this plan, set apart Thursday afternoon or evening for the purpose.

An account of a work of divine grace, in a revival of religion in the East Society of GRANVILLE *(Mass.) in the years* 1798 *and* 1799, *communicated to the Editors by the Rev.* TIMOTHY M. COOLEY.

GENTLEMEN,

THOSE pages in your useful Magazine which contain a narrative of the late revival of religion in this country, are read with peculiar satisfaction. They give joy to the people of God. I beg leave to submit to your examination the following account of the displays of sovereign, all-conquering grace, among the people of my charge, which you are at liberty to publish if you please.

WITHIN half a century past there have been three seasons of uncommon attention to religion in this place: And at other times, individuals have been awakened and hopefully renewed. This people have enjoyed a more than common share of the effusions of the Spirit, and have been much disposed to converse upon experimental religion. The necessity of the new birth has been taught by parents to their children, and very few, if any, have denied this important doctrine.

For a few months previous to the late revival, it was a time of very great stupidity. The wise and the foolish slumbered together. Our youth had become much addicted to sinful diversions. In one of their scenes of amusement, God was pleased to frown upon them in a very awful manner. While they were engaged in their thoughtless recreations, two young men were seized violently ill, and carried out of the ball-chamber. A young woman in consequence of a cold which she took on the same evening, was in a very short time taken with a fever and delirium, and brought to the brink of the grave. She afterwards recovered, and became a hopeful subject of divine grace. One of the young men above mentioned, after a short illness died. This unhappy youth, being told by his weeping mother, that he was dying, replied with his expiring breath, "O I cannot die, I'm unprepared." These alarming visitations of providence solemnized the minds of the young, and gave a check to their sinful pleasures. Many were then convinced of the danger and criminality of those amusements, which they once esteemed innocent.

In the spring of the year 1798, professors were much awakened, and ardently desired a revival of religion. Christian parents were anxious for their children; and it was common to hear pious people in conversation, breathing out their earnest desires for the effusions of the Spirit. There was a visible engagedness among professors; and many like Simeon of old, were "waiting for the consolation of Israel."

I invited a number of the youth into my study, and urged upon them the necessity of the "One thing needful." This was a very solemn meeting, and will probably be long remembered by some who were present.

On the second sabbath in June, a very plain sermon was preached from Ezek. xxxvii. 3. which was blessed to the awakening of a number of secure sinners. In the evening a conference was attended, which exhibited evident marks of unusual seriousness. The next sabbath evening a conference was attended, and many appeared to feel the weight of truth at heart. The next Tuesday a number of young people met for a civil visit, and the violin was introduced, which instead of producing the usual hilarity, occasioned a flood of tears. The work of the Spirit, which had been for several days concealed in the heart, now burst forth. It could be no longer concealed. It was found that numbers had for some time felt a very serious concern for their future well being, and thought they were alone in it; being ignorant of the feelings and resolutions of others. Two young persons, who had been very active in the follies of youth, mutually agreed to begin a new life, little suspecting that a number of their companions had secretly formed the same resolution.

The glorious work spread with surprising rapidity through the parish. There was all of a sudden, a noise among the dry bones. Christians were animated, sinners were awakened, and scoffers were struck silent, at the powerful work of the Almighty. There were but very few, whether old or young, who did not experience some serious alarms. It was truly a remarkable season with us, and the most aged had never witnessed the like before. I shall give the reader an imperfect idea of that surprising change, from apparent thoughtlessness, to universal alarm, which took place within two or three weeks. Those who were not at first truly convicted, were solemnized at what they saw in others, and afterwards became the subjects of genuine convictions.

The next sabbath, the assembly appeared almost as solemn, as if that day were to close their earthly existence. The assembly, tho' crowded, was almost as still as the burying-ground. Our meetings were distinguished for a still, solemn, listening attention to the word, and the the audience hung upon the lips of of the speaker, as if they realized that their all for eternity was at stake.

The rapidity of the work must be ascribed primarily to the all-conquering influences of the Holy Spirit. But it is worthy of notice that most of the inhabitants of this place, are descendants of five or six families. There is consequently a great degree of friendship, and intimacy among them, and a striking similarity in their feelings, manners and sentiments. Those who were first impressed, communicated their feelings and resolutions to their relatives of a similar age, and urged them to join with them in living a new life. These private warnings were a means of spreading the work.

Their views and feelings, while under convictions, were as follows:

They encouraged themselves that by a few weeks' seriousness and diligence in duties, they should *prepare themselves for regeneration.* After persevering for a while in these external duties, they thought their prayers and cries had been sufficient to prevail with God to show mercy. They secretly found fault with God for with-holding his grace. The heart arose against divine sovereignty. Some tho't hard of God for giving comfort to others, while he denied it to them. The enmity of the heart rose up, like a venomous serpent, against the Almighty. Such exercises as these discovered to them the total depravity of their hearts. They felt convinced that the garment of self-righteousness, which was so pleasing to them, covered a heart full of opposition to God's character. They were before convinced that they had been guilty of many outward acts of sin, but now they saw something of the fountain of pollution within. They were convinced that they had never prayed, read, or cried as God required. They still persevered in duties, but seemed, as they expressed it, "to grow worse and worse." They discovered that God's law justly condemned them, and that they must be rescued by sovereign mercy, or suffer its awful sanction.

The views and exercises of those who obtained a hope, were, in general, as follows:

There was a great variety as to the manner in which divine light was let into the mind, and at the same time a wonderful similarity in their feelings after the admission of true light. Some obtained relief by a view of the glory and excellency of Christ. He appeared to be "the chief among ten thousand, and altogether lovely." Others were first led to see the excellency of the gospel plan and its fitness for sinners. Others felt a happy and joyful submission to God as a sovereign, and were willing to be entirely in his hands. When God's time had come to show mercy, their opposition was subdued. They felt willing to be wholly in the hands of that God who "hath mercy on whom he will have mercy." They had new views of God, of the Saviour, of the bible and of Christian people. "Old things were passed away, behold all things were become new." They felt a sweet calmness of mind, but in most instances, had not a thought at the time of it, that what they experienced was regeneration. It was sometimes several days, before they dared to hope, they were "new creatures." They rejoiced with *fear.* In many instances, a hope was obtained, and gradually confirmed, by comparing themselves with the word, and finding a degree of that submission and disinterested love, which characterize those who "are born again." The work of the Spirit in this place has been remarkably free from enthusiasm and confusion. There have been no instances of very great distress, or outcries under convictions, nor of enthusiastic rants of joy, after receiving comfort. The work was mild.

This revival of religion has been productive of these happy effects: The bible has been studied—family prayer revived—the instruction of children promoted—the sanctuary crowded—and the distinguishing doctrines of the gospel more thoroughly studied and understood.

Zion's God has discovered his sovereignty as well as his mercy.

among us. Some of the most gay and thoughtless have become hopeful converts, whilst others, who were more sober and moral, were passed by. Some have been hopefully new born, who were educated in irreligious, prayerless families, while others were passed by, who enjoyed a pious education. But it must be confessed that those who had been religiously educated, were more generally the subjects of special grace.

Within one year after the beginning of the awakening, upwards of 50 united with the church. Others have been since added. And about 20 more, mostly young people, have obtained a hope in this "season of refreshment," and by a sober life they give evidence of a real change, but through prevailing doubts and diffidence have not dared to make a public profession.

In some instances almost whole families fled to the ark of safety. In one family I found seven or eight, and in others five or six, who thought they could rejoice in God. We had the pleasing sight of four sisters offering themselves to receive Christian baptism, and unite with the church.

It is now above three years since the beginning of this glorious work, and I can give a more ample testimony to its genuineness, than I could have done in months past. "By their fruits ye shall know them." Many who received slight impressions have become like the "seed which fell upon stony places." And to some for whom we entertained a hope that they were renewed, "it hath happened according to the true proverb," 2 Pet. ii. 22. And with great concern we may conclude that "Their last state is worse than the first, seeing they crucify to themselves the son of God afresh and put him to open shame."

But those who have made a profession of religion, and a number of others who have not professed publicly, appear to be stedfast and immoveable: And their conversation is in a good measure agreeable to the gospel. There may be "tares among the wheat," and "let him that thinketh he standeth, 'take heed lest he fall." Nearly one half who have lately become professors are in youth. They have cheerfully relinquished their former sinful amusements; and have often declared, that they have enjoyed more real happiness in one religious meeting, than in all their past follies and sinful mirth. They in general appear to be ornaments to their profession, and by their presence at our sacramental table, render the communion a very delightful duty.

"The Lord hath done great 'things for us, whereof we are 'glad." The repentance of a number of Christless sinners in this place, has doubtless given joy to angels and saints above. And we trust that a hopeful number will praise God to eternity, for what they have experienced in this revival of religion. "The Lord 'hath brought them up out of the 'horrible pit, out of the miry 'clay, and set their feet upon a 'rock; and he hath put a new 'song into their mouth even praise 'to the living God."

I am yours, Gentlemen,
with sentiments of esteem,
TIMOTHY M. COOLEY.

Granville, East-Society, (Ms.) Oct. 1801.

Further thoughts on 1 Corinth. xv. 19. by another writer.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IF the insertion of the following will not prove the suppression of something more useful, please to give it a place in your Magazine.

An exposition of 1 *Cor.* xv. 19.

"IF in this life only we have hope in Christ, we are of all men most miserable." The meaning of the apostle, in this passage, is easily understood; but the truth of his assertion does not so readily appear. Doubtless his *meaning* is this: If the body dies, no more to live, and if the soul separate from the body ceases to exist; then we can hope for no benefit from Christ, but in the present life: And if so, we, his followers, are of all men in the world the most miserable. There are none so wretched; so much to be pitied. Allowing this to be the sense of the apostle, how does the truth of his declaration appear? It has been generally answered to this enquiry, "Christianity found so many, and such violent opposers, amongst all classes of people, especially in the days of the apostle, that those who embraced it hazarded their honor, their property, the comforts of life and even life itself. They had the trial of cruel mockings and scourgings, of bonds and imprisonment. They were stoned and slain with the sword, were destitute, afflicted and tormented. These great sacrifices they must make and these great evils endure, in order to be Christians in profession and practice. The world have not to sacrifice these enjoyments, nor to subject themselves to these evils. And if Christians have no good to expect from Christ hereafter as a compensation for their loss here, if death be an eternal sleep, they are of all men the most miserable." It is true that the apostles and primitive Christians suffered great evils on account of their religion. It is also true, that if there be no future state of existence Christians cannot derive benefit from Christ beyond this life. But then, are good men, even the apostles and primitive Christians in the midst of their hardships, more miserable than the wicked? Does religion when most unpopular make us more wretched on earth, all things considered? Have we not a full compensation in the comforts of religion for all the sacrifices we make in becoming and acting like good men? If we have, then the right meaning of the text has not been given. And that we have, is capable of full proof. I may appeal to the testimony of good men. We often hear them say, that they have far greater enjoyment and more solid satisfaction in the duties and doctrines of religion than they could derive from any thing in this world. And hast not thou, my Christian reader, had that comfort and pleasure in the contemplation of divine things which surpassed all worldly enjoyments? Hast thou not had peace and refreshment of soul, which nothing else could yield but religion? Not what arose from hopes of future happiness, but from what was then seen and felt? That the good man is happier than the wicked is capable of scripture proof. We hear the Psalmist, the wise man and the apostle uniting their testimony in support of this truth. Great peace have they that love thy law and nothing shall offend them.—the ways of wisdom are ways of pleasantness—The peace of God passeth all understanding—there is great joy in believing.

Our Saviour saith to his disciples, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions. That is, His happiness shall be an hundred times greater, in this life with all his sufferings, than if he still possessed these sources of enjoyment free from persecution, and remained a sinner. Since the comforts of religion make amends for all worldly sacrifices, and the good, tho' poor, despised, afflicted and persecuted man is happier than the wicked, though he be rich, wise and great; I say, since this is the case, it appears that we have not put the right construction upon the text. I shall, therefore, venture to give a different meaning.

In order for this, we will consider the feelings of the good man towards God, Christ and the holy society of heaven.

The Christian loves God. He derives pleasure from the contemplation of his adorable and lovely perfections. The words of the Psalmist he can make his own: Whom have I in heaven but thee, and there is none upon earth I desire besides thee. All God's attributes appear to him harmonious, and such is their glory as to ravish his soul. These attributes as exhibited in the divine law, afford him matter of delightful meditation. O, how love I thy law. Great satisfaction accrues to the saint from contemplating the government of God in which all his perfections are employed. The son of God largely shares in the affection of the Christian. His character comprizes all that is morally excellent, being the brightness of the Father's glory and the express image of his person. He is considered as the way, the truth and the life. The believer can say of him, Whom having not seen, I love; in whom, though now I see him not, yet believing, I rejoice with joy unspeakable, and full of glory. Christ, in his person and offices and in his relation to the believer is accounted precious and altogether amiable. The good man loves the service of his Maker. He aspires after no greater felicity than to enjoy, serve and glorify God without interruption and the hindrance of sinful imperfections. By some foretastes of heaven, he has learnt what sublime enjoyment and treasures of good remain for the Christian. No object can he so highly prize as God, no employment can be so pleasing as his service, no society so agreeable as the society of heaven and no subjects so delightful as divine subjects. All these will continue forever, yielding him consummate & unfailing happiness. Allowing these to be the feelings and views of the good man, which I presume no one will question, what must be the state of his mind were death to close his existence? Imagine the saint, fully impressed with the idea, that he should soon cease to be, and yet having lively views of the glory of God's character, of the loveliness and worth of Christ and the beauties of holiness; and how wretched must he be! Here is his treasure, something he prizes above every thing else, something on which he cannot place a value equal to its worth, which can make him completely and forever happy; but he must relinquish all hopes of enjoying it. What thought more unwelcome! Who

can tell his loss! How could he endure the wounding reflection of being forever denied a participation of that sublime happiness of which he has tasted? Such reflections must make him of all men most miserable. He could not endure the thought of parting with God, of being separated from his beloved Savior and never to think of their perfections—never more to love, serve and enjoy them. "O wretched man that I am! if this be true—if I must cease to think, cease to love and cease to enjoy by ceasing to exist! How can I be separated from the object of my love—from the only satisfying good in the universe! Painful thought, that I must cease to be and lose such a treasure as God! The belief of this, kills all my comforts, overwhelms my soul with grief and renders me *of all men most miserable.*"

Sinners! Think not religion to be a gloomy and unprofitable thing.

Saints! Be thankful for that gospel, which has brought "life and immortality" to light.

SHAPHAN.

Letter from a Father to his Son, on the existence of God.

VERY DEAR SON,

GOD, in his wise and holy providence, has brought you to that period of life in which the laws of our country permit you to leave the family, where you have been born, and received the kind and instructive offices of your parents. You are called now to act your part for yourself on the broad theatre of life. It is an important period in your life. It is a period in life perhaps more important now than ever, because it is an evil day in which there are many enticements to error and dissipation. A young person needs all the experience of old age, and the restraining hand of a kind providence, to avoid all the ways that lead down to disgrace and ruin. When I look back on my own life, and the period when I began to act for myself was not stigmatized with the error and dissipation the present is, I think it almost miraculous, and it certainly was owing to nothing but that kind providence which has always protected me, that I escaped those ways which are ruinous to our usefulness and comfort here, and our happiness hereafter. Having been young myself, and experienced all the feelings incident to your age, my observations will have the greater weight on your mind, especially they will be received as a kind effort of an anxious and affectionate Father.

I might write you some profitable thoughts respecting the choice and management of your worldly affairs, respecting the company you should keep, and what general deportment you should observe, to render yourself agreeable to the steady, sober, virtuous part of mankind. These are important objects and should suitably interest your attention.

But I feel, my dear Son, more interested in your future and eternal good. And I am happy, that while you are removed from my verbal instruction, I can communicate to you by letter, my ideas, on the important subjects which I think very much tend to this.

It is of the first importance that your heart be renewed by the spirit of God. Until this is your state, you will not enjoy those pleasures suitable for rational creatures, you will not serve your maker acceptably, nor answer the end of living, and you will be all the time unsafe, exposed constantly by the brittle

thread of life over the abyss of destruction. Considering this of vast and infinite importance, I think it well to put you in mind of it in this place. Hereafter I shall write more fully on the subject. All my observations on doctrinal subjects, you may consider will profit you nothing without this, nay, as they enlighten your mind, your opposition of heart will be more heinous in the sight of God, and your soul will be prepared for greater misery.

You have come into active life in an age in which the holy word of God is denied. Many who do not deny its heavenly origin, disbelieve its fundamental doctrines, and do not practise agreeable to its sacred requirements. There is great danger, therefore, that you will hesitate respecting the divine inspiration of the scriptures, if not positively deny it, and that if you receive the scriptures as the word of God, your doctrinal belief will be erroneous, and inconsistent. You will therefore attend diligently to the feeble effort of a Father to instruct you into the great doctrines of Christianity.

The fundamental doctrine of religion is the existence of a God, who created us, the world in which we live, and all the things in it. This is the bottom-stone which supports the whole religious superstructure. Hence the Atheist, disliking the system of truths revealed in nature, and the word of God, and seeing he must believe them if there be a God, strikes at the root, and denies the existence of any God. You doubtless will hear much said on this subject. It will be said, There is no God: This world, and all in it come into existence by chance, or by some way, beside by a self-existent, eternal, uncreated God. I wish you to attend, my Son, to the following chain of arguments on this important subject, and let it ever fortify your mind against any attempt to establish you on erroneous and Atheistical principles.

I cannot conceive, and I appeal to you, my Son, and to the most established Atheist, if you, or he can conceive of any other way for the existence of ourselves, the world, and all things in it beside these. They must have been created by chance, by their own creative power, by some finite being, or they are eternal and never were created, or they were created by an uncreated God. These I will take up in order.

In this world and the things in it we discover perfect order, and regularity. Search into the formation of men. Extend your views to the great planetary system, of which this earth is a part. View all the parts and appendages of this world. See the various movements of the whole, and say, if there be not system and order discoverable, and say, my Son, if these be consistent with chance. You are possessed of rational powers sufficient to show you that the very idea of chance excludes that of order and system. If we believe these things created themselves, we shall be involved in this evident absurdity that that which is not, can create. A being that creates himself must exercise creative power before he exists. I presume your conviction of this absurdity makes it unnecessary for me to say more.

You will easily see that these things were not created by any finite being. This being must have been created; and we cannot believe him to have been created by chance, or by himself, without involving ourselves in the above absurdities.

And when any will ſhow the hiſtory of an interminable line of rational beings, and produce the improvement which we may reaſonably expect from them; when they will convince any candid mind that there are not in the world itſelf, evidences of its having a beginning, and of its coming to an end there will be reaſonable ground to doubt the exiſtence of a God. We have no hiſtory extending farther back than about ſix thouſand years. The moſt ancient of this is quite brief, and in ſome inſtances obſcure. Would there not be a longer line of hiſtory, would there not have been able hiſtorians thouſands and thouſands of years ago, if the world were eternal, whoſe hiſtories we ſhould now have free from all brevity and obſcurity? Would there not have been greater improvement than there is? Our long line of anceſtors muſt have been very idle and ſtupid people if we admit the idea. Every one muſt be ſenſible he lives in a periſhing dying world. The beſt aſtronomical principles will teach us the world muſt come to an end, that it is not eternal.

There is therefore no conſiſtent belief reſpecting our own and the world's exiſtence, but the belief that it ſprung from the creative hand of an uncreated God.

This argument, my Son, eſtabliſh in your mind. It is concluſive in proof of the being of a God. And this is a foundation for the moſt valuable and important ideas, ſome of which I ſhall ſuggeſt to you in my future letters.

Yours, &c. PATER.

Meſſ'rs. EDITORS,

AS nothing is more baneful to a life of real piety and growth in grace, than the trifling amuſements and diſſipated pleaſures, which are but too common in the moſt of our towns, perhaps, it will not be unacceptable to the real friends of religion, to trace the unhappy effects of ſuch ſcenes of diſſipation upon the heart, in rendering it cold, and unmindful of the ſweet duties of fervent devotion and benevolence, and in depicting in the countenance ſuch follies and vanities, as plainly ſhow the prevailing influence of ſin. Diſſipation and religion can never dwell long together; for he, who neglects his heart, will conſequently neglect his ſecret prayers, and ſoon obliterate the ſoul-delighting remembrance of his God. Retirement and devotion eaſily mingle their joys; and the Chriſtian in his cloſet, away from the entangling ſnares of a deluſive world, mounts on the wings of faith, and, forgetting all earthly vanities, ſoars away to the throne of God, to contemplate the unſpeakable glories of the Lamb, ſlain from the foundation of the world, while he proſtrates himſelf before him, in the moſt humble adoration. The truth of theſe remarks appears to have been confirmed, in the following anecdote of an amiable young Lady, extracted from the writings of Lavater.—"A noble, 'amiable, and innocent young La-'dy, who had been educated prin-'cipally in the country, ſaw her 'face in the glaſs as ſhe paſſed it 'with a candle in her hand, reti-'ring from evening prayers, and 'having juſt laid down her bible. 'Her eyes were caſt to the ground, 'with inexpreſſible modeſty, at 'the ſight of her own image. She 'paſſed the winter in town, ſur-'rounded by adorers, hurried a-'way by diſſipation, and plunged 'in trifling amuſements. She for-'got her bible and her devotion.

as if ſeared with a hot iron. It has been very emphatically and very properly termed God's vicegerent in the ſoul. It is the law of God written on the heart, by which infants and heathens will be judged at the bar of God. All who have not the written law are, by this, a law to themſelves: and they ſhow it to be thus written on their hearts by their accuſing or acquitting one another. To perceive an action or principle to be right, is the ſame as in their judgment *to approve*, though not the ſame as to love: and to perceive an action or principle to be wrong, is the ſame as in their judgment *to diſapprove*, though not the ſame as to hate. The actions or principles which it approves, when bro't fully into view, are always ſuch as promote the general good of ſociety: and the actions or principles which it diſapproves, when brought fully into view, are always ſuch as injure ſociety.

God has ordained that a courſe of virtue ſhall be attended with delight; and that a courſe of vice ſhall be attended with remorſe. This delight and remorſe are ſelf-approbation and ſelf-condemnation, accompanied with a preſentiment of future good and evil, as a retribution. A courſe of virtue then, though arduous and ſelf-denying, inſures that peace of mind, which alone is true enjoyment: and a courſe of vice, though eaſy and ſelf-gratifying, produces a ſtate of unreſt, like the troubled ſea continually caſting up mire and dirt. The ſpirit of a man, while ſound, can ſuſtain his infirmity; but a wounded ſpirit who can bear? There is no peace ſaith my God to the wicked; and univerſal experience confirms the truth of the declaration. In this law then, we have the teſtimony of God in favor of virtue and againſt vice; therefore God is good. Again,

If God were a malevolent being, who gave exiſtence to creatures to make them miſerable, it is unreaſonable to ſuppoſe he would give a faculty to any of them, to diſcern his own moral deformity, and ſo to lay them under infinite obligations for ever to hate himſelf, as the moſt deteſtable of all beings. His having therefore in fact given to angels and men a faculty to diſcern good and evil in moral characters, affords full evidence of his own moral rectitude.

2d, The laws which regulate the motions and revolutions of the heavenly bodies—thoſe which produce the regular alternation of ſummer and winter, ſeed time and harveſt and day and night—thoſe which govern the winds and tides—thoſe which produce hail and ſnow and the former and latter rain in their ſeaſons—thoſe which clothe the earth in ſpring and ſummer with verdure, and cauſe it to bring forth graſs for the cattle and herb for the ſervice of man—thoſe which crown autumn with precious fruits for the ſupport of man and beaſt—and, to mention no more, thoſe which operate in the multiplication, defence and ſupport of the various creatures, after their kinds, make one kind ſubſervient to another and all ſubſervient to man, proclaim the goodneſs of God, in a language which is underſtood by all men, even the moſt ſavage and barbarous. Be it ſo, that they are all, under certain circumſtances, the occaſion of evil, yet the evil produced bears no proportion to the good: their general nature and tendency is obviouſly good, and this will determine the deſign and character of him who eſtabliſhed them. It is

not pretended that men, in their fallen and depraved ſtate, and under the dominion of a ſelfiſh, partial temper, will ſee the goodneſs of God in his works; nor will they any more ſee it in his word. Their not ſeeing the evidence of his goodneſs, however, is no proof that there is none. If they hate the light and refuſe to come to the light, their refuſal proves nothing but their own perverſeneſs; the evidence of the being of light may be irreſiſtible, to all who open their eyes. Accordingly we find that the beſt men in every age, whoſe hearts have been right with God, have made the works of God, as well as his word, a theme of rapturous praiſe; but if the evil which prevails in the world annihilates the evidence of God's goodneſs from his works, ſo that his goodneſs cannot be ſeen in them, they muſt have been no better than mere rhapſodiſts and enthuſiaſts in making the works of God a theme of praiſe. But,

3d, The truth I have endeavored to prove is manifeſt from the ſacred Scriptures.

The Pſalmiſt ſays, "The heavens declare *the glory of God* and "the firmament ſhoweth his han- "dy work. Day unto day utter- "eth ſpeech, and night unto night "ſhoweth knowledge. There is "no ſpeech or language where "their voice is not heard." But *the glory of God* is his goodneſs; the natural perfection of God is indeed of infinite worth, but it is ſo only as a mean to an end, and that end is the communication and diffuſion of infinite goodneſs. Paul and Barnabas, ſpeaking of the heathen nations, ſay "That God "ſuffered them, in time paſt, to "walk in their own ways. Never- "theleſs he left not himſelf without "witneſs, in that he did good, and "gave us rain from heaven and "fruitful ſeaſons, filling our hearts "with food and gladneſs." The witneſs for God, among thoſe nations, was not revelation, but rain from heaven and fruitful ſeaſons; theſe bare witneſs for God that he is good, ſufficient to leave them and all others without excuſe. Again, St. Paul ſays, "The inviſible "things of him from the creation "of the world are clearly ſeen, "being underſtood by the things "that are made, even his eternal "power and Godhead; ſo that "they are without excuſe: Be- "cauſe, that when they knew "God, they glorified him not as "God, neither were thankful." Sufficient evidence then of the Godhead is exhibited to men by the works of creation, to render them without excuſe, in not glorifying God *as God*, and in *not being thankful:* and ſurely this implies evidence of his goodneſs. Theſe paſſages do not aſſert that God is good, but they aſſert, that he is proved to be ſo, by the works of creation and providence. Whatever difficulty therefore there may be, in making out the proof from this ſource, by logical reaſoning, we have the teſtimony of God, that the evidence is concluſive; and this will ſatisfy all who receive the Scriptures as a revelation from God.

But if the works of God referred to afford ſufficient evidence of the goodneſs of God, to render men inexcuſable for their ingratitude to him, then it is certain that the exiſtence of ſin and miſery in the world, in all their extent, affords no proof to the contrary; or indeed any evidence at all, which can have any weight; for if it does, it muſt deſtroy the evidence which is ſhown to be concluſive. Satisfactory proof cannot

exist on the opposite sides of a question; of course where one side is proved, the other has no proof at all. We may be certain then, that if God is proved to be good from the works which have been considered, there can be no evidence at all of the contrary, from the existence of sin or misery, or from any other quarter.

But it may be useful just to mention some of the reasons of this.

1. Sin proves nothing against the goodness of God. This affection of heart is in itself wrong and hateful. It is opposed to the general good: but the evil of it lies wholly in its nature; it is the affection of the sinner; we need only look upon it to discern its nature and to pronounce it wrong and hateful; we can argue nothing from its nature, to the nature of its cause. If God can, in his treatment of the sinner, either in his condemnation and punishment, or in his pardon and salvation, display his own glory and promote the general good, which must be admitted to be possible, then his regard to the general good, or his holiness itself will ensure its existence. In order then to prove that the existence of sin makes any thing against the goodness of God, it must be demonstrated, that God himself cannot over-rule it for the display of his glory, or the happiness of his creatures.

2. Natural evil or pain and misery, which prevail in the world, prove nothing against the goodness of God. 1st. Because all men as sinners or violators of God's law deserve all the pain and misery which they suffer in this life, and much more. Whether every one is sensible of this or not is immaterial; it is sufficient, that full proof of this may be produced to every candid and inquiring mind. The divine law is inscribed on the heart of every man; the untutored savage discerns as perfectly between right and wrong as those who enjoy revelation: All men are conscious of having violated this law; they do that themselves which they condemn in others and so are self-condemned; they know, or might know, that the judgment of God is according to truth against such as work iniquity; and have no reason to expect to escape his judgment themselves. 2d. Because the system of divine operation is not yet fully unfolded to the view of creatures; it is yet in a state of progression, and it cannot reasonably be pronounced imperfect or defective, before it is entire. We ought, in this weighty affair, to judge nothing before "the time, until 'the Lord come, who will bring to 'light the hidden things of dark-'ness."

But to advance one step further. It is believed, that the existence of sin and suffering in the world is so far from proving any thing against the goodness of God, that it increases the evidence in its support. 1st. Of suffering. If it be admitted that men are sinners and guilty before God, and that they have the means, in all conditions, of knowing this; it will follow of course, that their sufferings, whether viewed as penal or corrective, display the divine goodness. He that spareth the "rod 'hateth his son, but he that loveth 'him, chasteneth him betimes." Common sense always decides in favor of the father who suitably corrects his stubborn child; and pronounces it to be an unequivocal act of goodness; it equally pronounces in *his* favor, who disinherits, and casts out of his family and protection, the child who proves obstinate and irreclaimable. The

judge who, with inflexible ſeverity, pronounces ſentence of death upon the murderer, legally convicted, gives evidence of his goodneſs to all impartial men; or, which is the ſame thing, ſhows his regard to juſtice and righteouſneſs; and his heart is in the ſentence, in proportion as he regards the intereſts of ſociety. The application is obvious.

But to illuſtrate this truth in a few particulars. Part of the pain which we endure is premonitory. We come into the world in a feeble, helpleſs ſtate; we have every thing to learn by experience; we are at firſt wholly unacquainted with the nature of ſurrounding objects; we learn their nature by the pleaſure or pain which they give; the flame of a candle is a pleaſing object of ſight to the infant child, he reaches forth his hand to graſp it, and learns its nature by the exquiſite pain it excites; he has innumerable falls while learning to walk, and finds by experience what dangers he is to ſhun; and all this he acquires, under the tutelage of the fond parent, without any ſerious hazard; and gradually becomes acquainted with the objects around him, and his relation to them, ſo as to guard himſelf from miſchief. Now does it not evince the goodneſs of the univerſal Parent, that he has eſtabliſhed a law of nature ſo effectual to guard us from objects which are calculated to deſtroy the body? Will it be aſked, could not God have made us mature and perfect at firſt? The anſwer is, it does not appear but he had good reaſons for making us as we are; it is enough, if his parental care is conſpicuous in our preſervation, even in the pain which his laws create.

When we are guilty of conſcious wickedneſs we feel the twinges of remorſe; this conſtitution of God proclaims his goodneſs; it is the monitory voice of God to the ſinner; its language is, this conduct will end in ruin, in never-ending woe; repent; avoid it in future as you tender your eternal intereſt. Be it ſo, that the pain of remorſe is extreme, and ſometimes even intolerable; yet it proves the goodneſs of God various ways; it ſhows that God hates and avenges wickedneſs; it is a foretaſte of the eternal retribution of impenitents; it reſtrains all men more or leſs from ſin; it ſaves, thro' the grace of God, many ſouls from death and it keeps the earth from being filled with violence.

Part of our ſufferings is for correction and in judgment. The Pſalmiſt tell us, "The Lord is 'known by the judgment which 'he executeth." But in wha character? Doubtleſs in his true character, as a righteous governor, and the fountain of good. This paſſage of ſacred ſcripture is a full proof, to ſuch as acknowledge its divine authority, of the point in queſtion; and ſhows, that the moral perfection or goodneſs of God is diſplayed in all the various evils he brings upon the world, as well as in giving rain from heaven and fruitful ſeaſons.

Some of the moſt memorable judgments of God upon a ſinful world have been recorded in hiſtory, both ſacred and profane. The univerſal deluge which ſwept the world of all its inhabitants, except Noah and his family, has been conſidered by all ſucceeding ages and nations, to whom the event has been handed down, by revelation or tradition, as a judgment of God upon the world for their wickedneſs. And though many, eſpecially in theſe laſt days

are willingly ignorant that this was by the word or appointment of God, yet the great and awful event has glorioufly declared the divine righteouſneſs, and has been a great reſtraint upon the luſts of men in every age. The deſtruction of Sodom and Gomorrah, by a ſtorm of fire and brimſtone from the Lord out of heaven was a moſt ſignal exhibition of the wrath of God againſt thoſe cities, for giving themſelves over to fornication, and going after ſtrange fleſh; and they are ſet forth for an example, ſuffering the vengeance of eternal fire. We find that the terror of the Lord was upon the nations of Canaan many years afterwards. Had it not been for this awful event the iniquity of the Amorites would probably have been full long before the appointed time, which did not happen till more than four hundred years afterwards. Doubtleſs it was a powerful mean of reſtraining the wickedneſs of the neighboring nations, for ages; and of preſerving the church of God in the world; nor has it loſt its efficacy to the preſent day. The terrible judgments of God executed upon Pharaoh and the Egyptians, ending in the deſtruction of Pharaoh and his hoſt in the Red Sea, for their rebellion and hardneſs of heart, and, not long after, upon the nations of Canaan, have glorioufly ſhewn his power and declared his name throughout all the earth; and the happy effects of theſe memorable judgments, which have been mentioned, will be felt to the end of time.

The exciſion of the Jewiſh nation, after they had filled up the meaſure of their fathers, in crucifying the Lord of Life; and the awful judgments, temporal and ſpiritual, which have followed that people ever ſince, as well as their miraculous preſervation in their diſperſion throughout the whole earth, are events, which have many ways contributed to the honor of God, to the preſervation and enlargement of the true church, to the increaſe of divine knowledge, to the fulfilment of the ſcriptures, and to prepare the way for a moſt glorious diſplay of divine mercy to them and to the world, at the period, faſt approaching, when the knowledge of God ſhall cover the whole earth.

The deſtruction of Antichriſt, which has, in part been accompliſhed by the bloody wars which have, ſince the reformation, deſolated Europe, and eſpecially by the late infidel-war, the object of which has been to extirpate from the earth whatever bears the name of Chriſtian, will, in its progreſs, be total and complete, and ſo terrible, as to be a fit ſymbol of the day of judgment: yet in full view of it, the holy inhabitants of heaven are repreſented as uniting in ſolemn praiſe to God, ſaying, Alleluia, for the Lord God omnipotent reigneth. They viewed it at once as a work of righteouſneſs and of mercy.

The foregoing examples are adduced becauſe they are among the principal judgments which God has ſeen fit to inflict on a wicked world; not becauſe there is any thing peculiar in them to ſupport the preſent argument; for all the judgments of God diſplay his mercy and his juſtice as well as theſe: they are indeed works of mercy, as much as the giving of rain from heaven and fruitful ſeaſons. The whole of the cxxxvi. Pſalm is taken up in recounting God's works of mercy. The Pſalmiſt calls upon men to give thanks for various mercies in creation and providence; among which are the following:

To him that by wiſdom made the heavens: for his mercy endureth for ever. To him that ſtretched out the earth above the waters: for his mercy endureth for ever. To him that made great lights, &c. To him that ſmote Egypt in their firſt born: for his mercy endureth for ever. To him that overthrew Pharaoh and his hoſt in the Red Sea: for his mercy endureth for ever. To him that ſlew famous kings: for his mercy endureth for ever. Sihon king of the Amorites: for his mercy endureth for ever. And Og the king of Baſhan: for his mercy endureth for ever. Here God's ſmiting Egypt in their firſt born, his overthrowing Pharaoh and his hoſt in the red ſea, and his ſlaying the kings there mentioned, are celebrated, as works of mercy or goodneſs, as much as his creating the heavens and the earth; the ſun to rule by day, and the moon and the ſtars to rule by night.

2d, Of ſin.—If the ſufferings which God brings upon men, whether corrective or penal, diſplay his mercy and goodneſs, as well as his righteouſneſs, then it is certain, that ſin equally diſplays it: becauſe it is the ground of correction and puniſhment, without which, neither of them can poſſibly exiſt. If ſin were any reproach to God's government, taking place as it muſt through his directing providence, it never could be an act of juſtice, much leſs of goodneſs, to puniſh or even to correct it. If then to correct or puniſh ſin be an act of juſtice and goodneſs in God, as has been ſhown, its exiſtence can be no reproach to him; but, on the contrary, is juſt as eſſential, as ſuch act of juſtice and goodneſs.

With this agree the words of inſpiration. "Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain." On this it is obvious to remark, that the wrath of man is the ſin of man; that God controls and limits it as he ſees fit; and that all the wrath, or ſin that takes place *ſhall praiſe* him; it ſhall not only *not diſhonor*, it *ſhall praiſe*, it *ſhall glorify* him, not that its nature is to praiſe him, but he will glorify himſelf in counteracting its tendency, in ſhowing his wrath and making his power known on the veſſels of wrath; and in making known the riches of his glory, on the veſſels of mercy.

The ſum of the argument is this; concluſive evidence of the goodneſs of God ariſes from the general frame of nature, and the ſtated courſe of events reſulting from the laws of nature; the objection which is by many urged againſt this, that the exiſtence of ſin and ſuffering annihilates this evidence, is wholly unfounded, and on the contrary, their exiſtence is ſo far from annihilating or diminiſhing the evidence of this truth, that it ſerves greatly to increaſe it.

Before I proceed to what I have further in view on this ſubject, I ſhall ſubmit the following remarks.

1ſt, The opinion that the works of creation and providence afford no proof of God's goodneſs or moral rectitude, while it profeſſes to pay homage to revelation, really tends to ſubvert it. For ſuppoſe we are ſatisfied that the Bible, in diſtinction from all other books, is a revelation from God; ſtill what evidence have we that the things aſſerted in it are true. Truth is eſſential in a good character; and therefore if we have no evidence that God is good, we have no evidence that he is true; or that his word may be depended on; when we come then to read the Bible, as a revelation from God,

we can have no juſt prepoſſeſſions in its favour, that it is either good or true. When we read in it, *that it is impoſſible for God to lie*, it would be reaſonable for us to ſuſpend our aſſent till we had ſome further proof of it than his own word: for certainly, where there is no evidence that a being is good, there is no evidence that his word is true. If, indeed, we find by experience, or the teſtimony of others, that God has been, as far as hitherto obſerved, faithful to his word, in fulfilling his promiſes and threatenings, and in verifying his predictions, we have ſo far evidence of his truth, but the nature of the evidence is no higher, than of that which we may have of the truth of a fellow creature, though it will indeed riſe much higher in degree, in proportion as it has been invariable for many thouſand years. If we have found a man to be uniformly true, for many years, we have reaſon to rely on his word; ſtill it is not impoſſible but he may lie; and if God has always been found to be true, from the beginning, he is worthy of truſt and confidence in proportion: ſtill, I do not ſee how it can be ſaid, that it *is impoſſible* for God to lie, if we have no proof of his truth but what reſults from experience; if it be impoſſible, it is becauſe it is abſurd and ſelf-contradictory, and if this be the caſe, it muſt reſult from immutable rectitude of nature. On the ground I oppoſe the evidence of God's truth has been conſtantly increaſing from the beginning, and will increaſe, if his truth continue, to the end. In this view of the matter, the antediluvians were leſs to blame in not believing God than we are, in proportion as they had leſs experience of his truth. It ſeems however that God ſaw their wickedneſs to be great enough to call for their utter deſtruction. Our firſt parents would have had the leaſt reaſon of all to believe the word of God, were it not that they could not object to the goodneſs and truth of God, the exiſtence of ſin and miſery in the world; as, in the opinion of ſome, it ſeems they might after they had ſinned, and as all their poſterity may. That the holy ſcriptures rightly underſtood fully prove the goodneſs of God is granted; but they prove this not as the mere word of a being, of whoſe moral character we have no knowledge from any other ſource, but as a work of tranſcendent greatneſs and excellence. It proves its author is divine as the heavens and the earth do; the nature of the proof is the ſame in both caſes; the only difference is, that the proof from the ſcriptures is more illuſtrious and abundant; the reaſoning is from the effect to the cauſe. But if there is abundant proof from the ſcriptures as a great and glorious work, of the goodneſs of God, it may be demanded, how the argument which denies, that the work of creation and common providence afford this proof, tends to ſubvert the ſcriptures? To this the anſwer is, if the argument is concluſive in the caſe in which it is urged, it will be equally ſo, to ſet aſide the proof of God's goodneſs from divine revelation. The argument is, creation and common providence afford no proof of the goodneſs of God, becauſe of the exiſtence of ſin and miſery in the world. But if this have any weight, it will have equal weight againſt the proof reſulting from revelation; for, tho' this has brought life and immortality to light, yet it has alſo revealed that both ſin and miſery will be eternal, and in a ſenſe infinite, and that myriads of God's rational

offspring, both angels and men, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. This awful truth, which the Bible reveals, is the main reason why men disbelieve and reject the Bible. They cannot feel it to be just and good in God to inflict eternal torments on the creatures he has made. If it should be said, that men would not object to this, if their hearts were right towards God; and that their objections are always removed, when they are renewed by divine grace: The answer is, their objections are, in such case, equally removed which arise from the sin and misery, they see in this world, and they can and do see the glory of God in the sun, the moon, the stars, the earth, the sea, the winds, the rain, and, in a word, in that fulness of good which God has provided for all creatures, suited to their respective natures, and by which he satisfies the desires of every thing which has life, as well as in the gospel of Christ. 2d, It confirms the truth contended for, that the Bible presupposes us to have the knowledge of God, and it opens upon us accordingly "In the beginning *God* created the heavens and the earth." And God frequently appeals, in the scriptures, to the common sense of men, to judge of his conduct, in his treatment of them. As in Ezekiel xviii. 25. Hear now, O House of Israel, is not my way equal? Are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done, shall he die. This appeal certainly supposes they were capable of judging, whether God's ways would be equal or not in condemning the sinner to death, and also that they knew his so doing would be equal. If it should be said, that they enjoyed revelation, and therefore were better capable of judging than others, it may be replied; that according to St. Paul, the Heathens always knew that they who commit iniquity are worthy of death; and that the judgment of God against such is according to truth. 3d, It is a great advantage, after being satisfied that a book, which claims to be a revelation from God, is indeed so, to commence and prosecute the study of it, with a certain persuasion that God is essentially and immutably holy and true; for, in that case, we have only to learn its true meaning, or what it contains, to receive it with all readiness of mind, and, in things which are above our comprehension, to bow our reason to the testimony of God; knowing, that nothing can be more certain than this, *that it is impossible for God to lie.*

OMICRON.

(To be continued.)

Doctrine of election the only just ground of encouragement to the use of means.

NUMBER II.

(Continued from p. 373.)

1 Tim. ii. 10. "*Therefore I endure all things for the elect's sakes, that they may also obtain salvation.*"

HAVING shewn, in a preceding number, that the doctrine of election afforded no reason, why ministers of the gospel should not faithfully preach and instruct, and people seriously hear and attend upon the means of grace; it is now proposed to evince, that this doctrine is in fact the only just

ground of encouragement, which either miniſters or people have to pay any attention to divine things.

As the impenitent are dead in ſin and enemies to God and holineſs; ſo they will never repent and cordially embrace the goſpel, unleſs influenced by the ſpirit of God—It is therefore declared, that no man can go to Chriſt, except the Father draw him—that Paul planted, Apollos watered, but God gave the encreaſe—that Chriſtians are God's workmanſhip, and that he worketh in them both to will and to do. Such paſſages plainly teach, that miniſters depend wholly upon God for ſucceſs in their preaching. If therefore he had not eternally determined to render the goſpel and means of grace effectual to awaken and bring a number to repentance, or thus elected ſome; there would not be the leaſt encouragement to preach, warn, and inſtruct mankind in divine things. For all theſe means, without the attending influences of God's ſpirit, would be wholly ineffectual to diſpoſe a ſingle individual to become holy, or comply with the terms of ſalvation. Yea, no human power or means can renew a depraved heart, or bring perſons to evangelical repentance. Had God therefore elected none to ſalvation, it is certain, that none ever would repent and be ſaved.

The only juſt ground of encouragement then, which any can have to preach the goſpel, is the doctrine of election, or the divine determination to render ſuch means efficacious in quickening and bringing ſome to faith and holineſs. Were it not for this, all miniſters, who believe the ſcriptures, and are acquainted with their own hearts, would wholly deſpair of all ſucceſs in preaching the goſpel.

This doctrine is alſo the only juſt ground of encouragement, that any perſon can have to pay any attention to the means of grace. Had not God, of his mere grace and mercy, determined to render theſe means effectual to the ſalvation of ſome, none would ever have been ſaved; and ſo there would have been no encouragement to attend upon any means. But ſince God has determined to make the means of grace efficacious in awakening and ſaving ſome in every age; there is now great encouragement ſeriouſly to attend upon them, and make divine things our higheſt concern; as this is the way in which perſons are generally brought to repentance, and is the moſt probable method of obtaining ſalvation.

How great then the miſtake of thoſe, who object, that the doctrine of election renders the means of grace of no advantage, and tends to diſcourage a ſerious attention to divine things? This, we ſee, is ſo far from being the caſe, that it is on the contrary the only foundation of hope for depraved ſinners, and ſo affords them the only juſt ground of encouragement to attend to the means of ſalvation.

Were it not for this doctrine, ſinners under a juſt conviction of their depravity and oppoſition to God would be in total deſpair. For when by the convicting influences of the holy ſpirit they are brought to a juſt ſenſe of their character, and feel, that they are dead in ſin, and their carnal mind is enmity againſt God; they are then ſenſible, that they have nothing to commend themſelves to the divine favor—that they ſhall never go to Chriſt in faith and love, unleſs drawn by the Father, and that God might in juſtice leave them to go on in ſin to everlaſting de-

ſtruction. And in this view of their ſituation, their only ground of hope is in the ſovereign electing grace of God—that he, of his mere mercy, has determined to awaken, renew, and ſave ſome guilty unworthy ſinners, and that therefore he may have mercy upon ſuch great ſinners, as they feel themſelves to be. But did they ſuppoſe, that God would never forgive any, till they had done ſomething good or holy to commend themſelves to his favor, or till they were of themſelves diſpoſed to repent and cordially believe in Chriſt; they would be thrown into utter deſpair. Hence it is, that ſinners, under deep and genuine conviction, ſo generally fall into the doctrine of election, which they are before ſo inclined to deny and oppoſe. They then ſee it to be their only ground of hope.

The ſubject ſuggeſts a number of important remarks, ſome of which will be noticed.

1. It appears, that the doctrine of election is a very important and uſeful truth, which ought frequently to be held up to view in preaching the goſpel. This is evident from various conſiderations. It was frequently taught by the Lord Jeſus, and his apoſtles, which ſhews that they conſidered it as an important doctrine, uſeful and neceſſary to be inculcated. Preaching the doctrine of election or the ſovereignty of God brings his real character into view, that all may examine, whether they are cordially reconciled to it; and thus it has a tendency to convince formal hypocrites and careleſs ſinners of their oppoſition to God. For if they are oppoſed to the ſovereignty or electing grace of God, it manifeſts, that they are enemies to his true character, and under his wrath; and ſo tends to convince them of guilt and danger. It has a peculiar tendency to ſhew mankind their real character and ſituation—ſtrip them of their ſelf-righteouſneſs and ſelf-dependence, make them ſenſible of their dependence upon the mere mercy of God, and thus prepare them to receive Chriſt and the grace of the goſpel. This doctrine alſo affords the only juſt encouragement for miniſters to preach, and people to pay any ſerious attention to the means of grace, and is neceſſary to prevent ſinners under a true conviction of their guilt and depravity from utter deſpair. Theſe conſiderations ſhew, that it is a very intereſting and uſeful doctrine, and that it ought to be plainly held up to view in preaching the goſpel.

How great then the miſtake of thoſe, who, altho they allow the truth of this doctrine, yet ſuppoſe it to be a hurtful and dangerous truth, which miniſters ought ſeldom or ever to preach? Is it not highly impeaching the wiſdom and goodneſs of God to ſuppoſe, that he has in his word ſo frequently and plainly revealed a truth, which is of a hurtful and dangerous tendency, and which preachers ought not to inculcate? Is it not preſuming to know better, than the Lord Jeſus and his inſpired apoſtles, what truths are uſeful, and ought to be taught? Beſides, the ſcriptures teach, that miniſters are not to ſhun to declare all the counſel of God, whether the people will hear or forbear. Is it not then very wicked and preſumptuous to object, that the doctrine of election, if true, is of a hurtful and dangerous tendency, and ought ſeldom or ever to be preached?

2. The doctrine of election is inſeparably connected with regeneration or a divine influence in renewing the hearts of ſinners. If God by his Spirit does renew the hearts

of his people, and make them willing in the day of his power, as the ſcripture declares; then it is certain, that he has determined, whoſe hearts he would renew, and whoſe not. And this his determination muſt be eternal, ſince he is unchangeable in his purpoſes and deſigns, and known unto him are all his works from the beginning. If then we allow, that regeneration is the work of God's Spirit, which no real Chriſtian can deny; we muſt alſo allow the doctrine of election, which is inſeparably connected with it. Then the denial of election neceſſarily involves the denial of regeneration, which is the foundation of all real religion in the hearts of depraved ſinners.

3. Since the doctrine of election is ſo plainly and frequently taught in the word of God, and is ſo inſeparably connected with the great eſſential truths of the goſpel; is it not very wicked and preſumptuous to oppoſe and revile it with ſuch bitterneſs, as many do? Many openly declare, that if this doctrine is true, God is a *partial, unjuſt, unreaſonable* Being—that they will not acknowledge any ſuch God, and uſe many other hard and bitter expreſſions againſt it—Yea, ſome are ſo oppoſed to the ſentiment, that they can hardly bear to hear it mentioned without being offended. But ſince none can deny, that this doctrine is frequently taught in the ſcriptures—that moſt when awakened and renewed, do at once embrace it, and that this is often the caſe with thoſe who were bitter oppoſers, while unawakened; ought not theſe conſiderations to render perſons very cautious of bitterly oppoſing and reviling this ſentiment; leſt haply they be found fighting and ſpeaking againſt God? For if it is a ſcripture truth, their oppoſition and reviling are directly againſt God, and their mouths are againſt the heavens. They ſhould remember, that the Lord Jeſus is coming with ten thouſands of his ſaints to execute judgment upon all, and to convince ungodly ſinners of all their hard ſpeeches, which they have ſpoken againſt him.

A bitter oppoſition againſt this important doctrine, ſo plainly taught in ſcripture, affords a degree of evidence, that thoſe perſons have never become cordially reconciled to the divine character or the truth of the goſpel.

4. It appears from our ſubject, that thoſe, who are oppoſing the doctrine of election, or the ſovereign grace of God in renewing and ſaving ſinners, are oppoſing the only juſt ground, on which any of mankind can hope for ſalvation. Could they overthrow this truth, and eſtabliſh the ſentiment, that God had choſen none in particular to ſalvation, and would not renew any, till they had done ſomething to procure his favor, or render themſelves worthy of his grace, it is certain from ſcripture, that none would ever be renewed or ſaved. Thus the oppoſers of this truth are fooliſhly laboring to overthrow the only ground of hope for fallen man; and could they really deſtroy this truth, as they wiſh, they would enſure the eternal deſtruction of the whole human race.

5. A juſt ſtatement of the doctrine of election ſhews at once the abſurdity of the objection, that perſons will be ſaved, if elected; whether they attend to divine things and the duties of religion, or not. Election is God's determination to render divine truth efficacious in awakening and bringing a certain number to repentance, faith, and a ſerious attention to

the duties of religion, that they may in this way obtain salvation. Since therefore election is the divine determination, that a number shall obtain salvation, by repenting and forsaking sin, believing in and obeying Christ, and living in a careful observance of religious duties; how absurd and contradictory to assert, that any can be saved, whether they comply with these conditions, or not; and that it is no advantage to attend to these means? This is as absurd as to assert, that if it is determined, that a certain number, unknown to us, shall live 80 years by means of temperance; they will certainly live this time, whether they are temperate or not, and therefore there is no advantage in endeavoring to preserve our lives these 80 years by means of temperance.

In both these cases, the divine determination renders the means necessary to obtain the end. It is therefore as impossible for any to obtain salvation without repentance and a serious attention to divine things; as it would be to live eighty years without temperance, when this was to be the means of preserving our lives so long. The more temperate a person was in this case, the greater would be the probability of his living these eigh ty years. So the greater sense persons have of their sin and danger, and the more attentive they are to their eternal concerns, the greater is the probability of their salvation.

6. The doctrine of election gives none any just occasion to charge God with partiality, as some imagine. As all mankind are sinners, so all justly deserve destruction—And as none will ever go to Christ for salvation, unless drawn by the Father; so God might in justice leave all to go on in sin to eternal ruin. He has therefore a just right to bestow his grace upon one and not upon another, as he sees best. And by sending his Spirit to awaken and renew some, he does no injury to those who are left to follow their own sinful inclinations, and thus go to destruction. Those, who are thus left, will never suffer any thing more than they justly deserve, and therefore have no reason to complain of any injustice.

Neither does the doctrine of election afford any just excuse to any for neglecting divine things, or living in impenitence. The calls, warnings, and invitations of the gospel are to all—"God now commandeth all men every where to repent" The language of his word is to all, "Turn ye, turn ye; for why will ye die?" "Whosoever will, let him take the water of life freely." There is no obstacle in the way of our going to Christ and obtaining salvation, but what arises from our own wicked opposition of heart. God's determination to send his Spirit to awaken and bring some to repentance, does not at all prevent others from repenting, if disposed. It is still true, "Whosoever will, let him come, and take the water of life." If any therefore, who enjoy the gospel, perish; it will be through their own neglect and opposition, or because they will not go unto Christ, that they may have life.

Finally, how unreasonable and dangerous for any of us to be neglectful of divine things, and our eternal concerns.

Our situation in the present world is very solemn. We have begun an existence, which will never end. Before us lies everlasting happiness or misery. Yes, we shall in the eternal world be forever rising in glory and felicity, or

ſinking deeper and deeper in woe and deſpair. And upon the improvement of the preſent life, our eternal welfare depends. We have now a ſpace given for repentance, —a ſeaſon allotted us to prepare for eternity. The terms of ſalvation are irreverſibly fixed. We muſt repent, forſake our ſinful practices, cordially receive Jeſus as our Saviour, yield a careful obedience to the divine commands, and make religion our higheſt concern, or we can never obtain ſalvation. For without faith, repentance, and holineſs, it is certain, that none can be admitted into heaven, or enjoy its holy happineſs.

The means of ſalvation are appointed, and many motives ſet before us to awaken our attention to divine things, and to excite us to ſecure our eternal intereſts. God hath favored us with his word, and the preaching of the goſpel to inſtruct us in the truths and duties of religion, and to remind us of its infinite importance. He ſends his miniſters to pray us in Chriſt's ſtead, "Be ye reconciled unto God." He has inſtituted the holy ſabbath for the expreſs purpoſe, that we may have opportunities of attending to our eternal concerns. He is alſo calling up our attention to theſe things by the ſtrivings of his Spirit, by ſickneſs, and by deaths of others around us. All theſe things conſpire to urge us to make divine things our chief concern, and to lay up our treaſures in heaven. But if we make light of religion and its duties, miſimprove the ſabbath, neglect a preached goſpel, and live in impenitence; we hall treaſure up wrath againſt the day of wrath, and bring upon ourſelves an aggravated condemnation. It will then be juſtly ſaid unto us, 'Becauſe I have called, and ye have refuſed; I will alſo laugh at your calamity, and mock, when your fear cometh." "Then ſhall they call upon me, and I will not anſwer." Our probationary ſtate is haſtening to a cloſe, and at furtheſt will ſoon be gone. How ſoon we may be arreſted by the ſtroke of death—be ſummoned to meet our judge, and receive our final ſentence, we know not; for in ſuch a day as we think not, the Son of man cometh. How infinitely important then, that we "work out our own ſalvation with fear and trembling, and give all diligence to make our calling and election ſure."

H. E.

For the Connecticut Evangelical Magazine.

Thoughts on the forgiveneſs of ſin.

FORGIVENESS, as exerciſed towards ſome of our rebellious race, is a wonderful act of God. It is always a diſplay of unmerited and ſovereign good will. No one can be a ſubject of forgiveneſs, unleſs he is viewed as having previouſly done *wrong*; and, when forgiven, it is ſuppoſed he is treated altogether better than he deſerves. It would be abſurd to talk of forgiving an *innocent* perſon. When a parent forgives a child, it is always ſuppoſed that the child has been diſobedient, and has merited ſome kind of puniſhment or correction. When the criminal, under ſentence of death, receives from his ſovereign a pardon, this pardon does not imply an extenuation of his guilt, nor that the ſentence of death was too ſevere; but it neceſſarily carries with it an idea that he was deſerving of all the evil expreſſed in the ſentence, and alſo that it was an act of mere mercy in his ſovereign, that the ſentence was not executed.

Thus when God forgives ſinners, who have been carrying on rebellion againſt him, and who are ſentenced to eternal death by his holy law, it is not to be ſuppoſed he has ſeen any thing in them to leſſen their criminality—their real deſert. This is never the *ground* of forgiveneſs—nay, to admit this would deſtroy the very idea of forgiveneſs. If criminality and deſert of puniſhment are not ſeen in the ſinner the very moment he is forgiven, there is no grace, no mercy, in the act of forgiveneſs; for there is nothing to be forgiven. When God forgives ſinners, he forgives them as being *vile, polluted creatures*, and deſerving nothing better than to be puniſhed with everlaſting deſtruction from his preſence and from the glory of his power. The more ſinful and vile they are, the greater and more aſtoniſhing is the diſplay of God's mercy in their being forgiven. This idea is very clearly communicated by the divine Saviour. In the courſe of his miniſtry, he went, by ſpecial invitation, into the houſe of a Phariſee, and ſat down to meat. While at the table, a woman who had been a notorious ſinner, placed herſelf at his feet, and began to waſh them with tears, and to wipe them with the hairs of her head; and ſhe kiſſed his feet, and anointed them with a precious ointment. This filled the mind of the Phariſee with indignation, becauſe the woman was a great ſinner. He was a poor, ſelf blinded man, and had no idea of the nature of forgiveneſs. The divine Saviour was ſenſible of his caſe, and undertook to inſtruct him, by calling his attention to a ſtory. "*There was a certain creditor* (ſaid he) *which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him moſt? The Phariſee anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.*" From this repreſentation of the nature of forgiveneſs, it appears that ſinners have *nothing to pay*—nothing, by which they can *leſſen* their criminality—nothing, by which they can *purchaſe* forgiveneſs, or which they can offer as the *leaſt conſideration*.

Seriouſly conſidered, it is aſtoniſhing that the ſalvation of men is not declared to be impoſſible. Bleſſed be God that he forgives ſinners! Impreſſed with this tho't, we view, we feel ourſelves to be priſoners of hope.

To explain the nature of forgiveneſs, and to point out the foundation on which it is exerciſed, is the great ſubject matter of thoſe who ſpeak for Chriſt. It is the very eſſence of the goſpel. The ſcriptures, however, will not warrant thoſe, who are conſecrated to give goſpel-inſtruction, to ſay that God forgives all indiſcriminately, without regard to their characters and conduct. It is clearly revealed in the ſcriptures of truth, that ſome of our race will be left to conduct in ſuch a manner, as that they will never have forgiveneſs, neither in this world, nor in the world to come. This is expreſsly affirmed of Judas, the unhappy man, who was left to betray our Lord. "*Good were it for that man, if he had never been born.*" The day is approaching, when mankind will be divided; as appears from the following paſſages—Matt. xxv. 46. "*Theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.*" Rev. xxi. 7, 8. "*He that over-*

cometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon. But, the fearful, and unbelieving and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters and all liars ſhall have their part in the lake which burneth with fire and brimſtone: which is the ſecond death." If, therefore, forgiveneſs will not be extended to all the human race, what can be the ground of diſcrimination? And what are the conditions of forgiveneſs? In anſwer to theſe enquiries, it may be obſerved.

1. The ground of diſcrimination is the ſovereign will and pleaſure of God. "*It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.*" When we read in the holy ſcriptures, as we certainly do, that ſome of our fallen race will be ſubjects of forgiveneſs, and that others will die in their ſins, and never have forgiveneſs, we muſt aſcribe this difference to the holy ſovereignty of God. We ought to be ſatisfied with ſaying, "*Even ſo Father, for ſo it ſeemeth good in thy ſight.*" It is God, that holy God, who made all things, and who hath a right to all things, that maketh one to differ from another. The whole human race are ſunken in iniquity, and God pardons as many as ſeemeth good in his ſight. This is primarily the ground of that diſcrimination among men reſpecting forgiveneſs, of which the ſcriptures ſo abundantly ſpeak. But juſtice to this important point requires that ſome further obſervations be made to elucidate it.

2. God exerciſes forgiveneſs, not for the ſake of the ſinner, but for Chriſt's ſake. The doctrine of the forgiveneſs of ſin can never be conſiſtently proclaimed, only in and through Jeſus Chriſt. When the apoſtles preached forgiveneſs of ſin, they always exhibited the merits of a Saviour as its ſole ground. They repreſented him, as having magnified and made honorable the law which ſinners have broken, and which, without his mediation, would have been an eternal bar in the way of their ſalvation. As to the forgiveneſs and ſalvation of ſinners, Chriſt is the way, the truth and the life. He is all in all to them. That perſon, who has obtained the infinite bleſſing of having his ſins forgiven, is wholly indebted to Chriſt for the beſtowment of the favour. It came in and through him, and in no other way. The language of ſcripture is "*He was delivered for our offences*"—"*He died the juſt for the unjuſt.*"

3. Forgiveneſs is extended to none who do not *repent* and *believe*. The goſpel plainly ſtates this as a condition of forgiveneſs. I would not be underſtood to mean, that repentance and faith are conſidered as *meriting* forgiveneſs. In atoning for the unholy, rebellious life of a ſinner, repentance has no merit; not even the ſmalleſt degree. It has already been obſerved, that the merits of a Saviour is the ſole ground of forgiveneſs. Notwithſtanding this, the ſcriptures aſſure us that God will forgive none, while they continue in ſtupidity and rebellion. Sinners muſt turn unto the Lord by repentance, by breaking off from wickedneſs, and forſaking it, or they may never expect to be ſubjects of forgiveneſs. Thoſe whom God forgives, he takes into his holy family; and it would be diſhonorary to him to forgive any one, while he perſiſts in his native ſtubbornneſs. Tho' Chriſt has died and made a full atonement, and though all who are forgiven, are forgiven wholly for his ſake, yet it is never done, not even in one inſtance, unleſs the

ſinner exerciſes repentance. The ſinner muſt himſelf be a proper ſubject of forgiveneſs,—he muſt poſſeſs a moral fitneſs for ſuch a favor. He muſt leave the ſide of God's enemies, and take his place among his friends. Would our rulers proclaim a pardon for one, who had been guilty of treaſon againſt the government, while the perſon was yet carrying into execution his wicked and malicious deſigns? It could not reaſonably be expected. No more can it be ſuppoſed that God will ever extend pardon to the ſinner, while he perſiſts in a life of ſin. The condition of forgiveneſs, therefore, as the character of the ſinner is reſpected, is repentance. A broken and a contrite heart God will not deſpiſe.

4. God forgives none, who do not themſelves poſſeſs a ſpirit of forgiveneſs. On this the Saviour inſiſted in his public and private inſtructions. He taught, that if men hoped to be forgiven of God, they muſt learn to forgive one another. This thought he introduced in that excellent form of prayer which he gave his diſciples. *Forgive us our debts, as we forgive our debtors.* This part of the prayer he was particular to explain and enforce immediately after he uttered it. "*For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you. But, if ye forgive not men their treſpaſſes, neither will your heavenly Father forgive your treſpaſſes.*" Here a ſpirit of forgiveneſs is ſtated as a condition of being forgiven. It is a qualification no leſs requiſite than repentance. If men do not poſſeſs this temper, they are morally unfit to be forgiven.—It has now been made to appear that the ground of diſcrimination among mankind, as to their being forgiven or not forgiven, is the ſovereign will of God—that whenever God does forgive, it is wholly for Chriſt's ſake—that he never forgives where there is no repentance—nor where there is not a forgiving temper.

The attentive reader, of this eſſay on forgiveneſs, will naturally infer, that the beſtowment of pardon is very different from the *palliation of a crime.* Men in authority are prone to *connive* at wicked practices, which come within their cognizance. They ſometimes do this, that they may avoid the trouble of a faithful diſcharge of duty, or that they may not riſk their reputation and influence among the wicked, by properly executing the law. They palliate crimes, and let evil doers go unpuniſhed. This, all will ſee, is very different from the beſtowment of pardon. Pardon ſuppoſes a knowledge of iniquity, and bears teſtimony againſt it. Men in authority, who practiſe in this way, inſtead of being a terror to evil doers, as they ought to be, are partakers of their evil deeds. Parents are very apt to palliate the crimes of their children, and to excuſe themſelves from diſcharging the duty which God has enjoined upon them.—They connive at the firſt dawnings of ſin, and as their children progreſs in iniquity, they grow more fruitful in their excuſes for them. This criminal indulgence of parents is not *pardon*—it has nothing of the nature of forgiveneſs. It is far from it. It is the covering over of iniquity, and is infinitely miſchievous to the ſouls of their dear offſpring. God never thus palliates ſin, in any of his creatures—not in his own children. It is true he pardons, he forgives the very chief of ſinners; but when he forgives, he does not make ſinners feel that their crimes are ſmall. He does not incline them to make

the beſt of their caſe; but he brings their ſins into light. He gives them conviction—he makes their hearts appear awful to themſelves—he cauſes their wickedneſs to ſtare them in the face. The conſequence is they do not feel, that they are better than others—that their ſins are not very great, and that from this conſideration they have ſome reaſon to *expect* pardon. When God forgives, he never cauſes ſinners to have ſuch feelings as theſe; for, with theſe feelings, they would not be in a ſituation rightly to appreciate the mercy of God in forgiving them. Therefore, it is uſually the caſe, that ſinners, before they become acquainted with the comforts of religion, have a ſeaſon of conviction, and diſtreſs of mind. This prepares the way for them to have a more clear ſight of the *bleſſedneſs* of thoſe whoſe tranſgreſſions are forgiven.

H.

The agency of created unembodied Spirits, whether good or evil, on mankind in this world.

IN attending to this ſubject, it is not propoſed to conſider the caſe of demoniacs, nor of prophets, to whom the will of God has been revealed, by the miniſtry of angels. Theſe are preter-natural: but to attend to the uſual agency of ſuch Spirits on men.

It is neceſſary that ſuch agency be firſt proved, for the ſpirit of the age, in progreſſing towards infidelity, is leading many to queſtion the agency of any inviſible created beings with man, and to conſider the idea romantic: even the pious do not, ſo much as formerly, attend to the ſubject.

Is it not an argument of ſome weight, in proof of the agency of ſuch Spirits with us, that their exiſtence is revealed? If they had no intercourſe with us, and we no concern with them, the knowledge of their exiſtence would perhaps be uſeleſs; and if ſo it is not reaſonable to ſuppoſe that it would have been revealed, any more than the exiſtence and circumſtances of the inhabitants of the planets, if, according to analogical arguments, there are any ſuch. If it be objected, that we have no organs, by which ſuch ſpirits can have acceſs to our minds, it is ſufficient to obſerve, that the objector will doubtleſs candidly confeſs, that he does not ſo fully underſtand the ſtructure of the mind, nor that of created ſpirits, as to have ſure grounds of confidence that his objection is well founded. It is reaſonable to believe that unembodied ſpirits have ſome means of intercourſe with each other, and therefore corporeal organs in their ſituation are not neceſſary to mutual intercourſe, and can we conceive of any thing to prevent their having ſome ſimilar way of acceſs to us?

Beſides: The general dependance of one part of God's works upon another, as far as our acquaintance extends, renders it at leaſt probable, that there is ſome communication with thoſe ſpirits. But the holy ſcriptures furniſh us with full evidence.—Reſpecting the agency of evil ſpirits, we are informed, that Satan worketh in the hearts of the children of diſobedience,—blindeth the minds of them that believe not,—filled the hearts of Annanias and Saphira to lie to the Holy Ghoſt,—entered Judas the apoſtate,—ſent his meſſenger to buffet Paul,—and even tempted Chriſt himſelf. On this account men are warned by the ſcriptures to take heed that they do not fall into the ſnare of the

Devil, and are directed to resist the Devil, with assurance that then he will flee from them.—Since evil spirits have such an agency on men, it is but reasonable to suppose, that good spirits have at least an equal agency, and the scriptures confirm the idea. They inform us, that God giveth his angels charge over his saints, to keep them in all their ways,—that they are ministering spirits, sent forth to minister to them who shall be heirs of salvation. I pass over the numerous instances in which they have been commissioned to bear the special messages of God to Lot, Manoah, Mary, the shepherds and others. It is presumed the agency in question is proved.

The nature of their agency will be next considered. Unembodied spirits do not act immediately on the hearts and affections of mankind. No created being, whether in the body or out, is able to do this. It is the prerogative of God alone. If they affect the heart, it is indirectly by motives. Nor do they ordinarily act on the understandings of men, so as to reveal to them things of which they were ignorant. It is true they have been sent by express commission to give revelations from God, as Gabriel to Mary, &c. yet we have no evidence that they ordinarily have a natural power to do this, and it is certain, that nothing of this nature commonly takes place.

But the agency of such spirits appears to be wholly on the imagination, and is effected by suggesting thoughts to our minds, and placing them in true or false colors, adapted to influence us to duty or wickedness. Evil spirits, in this way, practise their wiles to lead men into sin, as Satan tempted David to number Israel,—and Ananias and his wife to lie to the Holy Ghost; or to distress Christians, as in the case of the messenger of Satan to buffet Paul. This also takes place in the infidel and blasphemous thoughts suggested to the mind, by which people of eminent piety have been sometimes fearfully haraffed.—On the contrary, good spirits have a salutary influence on the people of God; for they have a charge over them, to keep them in all their ways, lest at any time they dash their feet against a stone.

The suggestions of evil spirits are artful and insidious. Satan sometimes, that he may deceive, assumes the guise of an angel of light; and we read of the snares, wiles and devices of the Devil. He is called a deceiver and liar, and it is in the practice of these arts that he goeth about seeking whom he may devour. His subtilty consists very much in adapting his suggestions to the circumstances, passions, leading objects and cast of mind, of such as he assails. He applied himself to the covetousness of Judas, Annanias and Saphira. He wrought upon the pride of David,—the fear of Peter, and he laid his temptations to ensnare our Lord by the most artful quotations of scripture, and by attempting to make him concerned to prove himself the Messiah, even to Satan, as if it were questionable. Saul of Tarsus was wrought upon by an application to his ambition, and by Satan's affecting the angel of light, to fan to a flame a false zeal for religion. To the gloomy, his temptations and suggestions are calculated to excite despondency,—and to the cheerful, levity. His suggestions inflame the lust, pride and avarice of such as are given by habit or constitution to these things. May I say, he presents himself as a mag-

nifying glass between the imagination and the little objects of sinful pursuit, and enlarges them out of measure, and that he reverses it, to diminish the infinite motives to duty, and godliness, or throws in his suggestions to hide them from the view of the mind entirely; so that such as do not resist the Devil, but give heed to his illusions, are led astray by his fascinations? Thus he takes much the same methods, that artful and insidious men take, to ensnare and pervert people for their own purposes, by taking advantage of their circumstances, and every trait of their character and passions.—It is also reasonable to believe, that good spirits, like good men, suggest truth to the mind, and remove illusions, and false colorings, so far as men will attend to their suggestions, that they may confirm the people of God, and recover them from the snares of the Devil; so that he may not have dominion over them, and lead them captive at his will; and that it is in this way, that they keep the saints, that they should not dash their feet against a stone, so and they become ministering spirits to the heirs of salvation. Nor is it unreasonable to suppose, that while sinners are in probation, and are not judicially given over as reprobates, that good spirits urge upon them also, in the same way, the motives of the gospel, by suggesting to their minds a consideration of their importance. The Spirit of God is the great agent of sanctification, but how much we are indebted to good angels, for our seriousness, and preservation from sin, it is impossible for us to decide. God often uses their ministry.

If the above remarks are true, it will follow, that no created beings, good or evil, with or without bodies, can do us any moral good or hurt, any further than we voluntarily listen to their suggestions. Our hearts are beyond the coercive power of created beings. However guilty our tempters may be, they form no excuse to exonerate us from guilt.

The preceding remarks urge the importance of keeping our imaginations under the strictest discipline. These are too often neglected, and left entirely open and unguarded to the adversary: and it should be remembered, that this is giving him the only advantage which he desires, from which alone he can assail and ruin us. The imagination should be guarded with a jealous eye, be preserved chaste and pure, and be consecrated to God and duty. Men never can be very religious unless their imaginations are turned into holy meditations.

Further: If we would derive any benefit from those who are ministering spirits to the heirs of salvation, and appointed by God for this purpose, we must be concerned, carefully to cherish every scriptural motive to duty, which arises in our minds, whether suggested by reading the scriptures, by Christian conversation, by our peculiar circumstances, by meditations, or by seeming accident; for it is by taking advantage of such occasions that these salutary suggestions are usually made to mankind.

We further remark, that men are not to think any better of themselves, because motives to religion frequently arise in their minds, nor any worse of themselves, on account of the most blasphemous suggestions made to their imaginations, from without, any further forth than they approve of them,

or voluntarily admit them to remain, and have influence upon them.

Finally: the preceding obſervations ſhould convince us, that no ſuggeſtions or impulſes are a rule of action. They muſt be tried by the holy ſcriptures, or we run an infinite hazard. MIKROS.

MESS'RS. EDITORS,

YOUR plan compriſes biographical ſketches. The one now preſented is ſubmitted to your diſpoſal. You may reſt aſſured the writer has aſſumed nothing in his relation, but a different name from the real one of the perſon whom he deſcribes; and this for reaſons too plain to mention.

EMILIA was born of reputable parents, and lived the moſt of her ſhort life in one of the flouriſhing towns in Connecticut. Her father has long been improved in public life and enjoys a plentiful eſtate. Emilia from her infancy, was a child formed to gain attention—lively and quick in her imagination, ſhe pleaſed her little acquaintances, and made them admire her. But eſpecially ſhe engaged the affection of her parents and older connections, whoſe breaſts often heaved with a joyous ſigh, in anticipation of her future brilliancy. In addition to her natural vivacity her figure was graceful, though rather ſlender—her ſkin tranſparent, tinged with the roſe—her eyes and features expreſſive, and well animated, and her manners naturally eaſy and delicate. Having paſſed the days of infancy and childhood, her mind brightened with her years. Her education, though much ſhort of what ſo promiſing a ſubject merited, was ſufficient to lay open the qualities of her mind, and entitle her to ſome of the moſt flattering proſpects in future condition and uſefulneſs. Emerging from the confinements ſuitable to early life, and approaching the ſcenes of youthful amuſement, her reliſh for thoſe ſcenes ſoon became lively and predominant.—Until now, ſhe did not either *know* or *feel* the commanding influence of her amiable endowments. And happy for thouſands in like poſſeſſions had they never known them. But Emilia, *ſenſible of theſe*, vanity elated her heart. To dreſs, to viſit, to be admired in the *gay circle*, *the ball-room*, and *the pew*, ſeemed to abſorb all her thoughts. At length, being full of ſenſibility, and accuſtomed to adulation, pride naturally increaſed, and nothing fully pleaſed her. Ambition and ideas of elevated life raiſed her quite above the uncultivated and rude of every deſcription; and led her to ſeek for ſatisfaction among the delicacies of refined ſociety. This taſte carried her abroad frequently, to viſit her kindred and friends in places of thick population and elegant manners. Her reception in thoſe places was gratifying to her. The parties and circles into which ſhe was invited viewed themſelves complimented with her company, and paid her that attention, which marked both their ſenſe of her merit, and the obligation conferred by her agreeable converſation. But even here, her felicity was incomplete. In the full tide of worldly joys, the ſoul of man *does but ſeem* to be refreſhed: at the moment of higheſt enjoyment, it is *moſt* deceived, and ſoon alas! the mighty void and deep chagrin are felt. This was the caſe with Emilia. Not ſatisfied with her own wiſhes, every amuſement ended with a ſigh. She conceived ſome imperfection in every pleaſur-

able purſuit, which produced the alloy and blighted her expectations. This, as in all ſimilar caſes, only excited *new* and more *ingenious efforts to extract* the alloy: but by no means abated the fervor of purſuit after the *ever illuſive phantom* which dazzled before her, called *happineſs*. After five or ſix years of her youthful bloom had glided off; occupied in gathering all the innocent ſweets of that vernal ſeaſon; ſhe found the accompliſhed Horatio, the friend and joy of her heart. He was reſpectable, affluent and well eſtabliſhed in buſineſs. In the courſe of a few months, ſufficient time had elapſed to come to a full explanation of their mutual regards and wiſhes—the conſummation of their alliance was contemplated, and fixed. But here, I muſt begin the chilling preſages of her exit. Her family inherited a conſtitutional tendency to that deleterious complaint, the conſumption. Whether by taking cold, or otherwiſe, it is not certain, the ſymptoms of this diſorder made their appearance. Emilia, thought but little of her real ſituation; and was by no means prepared for theſe gloomy forebodings!—Alas! how covertly, death approaches the young! Borne on the tide of youthful ſpirits and purſuits, they are prone never to ſuſpect or fear this enemy, till embraced in his cold arms: then how ſudden—how great—and eternal is the change they feel!! But Emilia had many premonitions of her departure. The firſt whiſpers of the laſt meſſenger were clear and diſtinct; but ſhe could not hear—they were repeated and louder; but ſtill, *ſhe could not hear.* How *could it* be poſſible for a youth of her turn of mind—accompliſhments—and proſpects to *be diverted* from her innocent gaiety, her company, and *above all* her *loved Horatio*, by ſo diſmal a call as that of death? *No*, ſhe *could not hear*; but bid him paſs, for ſhe was *preengaged.* Her diſorder in the courſe of twelve or fourteen months, made very ſenſible advances, and clearly portended what was to come. Her friends became very anxious. But Emilia could give no ſerious attention to her health. To yield to medical aid or direction, would be to confeſs herſelf ſick. This was forbidding. Her indiſpoſitions would remit from time to time, and then ſhe would reſume again, her air of cheerfulneſs and keep her objects of purſuit in view. The time at length drew near which was contemplated, to complete her earthly felicity in ratifying her connection with her deareſt beloved friend.—But, O what a proſpect this! Yet reſolved to purſue it—A proſpect to pall the feelings of any but Emilia, and ſuch as are deaf and blind to the approaches and warnings of eternity.—As if *reſolution* would baffle omnipotence—or *elude* the grave! How futile—how deceived!—The propriety of forming the connection, under exiſting circumſtances became a queſtion with her parents, and others moſt intereſted. The reſult however iſſued in favoring the meaſure. Preparations accordingly were haſtened as rapidly as convenient, for the celebration of the union.—It took place on a ſet day, with teſtimonials of joy, very *gravely expreſſed.*—The well choſen and coſtly furniture of Emilia was conveyed to the manſion prepared for her future reſidence. Her friends accompanied her thither: and the connections of her joyful Horatio gave her a very hearty welcome.

Introduced now, to the zenith of her wiſhes, what can be wanting

to complete her Paradise? But alas! the secret *tabes*, steals upon her vitals, and turns every pleasure into tasteless insipidity. Still, she dressed, she went abroad, and at times affected cheerfulness, and would seem to imply she was happy; *but really enjoyed nothing.*—At home the richest luxuries had no relish—The silent night—or softest down could give her no rest. She received company—she took the reviving anodyne, and exerted every nerve to beguile her feelings and enjoy her friends, and make them happy—but all was *feigned*—violence to nature, kept on the *thin mask* of fashionable joy and satisfaction. How pitiable was her case? Invited to her friendly circle, my eyes witnessed with real pain, the conflict of her soul.—While nobly generous and anxious to maintain her dignity, and delight her guests, the *purple blush glowed* in her pale cheek—her hollow accents betrayed her fatal malady—and the involuntary sigh bespoke the poignant anguish felt within. How vain to contend with death, or urge pre-engagements when he calls in earnest!! Compelled to relinquish company and all its parade, she retired to her apartment—sought and obtained the best medical assistance—dismissed domestic cares—saw nobody except a few select friends, and took the air but seldom. Soon she perceived that her physician, although he treated her tenderly, gave her *only* cordials, and entertained no idea of affording her any permanent relief. Her friends also conveyed their despondency in their attention and countenances—and Horatio's heart was smitten. It seemed *now* to be impressed upher mind for the first time, *that she must die!*—But O what a thought was this? It thrilled through and through her withering limbs!! Had the resurrection trumpet sounded, it could hardly have alarmed her more. "What; she seemed to say; must this body soon be mouldering in the dust! These limbs which have been so much my idol! *Yes*, O *yes*, the unalterable decree is past!! But where will my soul appear? Am I ready for the judgment? to appear unclothed before God? *No, no!* I have whirled away my life, in the giddy mazes of worldly ambition, pleasures and follies, and never spent a moment in employments consonant to this hour, or a belief of eternity! To die as I am, how alarming! I already feel the condemning sentence—*I am lost forever!!* What can I do, what can I say!"—Reviving from the first shock of realizing her approaching dissolution, she betook herself to that long neglected book, the *Bible*; and read in it by turns very attentively. But such a darkness covered it; having never looked into it with serious concern; that it seemed to do her but little good, and she would soon lay it by again—She attempted to pray: but, neither did this afford her much relief; she knew not God, nor felt any thing of him, but a sense of his power and anger.—A dejection in her aspect and manners became visible—she hinted to some of her most confidential friends, her apprehensions. They endeavored to soothe her distress, but without effect. Her bodily complaints seemed almost forgotten, under the pressure and affecting views of eternal realities. Even the scriptures themselves, together with her *heartless cries* to God, did but augment her horrors, in disclosing to her, the *depths of sin* in her own heart—and her *lost condition.* In the course of a few days,

the fashionable *shame* of appearing religious almost vanished. It was suggested to her, whether it would not be agreeable to see her minister? She consented. He was accordingly called—He came. But what could he do? She could not converse upon religion, for she had not studied it—and much less *felt it*. People *of fashion* must not know, or seem to know any thing about religion!! True indeed, Emilia had been brought up in a family, who venerated religion, and always respected the sabbath, *according to custom*, and attended the preaching of the word: But she had *never seriously thought* of these things as having any *personal concern* in them: *here lay the difficulty*. The clergyman, seeing her embarrassment conversed tenderly with her, *but plainly*—endeavored to lay open the extreme sinfulness of the human heart, and let her *see*, by plain inference that doubtless she had *such an one* by nature; and without repentance and renewing grace, salvation was impossible. She assented to his remarks with little or no reply.—It was mentioned by some one, that it would be agreeable to join with him in prayer—He gladly complied—The scene was *truly affecting* and I may add *solemn almost* as the entrance into eternity—He then withdrew with deep concern, but very slight impressions of the real state of Emilia's mind.—But *here*, reader, pause for a moment—if you *ever knew* the grace of God *in truth*—permit me to desire you; while your soul *sits trembling* for the fate of *the distressed*, the *despairing* Emilia; to fall down before that God, whose stupendous mercy, through the Saviour, wrests the souls of sinners from eternal flames; and with holy gratitude *praise him*, for his *complete deliverance* of this *distressed soul!! Emilia is born again!!* She who *was dead now lives*: who was lost, is *now found!!* But you wish to know the manner in which this grace appeared. After the solemn season to which we just refered, Emilia continued a number of days extremely anxious—struggling with fears of death, but more especially the dread of those endless torments which awaited her afterward in consequence of sin. Her sense of the entire justice of God in her condemnation, increased in proportion as her sins *revived* in her view, and silenced all her hard thoughts of God, although his anger appeared inevitable and intolerable. Notwithstanding she had never deviated in her conduct from the most rigid precepts of propriety in a worldly consideration, yet, at this time, she looked upon herself the most depraved, and sinful of all human beings; and could expect nothing but unutterable woe.—While revolving these things in her mind, and at times wrought up to high agitation, a delightful calmness took place—she felt relieved—her heart lost its hardness—its darkness in a measure vanished—She could say with *feeling, God be merciful to me a sinner!* It felt right to be in God's hands and at his disposal—*now* he appeared infinitely excellent and amiable every way considered—every thing put on another appearance. She knew not what to make of it: but was quite happy. This frame continued till next day. The Saviour, of whom she knew little or nothing before except the name, now appeared in Divine beauty, and to be the wisdom of God and the power of God to such as repent and trust in him. A new and unspeakably pleasant feeling sprung up in her heart towards God, and Christ,

the law of God, the way of salvation, and divine truth in general. While she contemplated these things her soul was filled with comfort. Her heart was so full of joy, that she seemed to be *compelled* to entertain a gleam of hope for herself. But she dare not. Her sins looked worse than ever, and she did not know as she repented of them sincerely. She knew that pardon was promised through Christ, to penitents: but she had lost the sense of God's wrath, and her sins so far exceeded her repentance, that she doubted, whether she repented at all. But still, her heart *grew warm*, at every view of the Divine character—likewise the Saviour in all his offices, and the unfathomable grace manifested to sinners in his atonement. She felt as if she could rejoice in these things, whether pardoning mercy ever reached herself or not. While meditating upon these subjects, *and drinking in the pleasure*, she loathed herself on account of sin, and her heart prayed without ceasing. She told me on the third day after this pleasing alteration, "That she had enjoyed *more real, solid satisfaction and pleasure, in the two preceding days than she had in all her life till that time.*" Directly upon this, her mind appeared to expand surprisingly, and comprise a general idea of the whole gospel scheme: and from her easy and ready reception of the word of life, it was manifestly *an ingrafted word* which was able to save the soul. She rested on the alone merits of the Saviour with the most *entire confidence*, as on the Rock of eternal safety, and her heart was satisfied as with "marrow and fatness." About this time, prompted by impulses from her own breast, (for she told her friend afterwards she did not know that such a thing was customary) she wrote with her trembling hand the following short covenant and dedication of herself to God, and committed it to her confident to keep, as the only thing she was able to do for God, as a testimonial of her repentance and desire to glorify him on this side the grave—"*O my Creator, and blessed Redeemer—Thou art all I love: all I adore: and whom I cannot cease to admire.*—To thee I give up my *Heart* and *Soul* and *all I have*, (that is worthy of thee to accept) *in a Covenant, never to be broken, nor forgotten, living or dying*—And here I willingly, and *with the most ardent love and sincerity, sign, this instrument.* M..... Dec. 20, 179..."

While she was thus engaged in the concerns of her soul and eternity, and seemed scarcely to think of her bodily complaints, they made rapid advances in undermining her house of clay—it trembled to fall. She was soon confined to her room, and almost directly to her bed. It was suggested to her, whether she did not wish to profess Christ, and join herself to his visible kingdom before she left the world. "O yes, replied she, by all means if it can be done." It was mentioned to her, there was no difficulty in the way provided she wished it, and the church being notified had no objection. Accordingly a day was fixed upon, as soon as the prerequisites could be accomplished, for her admission. The time being come a few of the church attended—and after prayer, in which she appeared to have the greatest *interest and sincerity* while raised a little from her pillow she assented to a confession of faith and received the ordinance of Baptism—and gave up herself to her God and Saviour with *unspeak-*

able satisfaction.—The very next day the trying conflict drew on. She felt her nature sinking—her bodily pains were keen and tormenting—she wished to join with her pious friends in prayer—and to plead for patience under her agonies.—Her heart rose in this exercise above her distresses, and she felt a sweet acquiescence in the divine will—resigned her body and soul and all which she had into the hands of God, and in a few moments was released from a world of sorrows to join in the song of the redeemed forever.—" *Unto him that loved us, and washed us from our sins in his own blood—to him be glory and dominion forever and ever, Amen.*"

The life and death of Emilia are replete with impressive instructions. The writer cannot forbear hinting a few particulars.

1st. The vanity of trusting to any external personal qualifications or circumstances to make us happy. Emilia shone in all these. Naturally bright in her intellects—refined in her taste and sentiments—easy in her deportment—reputable every way—and well endowed with the conveniences and even elegancies of life, it seemed as if, she had nothing further to desire: But what of all these things? could they impart the rich boon of satisfaction? *Surely no.* An alloy and disappointment attended every attempt to fill with joy her immortal spirit. Every scene of fashionable amusement; however refined; carried this alloy with it, and ended in mortification. When most gratified she was most deceived and ultimately disappointed proportionably. But still, no disappointment dissuaded her from the pursuit. Her taste for worldly pleasure remaining lively, gave a spring to new, and as fruitless attempts to obtain it, in ceaseless rotation.

Now is not this the real state of all persons who depend upon their superior endowments and circumstances to make them happy?—*Certainly it is.* It is said of the Idolater* " *He feedeth on ashes.*" So does the idolizer of himself or the world. For the natural appetite to crave ashes, proves it disordered—while this disorder continues, let the person attempt ever so often to satisfy his cravings by receiving ashes, instead of food, he neither is satisfied nor refreshed—the consequences are his nature decays and his disappointment encreases. So in a moral view, to crave this world supremely proves our moral taste disordered; while this disorder continues, let us actually receive the good things of the world in their profusion, and with the most enlarged capacities to enjoy them, *still we do but feed on ashes:* our souls find out the deceit, and mortification ensues. If therefore the most flattering abilities and circumstances terminate thus—we must be convinced of the vanity of trusting to any of these things to give us felicity.

2. We are taught the danger which accompanies the possession of those superior gifts of nature and providence. They give their possessors an extended opportunity for indulgence—indulgence stupifies and hardens the heart, and leads on to the most astonishing temerity and presumption. Emilia, filled with her own consequence and the scenes of worldly amusement which invited her could not attend to so serious a subject as religion. Real piety in its angel form of *meekness and humility*, casts a check upon worldly pleasures. Emilia *hated*

* Isaiah xliv. 20.

this check—it seemed to reprove her in her innocent gratifications; and she saw *plainly* that people in high life *disregarded it entirely*—excepting a very *few*. Religion therefore and the vast concerns of eternity were rejected from her thoughts. Let sabbaths and the most lucid truths of the gospel be presented to her, as often as they might, she *seriously thought of none of these things*—and presently, when walking on the brink of the grave and endless perdition for months, she could not more readily think of them. Nay, the course she pursued, indicated a determination to disregard all admonitions, and to *put off death*, by appearing totally deaf to all his calls, and engaged in other things. What stupidity! what presumption! Yet Emilia acted perfectly upon natural principles, and in unison with thousands. Superior abilities with opportunity for indulgence lead directly to this hardness of heart, and resistance of religion and eternal concerns. Where these unite in the higher walks of life, the restraints and checks of religion are treated with *disdain*, and as fit only for the weak and vulgar—The proud and hard heart can yield to *no caution*, administered by the teachings of God's word, or the admonitions of death. Arguments are *lost* upon these self-wise, elevated spirits. Their cheeks would burn with blushes, to appear as if they regarded the sabbath or piety, or Heaven or Hell, any further than common decency and custom warrant—and when the inexorable summons of death arrests them, *they foolishly turn aside*—bid him *call again*, and so think of something else!!—How dangerous are elevated, unsanctified gifts.

3. The example before us presents an astonishing display, of the all-conquering power and grace of God—Consider Emilia in her disposition and habits of life—totally indisposed to reflect upon her future well being—and carrying her resolutions of worldly pleasure to the very confines of death and endless misery—*Who can help shuddering for her fate!!* But at this awful crisis, that almighty power which raised the Lord Jesus from the dead, and that grace which flows from his atoning blood *reached her*, and saved her with *an eternal salvation*. While Heaven resounds with Alleluias to sovereign grace, for this display of it; O let christians universally join their feeble voices and swell the praise! How many when they arrive at the trembling point, in which Emilia began to reflect, *die as they have lived:* and with the rich man lift up their eyes in torment—Their resolution is suffered to continue firm; resisting with blind and unappalled audacity, the alarm of conscience and the terrors of death, till they *sink, forever to eat of the fruit of their own ways and to be filled with their own devices!!*—This mere escape of Emilia, while it permits others in like circumstances to look to the same almighty power and grace in their extremity, yet, the multitudes who are left to pass stupid and blind into the quenchless lake, is a terrible admonition to them not to put off the concerns of their souls to this critical moment—Will you bear with me, to urge you to treat yourselves better, and never be so unwise as to think that by *unconcern* you can overcome Omnipotence—out-brave death—or escape misery! *No.* Treat yourselves better—yield to eternal wisdom—*consider*, embrace the Saviour and be happy.—Finally, The tranquil and joyful state of Emilia's mind after she experienced the pow-

er of religion naturally introduces a queſtion to which *youth of every grade*, and all who are diſpoſed to purſue worldly pleaſures, are invited ſeriouſly to attend—viz. What there can be in the nature of religion which gave Emilia in her weak dibilitated condition *ſuch pure delight and ſolid ſatisfaction*, as to enable her to ſay, that ſhe had enjoyed *more of this*, in two days, than in all her life till that time? —A ſickly, decaying ſtate is not a time to enjoy, on natural principles—but a ſeaſon of languor and univerſal infelicity. Youth, and health and opportunities for gratification till the age of twenty-two, forms a period in which the moſt exquiſite earthly pleaſures may be taſted—Emilia had gone through this latter period previouſly to her decay, and reliſhed every innocent amuſement equally with any one. Now, hear her ſay on her dying bed, that in *two days* ſhe had enjoyed more pure delight and ſolid pleaſure, than in all her life before, *and then think what there can be in the nature of religion to inſpire this? —is religion vain?—Are you purſuing the right road to happineſs!!!*

NUNCIO.

To the Editors of the Connecticut Evangelical Magazine.

Gentlemen,

Should you judge that the following account of ſome late revivals of religion in the ſtate of Vermont, is calculated to edify the people of God, and ſubſerve the intereſts of Chriſt's kingdom, you may give it a place in your excellent Magazine.

THE attention to religion, in Vermont, the year paſt, has been the moſt general in the north-weſt part of the ſtate; in the counties of Addiſon, Chittenden and Franklin: other parts of the ſtate, however, have been conſiderably favored with revivals. In theſe three counties, there are a number of wealthy, flouriſhing towns, but many of the ſettlements are in their infancy. There have been no very great revivals of religion in theſe counties ſince their firſt ſettlement; conſequently they have but few Chriſtians, churches, or houſes of divine worſhip. The moral ſtate of the inhabitants previous to the late religious attention, was ſimilar to that in other new-ſettlements, where they do not enjoy the ſtated means of grace. There were a few excellent pious people ſcattered through the country, but the great body of the inhabitants were inattentive to the great concerns of eternity.

God has been preparing the way for this revival of religion, for many years. Miſſionaries and ſome ſtationary miniſters, who have preached in this country, have not labored in vain; they have ſowed the field which now produces a rich harveſt. It is not uncommon to hear the converts of the laſt year, date their convictions to ſermons, which they heard delivered years ago. Moſt of the preachers of the goſpel, who have travelled through theſe counties, are cited by the people, as inſtruments of awakening ſome ſinners. The progreſſion of the work has been uncommonly gradual. It can only be ſaid of the miniſters who have preached in this field of labors the laſt year, that other men have labored, and they have entered into their labors.

In the ſummer of the year 1800, ſinners began, in ſome places in this country, to make more than common enquiry about the things of religion; particularly in the

towns of Eſſex and New-Haven. From that time ſerious inquiries reſpecting religion become more frequent and earneſt; and the people of God were more given to prayer and other duties of religion; and there were frequently ſome hopeful converſions. The proſpects continued favorable; and in the ſpring of the year 1801, the bleſſed work ſpread with light and power. Many ſinners have been convicted of their loſt ſtate, and many it is believed, have come to a ſaving cloſe with Chriſt.

The attention has been remarkable for its apparent genuineneſs. No irregularities, I think, can juſtly be charged upon it. Sinners under awakening have been convinced of their danger, of the divine rectitude, and of their loſt ſtate by nature. They have complained much of ſtubbornneſs of heart, and ſometimes ſhown the moſt dreadful enmity againſt God and the plan of ſalvation. When converted, they have ſpoken much of their ſins againſt God, have appeared to loath themſelves as ſinners. A holy God, law and government, and all the great truths of the goſpel have been exceedingly pleaſant to their ſouls. At times they have been aſtoniſhed at the method of ſalvation through a Saviour. God's works and ways have appeared new to them; they would ſay ſometimes, I am in a new world; I can ſee the glory of God ſtamped upon the whole of creation. The Bible alſo appeared new to them; and by their attention to it, one would think, they thought every line of it was worth a mountain of gold. All have not been brought to Chriſt with equal clearneſs; there has been a great difference in this reſpect. Some have been under clouds, and gained evidence of their good eſtate by degrees; others have been admitted to broad day light at once, or ſeen Chriſt to be the deſire of their ſouls.

The revivals in thoſe counties have not been ſo general among the people, as they have been in ſome parts of our land, within a few years. That the reader may form a juſt idea of the extenſiveneſs of the late revival, an account ſhall be given of all the Congregational churches in the three counties mentioned, and of the additions made to them the laſt year. The church in Cornwall conſiſts of 132 members, 18 have been added within one year; the Rev. Benjamin Wooſter is their paſtor. The church in Bridport has 63 members; the Rev. Increaſe Groves is their miniſter; how many have been added to this church of late is not accurately known, they have ſhared in the late awakening Middlebury church has 82 members, 53 have been added ſince the late revival; Mr. Atwater the Preſident of the new College in that place, preaches for them; his labors have been hopefully crowned with ſucceſs. The church in New-Haven has 49 members, 34 have been added ſince the late revival. Monkton church has 32 members; the church at Hinſburgh has 13; no additions have been made to either of late. Waitsfield church has 30 members, 9 added ſince the revival; the Rev. William Saliſbury was ordained their miniſter in October laſt. The church of Waterbury was organized ſince the late revival, it now conſiſts of 21 members. The church in Richmond was organized about the ſame time; it has fifteen members. Eſſex church has 44 members, 28 have been added ſince the late revival. Weſtford church has been formed ſince the late re-

rival, it now consists of 34 members. The church in Georgia has 41 members, 22 have been added since the late revival. Swanton church has been formed since the late revival, it has now 25 members. There is a small church in Fairfield of thirteen members, these have mostly been added of late. The church in Williston has been increased much of late. There is another church at Jericho, probably of about 30 members; and another at Cambridge of about the same number. The Rev. Ebenezer Kingsbury is pastor of the church at Jericho. There are two churches more in the southwest part of Addison county, but their numbers are small. There are no other regular Congregational churches in these three counties.

In the late additions to these churches, some have been added who were old professors, but the number of young converts who have not yet made a public profession of their faith, is great. Probably, therefore, one may form nearly a true estimate of the late revival, by the numbers added to the various churches. In some other parts of these counties, there has been a gentle effusion of the Holy Spirit, and numbers of people hopefully converted.

In the southern parts of the state there have been some revival. Middletown, Poultney, and some other towns in that vicinity, have experienced pleasant days, in respect to the Redeemer's kingdom. Also on the east side of the Green Mountain has been a powerful work of grace in some towns; particularly in Barnard, where about one hundred souls have been added to the Congregational church, and some with other denominations. Brookfield, under the preaching of the Rev. Mr. Lyman has had a refreshing shower, and some towns in that vicinity have been considerably awakened. On the whole the cloud of divine mercy has stood over Vermont, this year; at least there have been some small ones well stored with divine grace, whose contents have been poured down upon the hearts of men.

Notwithstanding these revivals in some parts of the state, the great body of the towns through that vast country have remained unmoved. There is a great field opened to the northward for missionary labors. May Zion pray, that the great Lord of the harvest would send forth his laborers.

JEDIDIAH BUSHNELL.

February 16, 1802.

N. B. The above account is brought down to the end of the year 1801, since which the Editors have heard of several other places in which a particular seriousness is begun.

Remarks on II. *Kings* vi. 16.

IN the II. Kings vi. 16. we read: Fear not; for they that be with us are more than they that be with them.

THESE words, though uttered by Elisha with particular reference to himself and servant when surrounded by the Syrians who sought his life, have led my thoughts to that division which exists between intelligent beings as holy and sinful, and to the strength, cause and prospects of the sinner, and the strength, cause and prospects of the saint: Every child of God may encourage his fellow-saint, when desponding in view of the dangers of the times, with the words of the prophet; Fear not; for they that be with us are more than they that be with them.

The whole intelligent universe is divided into two oppoſing parties. There is the kingdom of darkneſs and the kingdom of light, or of ſin and holineſs.

Let us firſt conſider the ſtrength of the ſinner. The wicked man is not alone; there are multitudes, who lend him their aid. All impenitent ſinners on earth eſpouſe his cauſe in oppoſition to the ſaint and the kingdom to which he belongs. There are no neuters, no idle ſpectators. He that gathereth not with Chriſt ſcattereth abroad. And what an army of wicked men is now on the ſtage, who lend their power, their wiſdom, their influence and wealth to ſupport the cauſe of error and ſin! The infidel, the ſcoffer and ſenſualiſt can bring their thouſands to the field. They are found in every quarter of the world, amongſt goſpelized and heathen nations. It is probably the caſe that the far greater part of mankind with reſpect to numbers, abilities, ſcience, authority and riches contribute to the ſupport of the ſinner's cauſe directly or indirectly.

The departed ſpirits of all who died in their ſins declare for the wicked man. By changing worlds they have not changed their feelings and become ſubjects of another kingdom. They have only renewed the oath of allegiance and ſworn eternal fidelity to the kingdom of unrighteouſneſs. What a vaſt company is formed by all the wicked who have lived and died ſince the world began!

The fallen angels are in league with the ſinner; that great company of once holy, happy and exalted beings, who revolted from God and are reſerved unto judgment. They are uſing their influence to blind ſinners to their ſtate and character, to ruin the ſaint and deſtroy Chriſt's kingdom. They preſent temptations and employ their ſeducing arts to lead aſtray and deſtroy the ſoul. Theſe evil ſpirits too often ſucceed in their attacks upon the Chriſtian for his honor and peace.

At the head of this numerous army ſtands ſatan, their leader. He was the firſt in the rebellion of heaven and the inſtigator of man's rebellion on earth. He is the moſt able and active ſupporter of the kingdom of darkneſs. The ſcriptures repreſent him as the adverſary of ſaints and as a roaring lion going about ſeeking whom he may devour. This prince of the infernal kingdom is moſt crafty in his ſchemes and moſt violent and ſucceſsful in his attacks of any fallen creature. The ſame ſpirit pervades this whole maſs of wicked beings whether on earth or in hell. They are united in their deſires and object. It would rejoice their hearts to deſtroy the ſaint, overturn the kingdom of Chriſt and dethrone Jehovah. Notwithſtanding their deſires, their expectations and great exertions they will not ſucceed, for there are more that be with the ſaint than with the ſinner. This leads me to obſerve,

That the ſaint is befriended by all virtuous and godly men on earth. All the children of God in this world form but one family. They are ſubjects of the ſame kingdom and united in the ſame cauſe. In this reſpect, their parentage, their nation, their place of abode and outward circumſtances make no difference. Whether in honor or obſcurity, in affluence or poverty, in the eaſtern or weſtern continent, they poſſeſs the ſame ſpirit and ſupport, the ſame kingdom. All Chriſtians are bound together in love and daily meet at one ſpot, the throne of divine grace. Eve-

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Attempts to propagate the gospel among the Indians in New-England and parts adjacent.

(Contin. from p. 370.)

NUMBER III.

Concerning the propagation of the gospel among the Indians, particularly on Martha's Vineyard, by the ministry of the Rev. Thomas Mayhew, jun. &c.

OBSTACLES being, in some degree, removed, the gospel made much greater progress, than it had done before. In each year, for many in succession, natives of the island were coming in, and making profession of the Christian faith; in some years a very considerable number, till at length, very few speculative infidels remained upon this, and the neighboring islands.

We have already taken notice of Mioxoo, and Tawanquatuck; the former, a man of distinction; the latter a principal Sachem in that part of the island where he lived. These appear to have been the first converts among men in power.—Their example was followed with happy consequences: They not only embraced the gospel themselves; but encouraged others, particularly their dependents, to attend upon the means of instruction, that they also might be led to the truth: Like good Cornelius, they called together their relations, intimate friends, and neighbors, that they also might partake of those important blessings, which they themselves were desirous of enjoying.

In the year 1648, there was a general meeting of all who were inclined for Christianity, to confirm, and assist one another in adhering to it. This assembly was held in Mr. Mayhew's presence; and he observed, that twelve of the young men went and took Sacochanimo, the eldest son of Tawanquatuck, the Christian Sachem, by the hand, telling him, they loved him, and would go with him in God's way; and the elder men encouraged them, and desired, that they would never forget these promises; and so after they had sung part of a psalm, in their own language, they returned home with

expreſſions of great joy, and thankfulneſs.

In the year 1649, there was a conſiderable acceſſion to the number of praying Indians at one time. In this year Hiacoomes preached a ſermon at a place called Nunpaug, in which diſcourſe he reckoned up many of the great ſins, of which the Indians were guilty; and as many good duties which ought to be performed by them, (but were neglected.) Upon his finiſhing this diſcourſe, no leſs than twenty-two of his hearers, at this time, profeſſed their reſolutions againſt the ſins mentioned, and that they would walk with God in newneſs of life: Of this number Momonequem, a man of no ſmall note among his countrymen, was one; and ſeemed, above all the reſt, to be exceedingly affected; for to the great admiration of all the Indians then preſent, with much apparent ſorrow of heart, and indignation againſt ſin, he did now enumerate twenty of his own ſins; manifeſting his repentance of them, and profeſſing his reſolution to follow the only living, and true God againſt all oppoſition: Mr. Mayhew, from what he obſerved of him after this, was perſuaded that he was a real Chriſtian.

About this time, a famous powow, called Tequanonim, entertaining thoughts of turning from his falſe gods, to the one only true God and Jeſus Chriſt, the only Saviour of ſinful men, providentially meeting with Momonequem in the woods, opened his caſe to him, and took his advice upon it; and the effect was, that this powow became, as there was reaſon to believe, a ſincere convert and good Chriſtian.

Momonequem being eſteemed by the praying Indians, as a man of wiſdom, and prudence, they ſoon began to reſort to him, when they wanted counſel and encouragement in any of their difficulties; and ſuch as inclined to become Chriſtians, did ſo too.

After this, he became a miniſter, and preached every Lord's-day to his countrymen; and that he might be the better prepared to addreſs his hearers, he waited on Mr. Mayhew the laſt day of the week, in order to his aſſiſting him in his preparation for the work of the enſuing day*.

And now in the year 1650, comes on the critical point of the credit of the powows among them: For Hiacoomes, as we have ſeen, openly renouncing and proteſting againſt the falſe gods, which he had worſhipped, and all the powows, whom he viewed as their familiar miniſters; and with a ſurpriſing courage, under all circumſtances, deſpiſing and defying their power; they were greatly enraged, and threatened his utter deſtruction; but to the ſurpriſe of the people, and their own confuſion, they were unable to hurt him.

Soon after this, God was pleaſed to give growing ſucceſs to the zealous and laborious ſervices of the miſſionaries. For in a little time after, an Indian ſtanding up at Mr. Mayhew's lecture, confeſſed his ſins, declared his repentance, and deſire to forſake them; and then going to Tawanquatuck, before mentioned, and ſome other Chriſtian Indians, and then to Mr. Mayhew, he expreſſed the warm affection he had for them; and in his native ſimplicity added, "I greatly deſire to go along with you for God's ſake." Upon which they received him with much pleaſure. After this there came five

* Indian Converts, p. 12, 13.

men more ; and by the end of the ſummer, there were thirty-nine Indian men of this meeting, who had the knowledge of the main points of religion, profeſſed their belief of them, and ſolemnly engaged to live agreeably to them ; beſide the well-inſtructed and believing women, who were ſuppoſed to exceed the number of the men.

Within this year an event took place, which ſurpriſed the whole Iſland, and turned to the great and ſpeedy advancement of the Chriſtian religion.

For it pleaſed God, who had drawn a conſiderable number of the Indians from the powows to worſhip Himſelf, at which the powows were very much offended, yet now, even to perſuade two of themſelves, to go after thoſe, who ſought Him, and deſire that they might walk with them, in the ways of that God, whoſe name is Jehovah. They came under deep convictions of the ſins they had lived in, and eſpecially powowing ; revealing the myſteries of their unlawful profeſſion ; and expreſſing the moſt ſincere repentance, and utmoſt deteſtation of them ; entreating, that God would have mercy upon them, pardon their ſins, and teach them His ways for Chriſt Jeſus'ſake. And very affecting it was to Mr. Mayhew, and all who were preſent, (to uſe his own words) " To ſee theſe poor, naked ſons of Adam, and ſlaves to the devil from their birth, to come towards the Lord, as they did, with their joints ſhaking, and their bowels trembling, their ſpirits troubled, and their voices, with much fervency, uttering words of ſore diſpleaſure againſt ſin and Satan, which they had embraced from their childhood with great delight ; And now accounting it alſo their ſin, that they had not the knowledge of God ; that they had ſerved the devil, the great enemy both of God and man, and had been ſo hurtful in their lives ; but yet being very thankful, that thro' the mercy of God, they had an opportunity of being delivered out of their dangerous condition."*

The Chriſtian Indians exceedingly rejoiced to ſee the powows begin to turn from their wicked ways to the Lord. In a little time after, on a lecture day, at the cloſe of the exerciſe, there were ſeveral more of the natives, who expreſſed their deſire to become the ſervants of the moſt high God; among whom was Tequanonim, before mentioned, another powow of great eſteem, and very notorious.

At the ſame time came in about fifty Indians more in one day, deſiring to join with the worſhippers of God in his ſervice ; confeſſing their ſins ; *ſome* thoſe *actual* ſins they had lived in ; and *others*, the wickedneſs of their *hearts*, deſiring to be made better ; and for this end, to attend on the word of God, and look only to Jeſus Chriſt for ſalvation. And upon this occaſion Mr. Mayhew obſerves, that they generally came in by families; the parents bringing their children with them, introducing them with this ſhort ſpeech, " I have brought my children too : I would have my children ſerve God with us : I deſire that this ſon and this daughter would ſerve Jehovah." And if the children could but ſpeak, the parents would have them ſay ſomething to ſhow their willingneſs to ſerve the Lord : And when the commandments were repeated, they all acknowledged them to be good,

* Letter, Oct. 1651, publiſhed in London, 1652.

and made choice of Jehovah to be their God; promiſing, by his help, to walk according to his counſels: And when they were received by thoſe, who were before in a general covenant (of which we ſhall give an account ſoon) it was by chearful voices, and giving thanks to God, that they were met together in the ways of Jehovah.

Theſe additions to the number of praying Indians were all made before the end of the year 1650.

By the midſt of the year 1651, there were 199 men, women, and children, who had profeſſed themſelves to be worſhippers of the great, and everliving God. And now there were two meetings kept every Lord's day, the one three miles, the other about eight miles from Mr Mayhew's houſe. Hiacoomes taught every Lord's day at the neareſt, and Momonequem as often at the furtheſt. On every Saturday they both came to Mr. Mayhew to be informed and inſtructed in the ſubject they were to treat of; and God greatly aſſiſted them: And Mr. Mayhew had then undertaken, by divine aſſiſtance, to keep two ſeveral lectures, which would be, at each aſſembly, once a fortnight.

By the end of the year 1652, there were 282 Indians, not counting young children in the number, who were brought to renounce their falſe gods, and powows, and publicly, in ſet meetings, before many witneſſes, had freely diſclaimed, and defied their tyrannical power. Even eight of the powows, had now forſaken their wicked craft, and profitable trade, as they held it; and now made profeſſion of their willing ſubjection to the true God. And as not any of theſe were *compelled* thereto by *power*; ſo neither were they *allured* by *gifts*, having received none from the very beginning.*

Mr. Mayhew, this worthy ſervant of Chriſt, continued his almoſt inexpreſſible labor, and vigilant care for the good of the Indians, whom he juſtly eſteemed his joy and crown. And God was pleaſto give ſuch a victorious ſucceſs to his unwearied labors, that by the year 1657, many hundred men, and women were added to the Chriſtian ſociety of ſuch as might truly be ſaid to be holy in their converſation; and for knowledge, ſuch as need not to be taught the firſt principles of the oracles of God; beſides the many hundreds of looſer, and more ſuperficial profeſſors.‡

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* Indian Converts, 290.

‡ Matthew Mayhew's Triumphs of Grace.

Proteſtants could not approve of ſome methods, which have been made uſe of by Roman Catholics for the converſion of the Indians, or inducing them to make profeſſion of Chriſtianity. "In Maryland a great number of Indians in ancient times, ſubmitted to be baptized by the Popiſh Miſſionaries, for the ſake of ſome new ſhirts preſented to them, to encourage them to receive the ordinance. But the poor creatures not knowing how to waſh them, when foul, came, after a little time, and made a motion, that the Roman Catholics would give more ſhirts, or elſe they would renounce their baptiſm."†

Some Catholic Miſſionaries to Indian tribes in the Province of Maine, in the laſt century, uſed, after public inſtructions were cloſed, to encourage them to attend again, by giving them a liberal draught of ardent ſpirits! Proteſtant Miſſionaries take no ſuch ways to gain proſelytes: Nor, when they can do it, do they ever uſe *force*, to accompliſh this end; ſenſible, that ſuch a procedure is in direct oppoſition to the example and precepts of Jeſus, and to the whole ſyſtem of Chriſtianity.

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† *Magnal. B. III. p.* 204.—*Neal, Vol. I. p.* 284.

After a conſiderable number of the Indians had made profeſſion of Chriſtianity, being convinced, that they could not bring themſelves under too ſtrict engagements to conform their lives to the ſacred precepts enjoined by the founder of the religion they had choſen, a great part of them, in the ſpring of the year 1652, of their own accord, made a motion to Mr. Mayhew, that they might have ſome method ſettled among them, for the exerciſe of order and diſcipline, that ſo they might be obliged to live in a due ſubjection to the laws of God; and they deſired to enter into a covenant, that a ſenſe of their duty might be more deeply impreſſed upon their minds, and their obligations might not eaſily be forgotten.

The praying Indians did alſo, about the ſame time, earneſtly deſire, that Chriſtian civil government might be ſet up over them; and that trangreſſions of the law of God might be puniſhed according to the rules of his word. They deſired Mr. Mayhew to inform them, what were the puniſhments, which God had appointed for thoſe, who break his laws, to which they were willing to ſubject themſelves; and that they might have ſome men choſen among them, with his father and himſelf, to ſee, that the Indians walked in an orderly manner; encouraging thoſe, who did ſo, and dealing with thoſe, who did not, according to the word of God.

Prior to the time of their entering into the ſolemn covenant propoſed; and in order to prepare their minds for that ſerious, and weighty tranſaction, a day of faſting and prayer was appointed to promote repentance of their ſins, and to implore the Divine preſence and aid: Another day was ſet apart ſoon after for the ſame purpoſe, and to complete the work they had in view: Being then aſſembled, ſome of them ſpake for the excitation of themſelves, and of others; and about ten, or twelve of them, prayed, as Mr. Mayhew deſcribes their devotion, "Like men endowed with a good meaſure of the knowledge of God, their own wants, and the wants of others, with much affection, and many ſpiritual petitions, ſavoring of an heavenly mind."

The ſame morning Mr. Mayhew drew up a covenant in their native language, which he often read, and made plain to them; and they all, with free conſent and thankfulneſs, united in it, and deſired the grace and aſſiſtance of God to enable them to keep it faithfully.

When they choſe their rulers, Mr. Mayhew obſerved, that they made choice of ſuch, as were beſt approved for *piety*, and moſt like to ſuppreſs all wickedneſs, and encourage goodneſs; and that afterwards they were, upon all occaſions, forward to ſhow their earneſt deſire of rulers of *ſuch a character*.*

The praying Indians, who were in covenant, paid particular attention to the diſpoſition and character of thoſe, who wiſhed to join them. Mr. Matthew Mayhew informs us, who, and how qualified thoſe were who were eſteemed Chriſtians; what meaſures they took to ſatisfy the congregation, with which they were deſirous of joining.†

"When ſuch a number profeſſed the Chriſtian religion, as gave occaſion to the Indians in general to eſteem them a ſect different from themſelves, and by the de-

* Indian Converts, p. 82 and 209.
† Triumphs of Grace.

nomination of praying men, to ſignalize that difference; and that their number was ſuch, as to meet publicly to worſhip God: Such, who forſook their heatheniſh worſhip, profeſſing themſelves to become Chriſtians, declared, in the public aſſembly, the grounds, and reaſons moving them to renounce heatheniſm, and embrace Chriſtianty, with their reſolution to pray, to ſerve and to endeavor to obey the true God in Jeſus Chriſt; how this reſolution was wrought in them; what temptations had obſtructed; what *reaſon*, *ſcripture*, and *ſtrength* from God had encouraged, and enabled them to retain ſuch reſolution; how they had often prayed to God, and yet been overcome by diſcouragements, temptations, &c. they cloſed all, by profeſſing a reſolution, by divine aſſiſtance, to pray to, and ſerve Him, and *Him* only. At the ſame time, they entreated the prayers of the congregation on their behalf. After they had finiſhed their ſpeech, many of the congregation took them by the hand, in token of love, and goodwill."

"If after ſuch public profeſſion any were obſerved not to perform the uſual worſhipping of God in praying with their families, deſiring a bleſſing on their food, and the like (who yet conſtantly attended in their public meeting) they were publicly examined of the ſame."

After ſuch a particular account has been given of the large numbers on the Iſland, who profeſſed Chriſtianity under the miniſtry of Mr. Mayhew, jun. it is natural to enquire particularly, what was their moral and religious conduct in his time, and in that of his ſucceſſors? This was very briefly mentioned before; but a more particular account may be expected.

As it was in the primitive times, ſo it was among the natives of this iſland who profeſſed to receive Chriſtianity; *ſome* were merely nominal Chriſtians; *others* gave pleaſing evidence, that they were Chriſtians, not in name only, but in deed, and in truth.

As to many profeſſors among theſe Indians, it cannot be denied, and ought not to be diſguiſed, but lamented, that they did not conduct according to their profeſſion, and ſacred engagements. There were too many, whoſe characters were ſimilar to thoſe drawn by our Saviour in the parable of the ſower, who never bare fruit: Their miniſters could lament over too many of thoſe, who profeſſed Chriſt, as St. Paul did over not a few in his day, particularly no ſmall number of the Philippians, "For many walk, of whom I have told you often, and now tell you, even weeping, that they are enemies to the croſs of Chriſt, whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things.*"

However, among the profeſſors of Chriſtianity on this iſland, a good number behaved in ſuch a manner, as to adorn the doctrine of God their Saviour. Rev. Experience Mayhew, eſteemed by his numerous acquaintance, a judicious and pious divine, has publiſhed an account of many among the Indians on the Vineyard, both adults and children, who exhibited very ſatisfactory and agreeable evidence, that they had received the truth in the love of it.

In general, their religion appeared *rational*, free from the glooms of ſuperſtition, and the airy flights

* Philip. iii. 18, 19.

of enthuſiaſm : They ſeemed to avoid oſtentation, and to exhibit that poverty of ſpirit, which is characteriſtic of the real Chriſtian.

In reſpect to adults, particularly heads of families ; the deep ſenſe they ſeemed to have of *ſin*, of the corruption of their hearts, and their countleſs offences in act—their humiliation under a ſenſe of theſe things—the neceſſity they expreſſed of having a ſhare in the redemption purchaſed by Jeſus Chriſt, of which they often ſpake with pleaſing wonder and gratitude —the need they experienced, and freely mentioned, of the divine ſpirit to form their hearts to holineſs—the humble, unaffected expreſſions of the vileneſs of their hearts, at the ſame time, their chearful reliance on the Almighty Saviour to cleanſe them from the pollution of ſin, and grant them the pardon of their offences—their magnifying the mercy of God, diſcovered in the redemption and ſalvation of ſinners by Jeſus Chriſt, and expreſſing the moſt lively gratitude to God, that he had led them to an acquaintance with the glorious goſpel—their apparent, unaffected piety in its various branches —the care they took to ſupport religion in their families, by reading the ſcriptures, or cauſing them to be read in their houſes, when practicable ; by regular attention to prayer in their families, and in many inſtances to pſalmody—their care to train up their children in Chriſtian knowledge and virtue, by catechetical inſtructions, and otherwiſe, by teaching them early to call upon God in prayer, and taking pains, that they were taught to read, as ſoon as opportunities preſented, that they might reap greater benefit by the ſacred writings—their conſcientious and ſtrict obſervation of the Chriſtian ſabbath, both in public and in private—their benevolence to their infidel countrymen, in making zealous efforts to bring them to an acquaintance with the truth, an acknowledgment of it, and conformity to it—their Chriſtian attempts to reduce their vicious neighbors from paths of wickedneſs, particularly from the abuſe of ardent ſpirits, to which, as a people, they were ſo ſtrongly inclined, and which was pernicious to many of them, and led on to a train of natural and moral evils of fatal tendency—the temperance and diligence, many of them diſcovered, and the habitual obſervance both of the private, and ſocial virtues in general—the deep repentance expreſſed by thoſe of them in general, who gave offence by ſome cenſurable actions (for there were ſome pitiable inſtances of ſome profeſſors falling into open ſins, contrary to their general behavior, which were matters of offence)—their ready compliance with the rules of goſpel diſcipline, when ſuch melancholy events took place—their improving ſuch falls, as affording ſolemn admonitions to be more circumſpect in future life—their habitual care, after this, to avoid, as far as might be, temptations to all ſins particularly to *that* or *thoſe*, which did moſt eaſily beſet them—their benevolence and fidelity, both when in health, and when ſick, and near the grave, in giving weighty advice, and as need required, admonition and reproof to their families, and others, with whom they had occaſional interviews—the pains they took in repreſenting the excellency and inculcating the neceſſity and infinite importance of vital religion, and recommending, with great earneſtneſs, an immediate attention to it—the affecting ſenſe they renewedly expreſſed of the evil of their

hearts and practice—their renouncing their own merits, and expreſſing a firm truſt in thoſe of the divine Saviour, and with their dying breath committing their ſouls to him—theſe ſeveral things now mentioned will ſatisfy the mind, that they had heartily embraced the goſpel.

There were many happy inſtances of *early piety* among theſe Indians. Many youths, and young children gave agreeable evidence to their pious friends, that they were ſincere diſciples of Chriſt. Forſaking the vanities and follies of childhood and youth, they appeared to devote themſelves to the ſervice of God; and habitually to make religion the great buſineſs of their lives. Many *ſuch* proofs of real religion, as were exhibited by the *adults*, were diſcovered by *them*. They ſeemed to have an heartfelt ſenſe of ſin, of its pollution as well as guilt; expreſſed their repentance for ſin, and truſt in the bleſſed Saviour for pardon and ſanctification; and habitually behaved themſelves agreeably to the laws of Chriſtianity. In general, they ſeemed earneſt in their endeavors to learn to read, that they might have the better advantages to gain knowledge from the holy ſcriptures, and thoſe other books, written upon divine ſubjects, which were tranſlated into their language. They ſeemed to delight in the public and private exerciſes of religion; and were ſuppoſed generally to perform the ſecret duties of it; many of them, at times, being unexpectedly found in poſtures of worſhip in retirement, and affording other preſumptive evidences of their attention to theſe offices of piety. They were careful obſervers of the Chriſtian ſabbath. They were habitually dutiful and obedient to their parents; and performed in general, with laudable diligence and fidelity, the ſervices aſſigned them, whether in the ſchool, the field, or elſewhere; and made it their habitual care to avoid the ſins and follies of childhood and youth. Their converſation, while in health (childiſh and youthful imperfections excepted, to which the beſt of children are liable) was agreeable to the goſpel. They were free in confeſſing their faults, and profeſſing their reſolutions to guard againſt them in future, and in the main fulfilled their engagements. The knowledge of many of them, in divine things, was much greater, and more extenſive, than could be expected in thoſe of their age, and under ſuch natural diſadvantages for improvement; which, in connexion with various other things, afforded good preſumptive evidence, that their minds were ſpecially illuminated by the Spirit of Light to underſtand the truths and myſteries of the goſpel. The ſpeeches of ſome of them in their laſt ſickneſs, (as ſome of them died in early life) were really ſurpriſing, and not a little edifying to the adult, who attended upon, or occaſionally viſited them. Many of them, with great earneſtneſs, addreſſed their youthful companions upon the ſubject of early piety; inciting them to keep in mind the uncertainty of life, and the infinite importance of preparing for death; that by all means they would remember their Creator in the days of their youth.

Thoſe, in general, of whom we are ſpeaking, "died with comfortable hopes of future happineſs, thro' the mercy of God, and the merits of the glorious Saviour; and ſome of them with great ſerenity and uncommon light, without even the ſmalleſt interpoſing cloud."

This general account of pious

young perſons among the Vineyard Indians, ſhall be cloſed with an anecdote, which I am perſuaded will be grateful to the ſerious reader. Many others, very pleaſing, and intereſting might be adduced; but, at preſent, I ſhall confine myſelf to one, viz. to that of Eleazar Ohhumuh, who having had a religious education, appeared ſerious from his very childhood. The father of this youth was ſomewhat addicted to the vice of following ſtrong drink, while his ſon lived; and he was, by bad neighbors, too often drawn into the company of ſuch as inflame themſelves with it. The pious youth viewed with deep concern, and piercing grief, the vicious courſe his father was purſuing; and did, ſeveral times, go to the place, where his father was drinking, and with ſuch earneſtneſs, and ſo many tears, intreat him to leave his drinking company, and go home to his family, that he was not able to withſtand the importunity of his afflicted child; but, at his deſire, left the drinking tribe; and when he came home, owned the victory, which his ſon had obtained over him."*

This dutiful and benevolent conduct of the religious youth, but eſpecially his premature death (for he died at the age of ſixteen years) ſo affected his father, that by the divine bleſſing, they were means of producing a compleat reformation in the man, in reſpect to intemperance; "He totally quitted his immoderate uſe of ſtrong drink."†

* Indian Conv. 225.

† Happy, might many fathers at the preſent day, among thoſe who call themſelves civilized, have among their children, ſuch dutiful, kind and faithful monitors; and that their filial reſpect and benevolence might produce effects equally good, and laſting.

Rev. Experience Mayhew, who has tranſmitted an account of many ſcores of Indians on the Iſland, who appeared to be real Chriſtians, obſerves, that he could have given many more examples of thoſe, both adults, and children and youth, who furniſhed good evidence, that they were ſound converts: But as his book was already larger, than he firſt intended, he ſhould omit them. And as this great, and good work was begun among the natives in the days of his great grandfather; doubtleſs had conſtant and full records been kept by him, and his poſterity, ſtill many more inſtances might have been adduced; but their continued, and unwearied labors, in the evangelical work, doubtleſs prevented them from leaving many memoirs, which otherwiſe they might have done; which had they performed, would ſtill have more magnified divine grace, and been, to the devout and pious mind, a pleaſant and inſtructive part of Chriſtian hiſtory.

However, the hiſtorical ſketches of the lives of many Chriſtian Indians drawn by Mr. Mayhew, and publiſhed to the world, muſt be a grateful, and improving entertainment to the ſerious and devout Chriſtian; and lead him to aſcribe praiſe to a gracious God, who, from ignorant and brutiſh heathen, the very ruins of the rational creation in this world, raiſed up thoſe, who were, in ſome good degree, civilized, and embraced the faith of Jeſus, and lived like Chriſtians in all holy converſation and godlineſs.

The Rev. Thomas Prince of Boſton, above ſeventy years ago, made the following obſervation concerning the Vineyard Indians, "That God had produced as evident inſtances of pure, ſincere, and

unaffected piety among that poor and unpoliſhed pepole, as are to be ſeen in the politeſt nations."

Mr. Mayhew obſerving ſo many good effects of his miniſtrations among the Indians, was encouraged to purſue with vigor his pious labors down to the year 1657. He then found the harveſt ſo plenteous, and the laborers not in proportion to the extent of the field, that he came to a reſolution to make an attempt to obtain aſſiſtance from abroad. He underſtood that God had inclined the hearts of many good people in England, upon hearing of the ſucceſs of the miſſionaries, to advance a conſiderable ſum of money to encourage the propagation of the goſpel among the New-England Indians: He therefore determined upon a ſhort voyage to England, to give a more particular account of the ſtate of the Indians, than he could do by letter; and to purſue the moſt proper meaſures for the advancement of religion among them. In order to promote a more general good, he ſuppoſed that he might, with propriety, leave them for the little time he expected to be abſent, under the general inſpection of his father, who was conſiderably acquainted with their language, intent upon promoting the good work to the utmoſt, and who was beloved, and venerated by the Indians; and under the particular inſtruction of ſome preachers of their own nation, whom he had found competently acquainted with the moſt important doctrines of Chriſtianity, zealous in the cauſe, and faithful to their truſt. The ſchool, which he inſtituted in 1652, for the inſtruction of the Indians in reading, writing, and the principles of religion, was furniſhed with a Mr. Peter Foulger, an Engliſhman, for an inſtructor; a man eſteemed for his piety, and for his ability to teach, not only the common arts, but alſo the doctrines of the goſpel, having a good acquaintance with the holy ſcriptures.

Mr. Mayhew took paſſage in a ſhip with his wife's brother, and an Indian, who was a teacher among the natives: But——"The ways of heaven are many times dark and intricate to mortals"—The veſſel was doubtleſs foundered; neither the ſhip, nor any of the paſſengers were ever heard of more!

Thus came to a premature death Mr. Mayhew, jun. who was exceedingly beloved by his Chriſtian Indians: They ſincerely lamented his untimely death; and for many years after his deceaſe, he was ſeldom named without tears. He died in the 37th year of his age, having miniſtered to the Indians thirteen, or fourteen years.

His death excited pungent grief in the breaſt of the celebrated Mr. Eliot, the evangeliſt of the Indians. In a letter of his the following year, he expreſſes himſelf in theſe affectionate terms; "The Lord has given us this *amazing blow* to take away my *brother Mayhew!* His aged father does his endeavor to uphold the work among the poor Indians, whom, by letters, I have encouraged what I can."

In addition to what has been already ſaid concerning this excellent man, I ſhall quote the words of the Rev. Henry Whitfield,† who had been the firſt miniſter of the church in Guilford, Connecticut.

In his voyage to Boſton, in order to his return to England, in

† The character of this worthy, and amiable divine may be ſeen in Dr. Mather's Magnalia, B. III. p. 217; and in Dr. Trumbull's Hiſtory of Connecticut, Vol. I. p. 309.

the year 1650, he happened to put in at the Vineyard, and tarried there about ten days.

He attends Mr. Mayhew to a more private Indian meeting; and the next day to the Indian lecture, where Mr. Mayhew preached, and then catechifed the children, who anfwered readily, and modeftly in the principles of religion, fome of them anfwering in the Engliih, and others in the Indian tongue. Then Mr. Whitfield adds the following lines, which fet Mr. Mayhew's character, as a gentleman of piety, benevolence, zeal, induftry and felf-denial in a very fair point of light.

"Thus having feen a fhort model of his way, and of the pains he took, I made fome enquiry about Mr. Mayhew himfelf, and about his fubfiftence, becaufe I faw but a fmall, and ilender appearance of outward conveniences of life, in any comfortable way. The man himfelf is modeft, and I could get little from him; but after I underftood from others how fhort things were with him, and how he was many times forced to labor with his own hands, having a wife and three fmall children, who depended upon him to provide neceffaries for them; having not half fo much yearly coming in, as an ordinary laborer gets there among them; yet he is chearful amidft thefe ftraits, and none hear him complain. The truth is, he will not leave the work, in which *his heart is engaged;* for on my knowledge, if he would have left the work, and employed himfelf elfewhere, he might have had a more comfortable maintenance. I mention this the rather, becaufe I have fome hope, that fome pious mind, that reads this, might be inwardly moved to conlider his condition, and come to his fuccour for his encouragement in this *great work.*"

"Bleffed is that fervant, whom, when his Lord cometh, he fhall find fo doing."

(To be continued.)

Nymphas to Sofipater.

(Continued from p. 332.)

LETTER II.

IN the prefent eventful period, at this folemn crifis, when iniquity abounds and blafphemy grows bold; when the moft dangerous errors prevail and a deluge of infidelity is fpreading through our nation and through Chriftendom; it would feem impoffible any believer in revelation, who loves the Lord Jefus in fincerity, and feels ftrong wifhes for the falvation of finners, can indulge to floth. Rather it would feem he muft feel deep, folemn concern to do every thing which can be done at any expenfe, at a rifk of all dangers which may threaten. Never, never were the gates of hell more moved, never were the enemies of religion more thoroughly awake and active, than at the prefent time, while the unclean fpirits like frogs are going out to the kings of the earth, and the whole world, to gather them to the battle of the great day of God Almighty. In this moft folemn crifis, when the powers of darknefs, are all awake and the enemies of Chrift are in motion, vigoroufly exerting themfelves to exterminate the name of the bleffed Jefus and his religion from the world, fhall his few friends fleep on and take their reft? Shall they defert his ftandard at fuch a time as this, be lukewarm and indifferent in his caufe, and be forgetful of Zion? Rather they fhould be all awake, all zeal, all activity in the glorious caufe they have efpoufed, and

if poſſible, go beyond their enemies in the ardor of their exertions and the fervor of their zeal. At ſuch a time they ſhould watch, take the whole armour of God, ſtand in their lots and keep their garments, leſt they walk naked and their ſhame be ſeen. At ſuch a time, it behoves them to lean on the arm of their almighty Saviour, to repoſe on his power, to have recourſe to his fulneſs, to be replenifhed with his grace, and to drink in large meaſures of his Spirit that they may ſtand in this evil day, and like good ſoldiers under the great Captain of our ſalvation, fight the good fight of faith.

Do you not, my friend, when you look around and contemplate the preſent ſad ſtate of things and the horrors of that increaſing darkneſs which broods over Chriſtendom, feel the benign influence of love to Chriſt, to his dear Zion and to the ſouls of men ſweetly conſtraining you to exert yourſelf if any thing can be done by you, to oppoſe error, and to arreſt the progreſs of infidelity? I have confidence you do. But I think I hear you ſaying with yourſelf, what can I do in my humble ſtation, and with my abilities? If the Lord had placed me in ſome conſpicuous ſtation, bleſſed me with brilliant powers of mind, and favored me with a literary education, I might with ſome proſpect of ſucceſs exert myſelf. But being what I am in my humble ſtation, what, alas! what can I do? Will you ſuffer me, my dear ſir, to aſſure you, much of duty lies upon you, the Lord juſtly looks for much from you, and much, through the Lord's grace may be done by you, though you are placed in the common walks of life, and have not been favored with any very ſpecial advantages for making great improvements in divine ſcience.

I wiſh you to believe me when I tell you, that to come to the help of the Lord againſt the mighty, to exert yourſelf to arreſt the progreſs of error and infidelity, and to lay out yourſelf for the upbuilding of Zion in theſe troubleſome times, it is not neceſſary that you be in ſome elevated ſtation, or that you receive your education under ſome renowned Gamaliel of the preſent day. As a volunteer in the army of the King of Zion, you and every Chriſtian are deſignated to be a witneſs to the truth, to hold forth the word of life, to fight the good fight of faith, to contend earneſtly for the faith once delivered to the ſaints. It is as really your duty as it is the duty of the beſt champion in his army. Do you aſk, how you may and ought to exert yourſelf? I can only ſay in brief, by cloſely following Chriſt your leader, by breathing his ſpirit and treading in his ſteps. His word of command to his whole army and to you is, *follow me.* In looking to him, the great Author and Finiſher of the faith, you keep him full in your view, and watch all his motions and actions, and learn of and follow him. You will act a worthy part in the grand conteſt now depending, and your Lord will ſoon ſay, "Well done good and faithful, to you it is given to ſit with me on my throne, and to reign with me forever and ever." He the great Author of the faith delivered to the ſaints, could ſay, "To this end was I born, and for this cauſe came I into the world to bear witneſs to the truth." It is your honor that you are ſet for the defence and confirmation of the goſpel, to bear witneſs to the very ſame truth, and to hold it

out to the world, and you are to bear witneſs and give in your teſtimony in the ſame way, that is, by ſaying, doing and ſuffering. He has left you his own example, as well as his commands, for your directory. With his example in view and his precepts, it is evident as the light, that you are not to contend by fire and ſword, but by an open, bold profeſſion of the faith. He was not aſhamed of the goſpel. He was active, perſevering and indefatigable in diffuſing divine knowledge, in ſpreading the ſweet light far and wide, and he was ready to do and ſuffer, to ſpend and be ſpent, to live and die for the diffuſion of the heavenly light, for the ſpread and furtherance of the goſpel. O how much did he ſay, do and ſuffer for the truth's ſake, which is the glorious foundation on which Zion reſts and the happineſs of his eternal kingdom. In this way, you are to give in your teſtimony and if called, ſeal it with your beſt blood. You are with the greateſt advantage to hold out the truth, in word and deed. Your ſpeech ſhould be always with grace, your tongue ſhould be like the tree of life—you are to walk in the truth—you are to exemplify its beauty, energy, and benign influence by a living example, by a converſation becoming the goſpel, and you are readily to make any ſacrifice of eaſe, honor and pleaſure you are called to—you are to be ready to part with any thing, however dear, yea, with every thing—yea with life itſelf, if called thereto. In this way, you are to come to the help of the Lord againſt the powers of darkneſs, and all the ſcoffers of the preſent day. In this manner are you to contend for the faith once delivered to the ſaints. That the Lord may enable you to ſee more and more the importance of the controverſy now depending, and by his grace diſpoſe you to contend earneſtly for the faith once delivered to the ſaints, is the earneſt wiſh and prayer of yours, &c.

Thoughts on Romans vi. 14.

"—For ye are not under the law; but under grace."

THE apoſtle wrote this epiſtle, and directed it to all that be in Rome, beloved of God, called to be ſaints. He ſent it to them, to awaken their zeal and faithfulneſs in the ſervice of Chriſt. In the paſſage under conſideration, it was the object of the apoſtle to perſuade his readers to perfect obedience to God, as may be ſeen by reading the paragraph. The phraſe 'not under the law,' therefore cannot mean that ſaints in this world are not under indiſpenſible obligations to conform in all things to the requiſitions of the divine law, as much as if there had been no way of grace opened for men. Chriſt, the author of grace to man, came to magnify the law, and make it honorable, not to ſink it into contempt, by abſolving his people from obedience to it. For God to diſpenſe with his law, would be to open the floodgates of iniquity and miſery upon his creatures. It ſurely was not to procure this, that he ſent his Son into the world. He came not to give his people unbounded licence, but to ſave them from their ſins. God has not made a moſt excellent and neceſſary law, and then taught his people to trample it under foot. But has not grace reduced the law from its too great ſtrictneſs; ſo that God will accept imperfect obedience, and juſtify his people upon that? Can it be thought that God will ſuffer

his people to be licentious to a certain degree, and justify them in it? or that, if we are unwilling to yield entire obedience to his will, he will accept of that which is imperfect,—of a small degree of obedience,—of that which we are willing to render him? Will he by doing this, openly acknowledge that his law is too strict? Did Christ die to atone for the crime of having made a law too rigid and severe? By no means. God will not thus conspire with his enemies to sink his law, dishonor his name, and ruin his own kingdom. No man will ever be justified for imperfect obedience. If imperfect creatures are ever justified, their righteousness will be no part of the grounds of their acceptance.

Nor does the consideration, that believers are not under the law, but under grace, render obedience to the law of less importance. The law was ordained against sin, because it is in its own nature and direct tendency reproachful to God, and injurious to the happiness of his kingdom: and certainly it is no less reproachful and injurious in its direct tendency, when committed by those who are not under the law, but under grace; than by those who are under the law. Has the mercy of God to believers lessened their obligations to holiness, or made it of less importance that they should be holy as he is holy? Instead of this, it has greatly increased them.

In what respects then are the saints not under the law? They are not under it as a convenant of works. They do not hope for justification on account of any obedience to it, perfect or imperfect. They plead guilty, and consider themselves justly condemned by it to eternal wrath, and their hopes of acceptance with God are on other grounds. They are under grace, in distinction from the law, in that they hope for justification as matter of mere mercy. They trust in an atonement and righteousness wrought out by Christ, and are assured that all who condemn themselves, and cast themselves upon Christ by faith, shall be justified freely on his account; and they hope for justification by the covenant of grace and not of works. They are already under grace, and are justified by it, and made heirs of the promises.—Therefore,

Believers are not under the law in this respect, they are not subject to its curse on account of any past or future disobedience to it, or however great their sins. Christ is the end of the law for righteousness to them that believe. Though the obligations of the law, as a rule of life, are as indispensible as ever, yet believers are forever delivered from its curse. They are not absolved from obedience to the law, but are justified by grace.

But it is said, that this idea, of being forever justified from all sin, past or to come, is very dangerous, because men will take licence from it to indulge themselves in their lusts, with the hopes of impunity. The apostle noticed this objection in the next verse. "What then? shall we sin because we are not under the law, but under grace? God forbid." It is acknowledged that men may abuse this doctrine. It is acknowledged that they do abuse it. Careless sinners, because they hope for pardon, are much more quiet in their sins, and because sentence against an evil work is not speedily executed, their hearts are fully set in them to do evil. Hypocrites are often known to indulge themselves in their lusts, and live without any regard to the power and spirituality of religion,

because they do not consider themselves under the law. They say in their hearts, what is it to us how much we abuse God, so long as Christ is our surety. And it might be wished that real Christians were never so low, as to be guilty of something of the same nature. But in the main it has a quite contrary effect upon them. So far as they are renewed, they are no longer mercenary servants, but have the ingenuous spirit of children; their hearts are drawn by the cords of love; they are exceedingly affected with the infinite mercy of God, and are more effectually drawn by his grace into holiness and obedience to his law, than they could be driven to it by terror. God treats men as they are. If they can be influenced by no motive but terror, they are kept under the law; but when he sees in them an ingenuous spirit, he uses the motive of mercy to excite them to their duty. If then, people find that they take licence to sin, because they conceive that they are not under law, but under grace, it should convince them, that they are not under grace, but are condemned already, and the wrath of God abideth on them. It is only when this consideration excites them more effectually to deny themselves, and take up their cross, and follow Christ, that they have reason to conclude that they are under grace. It is not therefore in itself a dangerous doctrine, but is a rule of trial, of great use, by which to judge ourselves, whether we are true believers, and is a powerful motive to quicken the people of God to obey his law, and devote themselves more zealously to his service.

It is important that men seriously consult their consciences on this subject. Let a man ask himself, have I never indulged myself in sin, on the presumption that I hoped that God would pardon me? Have I not lived more quietly in rebellion against the law and authority of God, because I considered him a merciful being? Have I not done this every day from my youth upwards? Has any consideration given me half so much relief and ease of mind, in sinning against God, and rejecting Christ, and trifling with every thing sacred, as the consideration that God is gracious and merciful? If so, what a wretch am I? How depraved and desperately wicked my heart? What greater evidence can I have that I am a child of wrath? And what more powerful motive to give all diligence to agree with my adversary quickly, while I am in the way with him, lest I be cast into that prison, from which I can never escape, till I have paid the uttermost farthing.

MIKROS.

Thoughts on Luke xvi. 8, 9.

"THE lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.—And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."

MANY have found difficulty in understanding this passage. Some perverse and avaricious minds, use it as a warrant for their selfishness. Others, to avoid this inconsistency with the current of scripture, suppose, that the conduct of the steward was the effect of his repentance, for his extortions on his master's customers. Both of which, I conceive, are totally wrong: And, some oth-

er conſtructions, perhaps, are equally wide of the truth.

It ſhould, always, be remembered that parables are not to be underſtood as applicable in all reſpects; they have one particular point in view; if that is attained, it is of little conſequence how diſſimilar they are in other views. Our Saviour, in this paſſage, recommends to his followers the right and diligent uſe of the gifts of providence, both worldly and ſpiritual; which, as a Chriſtian duty, may be very conſiſtently enforced from the bad example of the ſteward. For, though his, and his maſter's intereſt were divided; yet, the intereſt of God and man is not divided: God's glory is man's higheſt intereſt. Chriſt might, therefore, from the ſelfiſhneſs of the ſteward, very conſiſtently recommend to his followers the beſt poſſible *perſonal* uſe of the gifts of divine providence: What is man's higheſt perſonal good, is moſt for God's glory.

Theſe things being premiſed, we will take a direct view of the text before us. The ſteward, upon information that he ſhould be diſmiſſed, made no attempt to excuſe himſelf, nor any promiſes of amendment. He was merely anxious for a future livelihood—*What ſhall I do?—I cannot dig, to beg I am aſhamed—I am reſolved what to do!*—Like other wicked men, inſtead of repenting and reforming, he reſolved to purſue his ways of unrighteouſneſs; and to ſtrike a bold ſtroke at his lord's expenſe, that he might make to himſelf friends of his cuſtomers, and bring them under obligation of gratitude to him. Accordingly, *he called every one of his lord's debtors*, and gave in a certain large proportion of their accounts; and thus, he paved the way for a hearty welcome to their houſes.

His lord, when he heard of the policy of his ſteward, was aſtoniſhed at his knavery, but could not help admiring his worldly wiſdom. He acknowledged he had been crafty and wiſe for himſelf; and had dexterouſly provided a livelihood without the drudgery of digging, or, the the ſhame of begging. Nothing more than this, I conceive, is meant by the lord's commending the wiſdom of his unjuſt ſteward.

Our Saviour, very naturally obſerves, upon this parable, that *the children of this world are in their generation wiſer than the children of light*. The worldly man is vaſtly more diligent, wiſe and crafty in getting and uſing the things of this world, than profeſſing Chriſtians are in the right ſpiritual uſe and improvement of them. Look! How diligent—how indefatigable is he in all his labors?—He ſpares no time nor pains to make gain.—He is wiſe to plan, eagle-eyed to ſpy and take advantage, and vigorous to execute. What a ſhame is this to profeſſors of religion! Will the avaricious man thus toil for falſe and periſhing riches; much more ought we to ſtrive for the true riches. Therefore, ſaid Chriſt, *Make to yourſelves friends of the Mammom of unrighteouſneſs*: Suffer not the covetous and unjuſt children of this world to out do you in care and diligence; but be ye as prudent and induſtrious in the ways of charity and virtue in the uſe and improvement of the talents entruſted to you, as they are to provide for themſelves falſe and periſhing riches.

The term, *Mammon*, is here uſed in a large and general ſenſe, not only implying riches, but all world-

ly talents, privileges and acquisitions. These may be called unrighteous, on account of the craft, intrigue, oppression, hypocrisy and various means of dishonesty, generally practised in getting and using them. The original word, here, translated unrighteousness, however, may signify false or uncertain; and is thus contrasted with true riches, in the 11th verse of the context. *If, therefore, ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true* Mammon. The duty therefore, stands thus, *Make to yourselves friends of the false riches of this world.*

This duty is inculcated on us, upon the idea that we are stewards of God in the gifts of Providence, the good things of this life; and bound to be faithful to him. Every one of us have talents committed to us, for which we must give an important account. To make friends of these talents is the great business of life. They must be so used as to advance God's glory, our own and neighbor's good; then they will be our friends: they cannot reproach us in this world, nor condemn us in the next. But if we use the gifts of providence to aggrandize ourselves—oppress the poor and needy, or gratify the lusts of the flesh, they will certainly be our enemies. For though, by a misapplication of talents and privileges we may increase the quantity of our good things; yet, we shall lose proportionably in their good quality, and consequently, in their friendship. The wise and prudent use of what we have, is better than a forced and perverse accumulation of that which is forbidden. *The little that a righteous man hath, is better than the revenue of many wicked.* Would we obtain the true riches, saving grace and eternal life, we must make friends of the false riches, the Mammon of unrighteousness, by carrying our views beyond this life, and acting in all things, with reference to an eternal state. To advance God's glory, through the use of created things, is our highest personal good.

The motives for such a course of conduct, are of infinite weight and importance—*That when ye fail, they* may receive you into everlasting habitations.* We shall soon fail—our life is a shadow—death is at hand; yet, forgetful of this truth, we seek riches, honors and pleasures; and think we lay up durable happiness—but we are deceived. The acquisition of these things is uncertain, the enjoyment precarious and unsatisfactory, and at best, of short duration. It is folly in extreme to set our affections on them. They will soon leave us, or we shall leave them.

To this failure of our stewardship, we must add the certainty of accounting for it.—It will be of infinite importance that we be found faithful in the *false Mammon*, otherwise, God will not commit to us the true riches; but punish us for our abuse of the false riches. And how distressing will it be to reflect, that of all the numberless gifts of providence, we have not made friends of any, so as to lay hold on eternal life in Christ Jesus? Our loss will be infinite—Not one friend in heaven, nor on earth! Are not our minds callous to every spiritual sensation,

* Some eminent men have supposed that the word *they* in this passage refers to the Trinity—Father, Son and Holy Spirit; and to elect Angels, &c This construction appears, to me, foreign and forced; I have, therefore, chosen a different one. *They*, is doubtless a relative to *friends*.

such a motive must excite us to diligence, and faithfulness in the use and improvement of the good things of this life.

But on the other hand, do we, like the unjust steward, use the goods of our divine Master for our own best personal good, the glory of God, eternal and glorious will be our reward. Our friends, the good improvement of transitory things, will *receive us into everlasting habitations.* They will evidence our love and faithfulness to our divine Master, through which, we shall be received into his favor. Though riches and honors of this world fail, our good improvement of them will be everlasting gain.

Though we fail on trial of strict justice at the bar of God; yet, through the grace of our Lord Jesus Christ, our good improvement of the *false Mammon* will be laying up treasure in heaven, *where neither moth nor rust doth corrupt, nor thieves break through and steal.* Thus, the friends we make of the false and perishing riches of this world, will receive us into everlasting habitations. They will stand an everlasting evidence of our faithfulness to God, in the stewardship, to which he appointed us: and, as such, will introduce us, with a welcome to the joy of our Lord. To such, Jesus our King, will say, *Come, ye blessed of my Father, inherit the kingdom prepared for you: For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye cloathed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Verily, I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

ISRAEL.

The work of God perfect.

(Contin. from p. 410.)

NUMBER II.

HAVING, in a former number, proved, if I mistake not, the goodness of God from his works, and obviated the great objection urged by some to invalidate this proof, arising from the existence and prevalence of natural and moral evil in the world; I proceed to take several other views of the work of God, illustrative of its perfection, in its being calculated to exhibit the character of God, as the fountain of good, and of course the character and dependence of creatures. Our Lord Jesus Christ has told us, "*There is none good but one, that is God.*" The truth of this appears in every part of the work of God.

1st, Nothing can be more certain than this, that whatever of greatness, goodness, or happiness creatures possess, is from God. Still this truth is displayed to much better advantage, in the endless variety visible in the degrees of excellence or happiness communicated to creatures, than if they were less, or not at all, diversified. To consider this variety more particularly. God has imparted to inanimate matter, various degrees of excellence, from mere stones and dirt to the light of heaven. He has superadded to certain portions of matter vegetative life, animal life, intelligence, incorruptibility and immortality. The sensitive creatures below us have animal life, various low degrees of intelligence, the power of volition and self-motion, suited to their design and place in the creation; they are impelled by certain propensities and passions to what is necessary for their support, defence, and

the multiplication of their kind: but force is their only law of order; and having no capacity of knowing or enjoying God, they have only a fleeting exiſtence; and ſeem neceſſarily ſubject to pain, decay and death.

To man God has given far nobler powers. In moral and intellectual excellence he is capable of endleſs improvement; he perceives the difference between right and wrong in moral conduct; he is capable of knowing God, of being like him, and of enjoying him; of courſe, he is capable of praiſe and blame, rewards and puniſhments: And it being important that God's perfection and glory ſhould be always ſeen and enjoyed by creatures who are capable of it, and are like him in temper and character, as they ſhall be diſplayed both on the veſſels of mercy and on the veſſels of wrath, God will give him immortality. This prerogative is common to all men. In their original powers and inclinations however, individuals are greatly diſtinguiſhed. But all are equally fitted to bring to paſs that part of the univerſal ſyſtem of events, fixed in the counſels of God, which his wiſdom ſaw fit to connect with their ſeveral volitions and exerciſes. Moſes, David and Waſhington were not better fitted for their work, than Pontius Pilate, Herod and Judas Iſcariot were for theirs. In every age, ſome are raiſed up to be lights in the world; ſome to produce important changes in the ſtate of things; ſome to move in the walks of more private life; and others to paſs their days in the vale of humble obſcurity.

It ſeems evident, that a like variety takes place among the angels, with reſpect to their ſeveral orders; as may be gathered from the diſtinct names given them in Scripture, of thrones, dominions, principalities and powers; and alſo, to the individuals of the ſame order, as may be gathered from the names angel and archangel: ſo we read that Michael and his angels fought with the dragon, and the dragon fought and his angels.

To crown all, it appears, God has given to the man, whom he hath appointed to be the head of all principality and power, ſuch tranſcendent glory and excellence, as are far above all bleſſing and praiſe.

To create the ſmalleſt particle of matter requires, indeed, Almighty Power; ſtill we ſeem, more diſtinctly and forcibly to apprehend the glory of creation, in viewing the different grades of being and perfection communicated to creatures. They afford a ſort of relief to the mind, as it ſoars from one degree of being and perfection to another, until it arrives at the higheſt: and as we judge of great or ſmall by compariſon, we can make a juſter eſtimate of created beings, and of the fulneſs of the Creator, in tracing and retracing theſe various degrees, than if the ſame degree of perfection were given to all creatures; and the whole is more clearly ſeen to be from God. But what is ſtill more important, we are able to trace the goodneſs of God, in communicating his own fulneſs to his creatures, according to their reſpective natures; and the footſteps of divine wiſdom, in cauſing every part of a ſyſtem, infinitely complex, to unite in this deſign; that the whole might be to his praiſe. No finite underſtanding can comprehend fully the uſe of every part of creation to this end. Yet, it is eaſy to ſee, in general, that this earth was made for the habitation of man; that the ſun, the moon and

the ſtars were ordained for times, for ſeaſons for days and for years; that the inferior creatures were made ſubſervient to him; that the fulneſs of the earth and ſeas was made for his ſupport and delight; and that he himſelf was made to know and enjoy God, to the end that God might be glorified.

2d, The ſame economy is obſervable in God's conduct towards the angels. Some of the angels God has upheld, through their time of probation, in their original ſtate of holineſs and happineſs; their election of God is now made ſure. They excel in ſtrength, they do God's commandments, harkening unto the voice of his word: They are miniſtring ſpirits ſent forth to miniſter for them, who ſhall be heirs of ſalvation.

They will always behold the face of God, and be of that glorious ſociety, each member of which will be filled with all the fulneſs of God; and on whom the infinite love of God will reſt and be ſatisfied. Others, and probably of the brighteſt orders, who might be like Lucifer ſon of the morning among the other ſtars, kept not their firſt eſtate; but fell into a ſtate of ſin and rebellion againſt God, and were turned out of heaven and reſerved in chains under darkneſs to the judgment of the great day. Theſe have been in a ſtate of open hoſtility to God and his kingdom from the beginning, and they are heaping up wrath againſt the day of wrath and revelation of the righteous judgment of God, when the wrath of almighty God will be made known in their utter and eternal deſtruction.

This great event demonſtrates, to the view of all, by fact and experience, and with irreſiſtible evidence, that all holineſs and happineſs in creatures are from God. The ſinning angels were, as juſt obſerved, among the brighteſt, if not of the firſt angelic orders. If creatures as ſuch had any power to perſevere in a ſtate of holineſs and happineſs independently of God, they muſt have poſſeſſed it. Whatever difference there might be between them and thoſe who kept their firſt eſtate, was probably in favor of the former; their fall therefore was not owing to any defect of nature or of temper, peculiar to themſelves. However ſin aroſe in their hearts, it is evident it could not be owing to a ſinful cauſe in them, for this would ſuppoſe the firſt ſin was before itſelf. Whenever it exiſted, and by whatever cauſe, either poſitive or negative, it was enmity to God and his kingdom, and infinitely hateful; and they deſerved that everlaſting fire, which is prepared for them. Their *ſtate* might have been different; but this muſt have been of divine appointment. If the trial of the angels was their prompt obedience to the will of God ordaining that one, made lower than they, ſhould be their head and Lord for ever, as ſeems probable; their ſupereminent greatneſs and dignity might have been the occaſion of that pride which was their condemnation; or, which is the ſame thing, the diſtinguiſhing bounty of their Creator, might have been its occaſion. Be this as it may; when it exiſted, it was wholly their own; it was not the affection or exerciſe of any other being, either created or uncreated. But whether it aroſe from the withdrawment of that divine influence, which was at firſt imparted; or, as ſeems moſt likely, from their peculiar ſtate and circumſtances; in which, diſobedience, at a fatal moment, preſented to their minds

a good, which they viewed as superior to that which they enjoyed, or might enjoy, through obedience, it must have been the fruit of God's appointment and disposal. Doubtless God could have upheld them in their first estate, if he had seen fit; as he did the other angelic orders, whom he had chosen to eternal life; and who are called, in scripture, *Elect Angels. These* were not elected, because they persevered, but they persevered because they were elected. The others fell because they were not elected. God upheld the man Christ Jesus, who was made a little lower than the angels, notwithstanding the trial of his obedience was inconceivably greater than that of any other creature, whom God had placed, in a state of probation. He overcame, not thro' his own strength, as a creature, but because God gave him the Spirit, not by measure. Though he was united to the second person in the Trinity, so as to become one person with him; yet, as a man, he was as liable to fall as any other man. It was indeed impossible for him to fall; but this depended on the promise of effectual support. He is the first of elect creatures, and the Lord of angels and men; but he obtained eternal life, because he was elected to eternal life, in a course of unfailing obedience. From the fall of the sinning angels, then, it appears, that all holiness and happiness in creatures are from God, and are a communication from him alone; —that all elect creatures will enjoy eternal life as the free gift of God, secured by his immutable counsel and decree, and not from indefectibility in the nature of creatures, however great and excellent they may be, and however intimately united to the divine nature.

There were reasons, in the divine mind, for leaving these bright orders of angels to fall, which in fact did fall, rather than others; among which, that suggested, was probably one; that the defectibility of creatures as such might be incontestibly demonstrated, and that the intelligent system might have the proof of this truth for ever in view, *That there is none good but one, that is God.* It may be said, that God might have revealed this truth to creatures, without having recourse to measures so expensive; but, in answer, it may be observed, that the proof, which God has chosen, is infinitely more impressive on the minds of creatures; and it would seem, there cannot be too much evidence of a truth, which is the basis of the happiness of God's universal kingdom, and of his own eternal praise. Besides,

In this great dispensation of providence God has taught creatures a lesson of humility, in a way in which none can teach but himself. The event will most powerfully serve to keep them from being lifted up with pride, and so from falling into the condemnation of the devil; to maintain in them a deep sense of their dependence on God; to keep them in their proper place in the system; to fill them with awe of the divine majesty; and to inspire them with lively gratitude and praise for distinguishing and sovereign goodness. In view of this great work, and the other marvellous works of God, the winged Seraphim, in expressions of humble reverence and prompt obedience, with twain do cover their faces, with twain they cover their feet, and with twain do they fly, and cry one to another, and say, *Holy, Holy, Holy, Lord God Al-*

mighty. Be it so, that elect creatures are secured from apostacy by God's eternal counsel and decree; still, God's counsels and decrees are brought to pass by means. Those means, which serve to give the most distinct and impressive views of God, seem to be essential to preserve creatures from falling away. And the great event under consideration is among the most important for this end. Doubtless it is essential to the order, felicity and perpetuity of God's kingdom. Again,

As sin, in its nature, tends to destroy all happiness in the universe; and, if it became universal among creatures, would in fact do it, by wholly defeating God's benevolent designs in his works, the gratification of which is the source of his own blessedness, it is strictly an infinite evil. God must therefore be opposed to it with all his heart and with all his strength; and it seems fit that this opposition should not only be expressed, but *fully* expressed. And the goodness of God will be as gloriously displayed in making his power, that is Almighty power, known, in the eternal destruction of sinners, as it will be, in giving eternal life to the righteous. This truth is fully confirmed in scripture. Thus when God, in answer to the request of Moses, made *all his goodness* pass before him, and proclaimed the name of the Lord, he did it in the following words. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, *and that will by no means clear the guilty.*" It is to be observed, that the guilty *are not cleared* who are pardoned for Christ's sake, for their guilt is expiated by his suffering as their surety. God's *not clearing*, or his punishing the guilty then, is as real a display of his goodness, as the exercise of his grace and mercy; nor can *all* his goodness be proclaimed without it. Once more:

It appears from this great event, that God is under no obligation to keep any of the holy inhabitants of heaven, or any other creature, from falling into sin and remediless ruin, in point of justice to them as creatures. There is nothing to secure them, but his own good pleasure, in their present holy and happy state. He has, doubtless, pledged his faithfulness to those inhabitants, and also to those amongst men, who have fled for refuge, to lay hold on the hope set before them, by two immutable things, in which it is impossible for God to lie, that they might have strong consolation. But eternal life is the *free gift* of God to angels as well as to men. The former, indeed, are not *ill deserving*, as men are, but they are equally *undeserving*; they cannot claim it as a reward, on the ground of merit; they enjoy it as mere bounty; and this consideration will, above all things else, endear to them both the happiness of heaven; and will be the only ground of endless gratitude and praise.

3d, I proceed to consider, in several particulars, the work of God in relation to man, in which it will more fully appear, *That there is none good but one, that is God.*

By the fall of man we are taught many of the truths, which are taught by the fall of the sinning angels. But, as these were of the highest, so man, in his original formation, was the lowest order of moral beings, of whom we have any account; and by his fall and

apoſtacy from God he rendered himſelf more vile and brutiſh than the beaſts that periſh. But, as God had purpoſes of mercy towards man, he has, in the meaſures taken for his recovery, diſcloſed a ſcene of wonders, which the angels deſire to look into. And the manifold wiſdom of God is made known through the church, unto the principalities and powers in heavenly places.

The great object which God had in view in this wonderful work was to deſtroy the works of the devil, deſigned to bring diſhonor upon God and ruin upon man; to redeem an elect number of the human race from death and hell; to raiſe them into the place left by the ſinning angels, or to bring them into nearer union with himſelf than even the holy angels; to the intent, that they might be to the praiſe of his glory for ever.

To attain this object, the glorious myſtery of the Trinity of perſons in the Godhead is brought into view; a manner of ſubſiſting eſſential to the all-perfect Being; and the ground on which reſts the whole fabric of redemption; and without which, it muſt have ceaſed for ever. Each Divine Perſon, purſuant to the eternal counſels of God, aſſumes an appropriate office, in the economy of redemption. The Father, that of a righteous governor and judge, demanding ſatisfaction of men for his violated law; the Son, that of a mediator to reveal the mind of God to men, to declare the divine righteouſneſs, to atone for ſin, and for this purpoſe to become manifeſt in the fleſh, and to offer up himſelf without ſpot to God, to ſet up a glorious kingdom, to reign in the hearts of his willing ſubjects, and over all things for their good; and to plead his merits before the throne of God in their behalf; the Holy Ghoſt, that of the comforter, to convince, renew, ſanctify and prepare for the viſion and fruition of God, here in foretaſte, and hereafter in perfection.

Purſuant to this economy the Son of God, in due time, aſſumed human nature, declared the truth of God; obeyed the divine law for himſelf and his followers; died an accurſed death on the croſs to ſatisfy its penalty on their behalf; aroſe from the dead; aſcended on high; and intercedes before the throne of God for all who were given to him in the covenant of redemption; exerciſes univerſal dominion over all creatures and things; will judge the world in righteouſneſs; ſubdue all his enemies under his feet; and, in the end, deliver up the kingdom to the Father; when God ſhall be all in all. The Father is well pleaſed with the righteouſneſs of his Son; is propitious to thoſe who belive on his name; and always hears with grace and favor his interceſſion; and the Holy Ghoſt is ſent down to convince the world of ſin, of righteouſneſs and of judgment; to renew and ſanctify the elect; and to form a holy and ſpiritual kingdom which, when perfected, ſhall be a full expreſſion of infinite power, wiſdom, and goodneſs; the view of which, always perfect in the mind of God, is the ſource of his own eternal enjoyment.

Man being juſtly obnoxious to the penalty of the law which he had broken, being eternal death, it is manifeſt, that the plan for his recovery in its origin, developement, and completion, muſt be grace, or unmerited favor. For who, in this, hath known the mind of the Lord, or who hath been his counſellor, or who hath

firſt given unto him and it ſhall be recompenſed to him again? And the peculiar glory of this moſt excellent part of the work of God is, that it is the higheſt expreſſion of divine power and wiſdom, in concerting and employing the means of exhibiting to creatures, in the moſt glorious light, this truth, *That there is none good but one that is God, and that his goodneſs is diſintereſted, free and infinite.* —But to be more particular; 1ſt, The events which take place in the courſe of God's common providence, which are a part of the means which God uſes in man's recovery, are calculated with deſign to prove, and to keep forever in view, this great truth. Some regions of the earth, which formerly were as the garden of the Lord, are become brimſtone and ſalt and burning; while, in others, the wilderneſs has become a fruitful field. Some are deſtined to eternal froſt or drought; while others are impregnated with the genial rays of the ſun and the rain of heaven. God cauſes it to rain on one city, and he cauſes it not to rain on another city. One piece is rained upon; and the piece whereon it raineth not, withereth. The moſt promiſing hopes of the huſbandman are often cut off by froſt, drought, mildew, locuſt or caterpillar. The great and the honorable are often tumbled from their ſeats; and the poor are raiſed out of the duſt, and ſeated among princes. Riches make to themſelves wings and fly away as an eagle towards heaven. He taketh the wiſe in their own craftineſs, and the counſel of the wicked is carried headlong. We find that the race is not to the ſwift, nor the battle to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favor to men of ſkill; but time and chance happeneth to them all. One dies in infancy, another dies in full ſtrength; his breaſts are full of milk and his bones are moiſtened with marrow; another dies in the bitterneſs of his ſoul and never eateth with pleaſure. Some enjoy uninterrupted health till old age; others are tortured with diſeaſe, and linger out a life of miſery. Some poſſeſs eaſe, friends, affluence; others ſuffer the loſs of all things. The baſe and the wicked are often preſerved to old age, and are a burden to all around them; while others, who are pillars in church and ſtate, are cut down in the meridian of life, and in the midſt of their uſefulneſs. One builds a houſe, and another inhabits it. One plants a vineyard, and another eats the fruit of it. Some enjoy the powers of reaſon; while others fall under the power of diſtraction. And while moſt men are, through the mercy of God, ſolicitous to preſerve their own lives and the lives of their deareſt connections, ſome are ſuffered to be impelled by the temptations of the devil, with horrid rage and madneſs, to lay violent hands upon them, and to cloſe the dreadful ſcene, upon themſelves. The ſubjects of the great monarchies of the Eaſt, from age to age, ſuffer the loweſt degradation under the preſſure of unrelenting deſpotiſm. The Tartars, the Arabs and the wild men of America, and of the iſlands in the South Seas, while they retain more perſonal liberty, ſuffer the ſharpeſt viciſſitudes of perpetual wars, which, in their ſtate of ſociety, reach the condition of individuals, and inflict on them the moſt poignant diſtreſs. The Hordes of Africa, in addition to this, are ſubject to the miſeries of perſonal ſlavery to

one another, or in a foreign land; and to tranſmit the fatal inheritance to their children from generation to generation. While the nations of Europe, and thoſe in America which originated from them, have, from age to age, under the peculiar ſmiles of heaven, attained to pre-eminence above the other nations, in that knowledge, which is calculated to embelliſh ſociety, to elevate the human character, and to lead to the moſt ſubſtantial enjoyments.

Now it is evident to every reflecting mind, that the ſtate of things which has been deſcribed, is wiſely calculated to teach men, that God is ſovereign in the diſtribution of good and evil—that he is under no obligation to creatures in point of juſtice—that he has a right to give and take at pleaſure—that all which men enjoy from the hand of God is mere bounty or grace—that they are wholly dependent on God—that they have no power of themſelves to procure, or to retain any enjoyment—that God is the fountain of all good, and has a right to demand and to receive our homage, gratitude and praiſe; nay more, to require us to give up ourſelves unto him, as a living ſacrifice, holy, acceptable in his ſight, which is our reaſonable ſervice—that we ought to look to him, in the way which he has appointed, for all needed good; and from a ſenſe of the inſufficiency and uncertainty of preſent enjoyments, to ſeek a portion in God, which ſhall never fail.

Were we to aſſume the point, that God deſigned, by the events of his common providence, to engrave theſe intereſting truths upon the minds of men, all which may be ſummed up in this—*That there is none good but one, that is God;* we cannot conceive of any ſtate of things more perfect, than the one which actually exiſts for this purpoſe. Be it ſo, that the ſufferings involved in this ſyſtem are great, yet they are an eſſential part of that plan of diſcipline which is neceſſary, effectually, to teach men a truth, moſt important to their own well being, and to the honor of God; and ſo they are as neceſſary, as that the truth ſhould be known, or fully known, or they are as neceſſary, as that God ſhould be glorified, and that man ſhould be happy in the knowledge and enjoyment of him.

OMICRON.

(To be continued.)

Practical Remarks on Exodus xiv. 13, 14, 15.

"And Moſes ſaid unto the people, fear ye not; ſtand ſtill, and ſee the ſalvation of the LORD, which he will ſhew to you to-day: for the Egyptians whom ye have ſeen to-day, ye ſhall ſee them again no more forever.——The LORD ſhall fight for you, and ye ſhall hold your peace.——And the LORD ſaid unto Moſes, wherefore crieſt thou unto me? Speak unto the children of Iſrael, that they go forward."

VARIOUS are the methods of illuſtrating the nature and manner of the ſalvation of God, and of meeting the objections raiſed by carnal, unbelieving hearts, againſt the ſovereignty of divine grace, in the deliverance of ſinners, and leading them to glory.

Among theſe, the conduct of Jehovah in the redemption of Iſrael from Egyptian bondage, and leading them to the land of promiſe is eminently one method, improved by the inſpired writers of the New Teſtament, for this purpoſe. The bondage of thoſe na-

tural children of Abraham, their deliverance and earthly Canaan, were all typical of our ſpiritual bondage in ſin, deliverance from it, journey to, and reſt in heaven.

The paſſage before us leads the contemplative mind to a remarkable era of God's ancient church, and to one of the moſt remarkable events of providence, ever recorded either in ſacred or profane hiſtory. This memorable paſſage of ſacred writ, may, at firſt view, ſeem to be inconſiſtent and ſelf-contradictory; but on candid enquiry, be found to be harmonious and full of inſtruction. To make theſe manifeſt for general inſtruction and improvement, is the preſent deſign.

For theſe purpoſes, let us firſt view the circumſtances, and the Divine intention.

The whole numerous multitude of Iſrael were now flocking out from Egyptian bondage—were collected in a body, with their women, children and ſubſtance, and with Moſes for their leader, under the immediate direction and conduct of Iſrael's God. In the preceding chapter, we read of their taking their journey, and encamping in Etham, in the edge of the wilderneſs; to human reaſon, their beſt way, but infinite wiſdom ſaw better. God had yet the moſt glorious purpoſes to anſwer, for the manifeſtation of his great name, to the end of time, and to all eternity, in the deſtruction of his enemies, and ſalvation of his choſen.

Therefore the Divine order, at firſt full of myſtery, and ſoon after full of glory, was, to vary from this courſe to the ſtraits of Hiroth. This from Etham to Pihahiroth, was turning ſhort off to the right hand, from a direct courſe through the wilderneſs, without any ſea intervening, to the land of Canaan; and going in between two ranges of high, craggy and impaſſible mountains, between Migdol, a garriſoned city of Egypt and the red ſea, over againſt Baal-Zephon, another place on an eminence, with a garriſon. Pharaoh, who reſembled the grand adverſary, had a malicious, perſevering deſign to oppoſe God, and ruin Iſrael; Jehovah deſigned to triumph glorioufly in his utter ruin, and in the ſalvation of his people, in a method that ſhould ſtill further manifeſt their entire dependence on him, and ſignalize his ſpecial providence and grace in Iſrael's deliverance. All this was typical of the deſtruction of Satan and all his legions; and of the great deliverance of the redeemed church and people, under the captain of our ſalvation.

Sinners, who are under the bondage of ſin and Satan, muſt, in their own view, and agreeable to what is real, be brought into great ſtraits, out of which, neither they themſelves, nor any other creature can extricate them, in order to the illuſtrious diſplay of the power and riches of ſovereign grace in their ſalvation.

God's thoughts and ways are immeaſurably above ours, as the heavens are above the earth. Pharaoh conſidered the caſe of Moſes and the Iſraelites as that of a loſt people, who in their bewildered ſtate, had brought themſelves into that embarraſſed ſituation, which he determined to improve to their ruin. So would the God of Iſrael have it, that he might take the wiſe in their own craftineſs. See the context.

With theſe circumſtances and deſigns in view, we proceed to ſome remarks on the paſſage of ſacred hiſtory before us. I would obſerve, our ſubject divides itſelf into three parts.

1. *And Moſes ſaid unto the people, fear ye not; ſtand ſtill, and ſee the ſalvation of the Lord, which he will ſhew to you to-day.*

2. *And the Lord ſaid unto Moſes, wherefore crieſt thou unto me?*

3. *Speak unto the children of Iſrael, that they go forward.* How is this to be reconciled with the firſt order to ſtand ſtill?

Under the firſt part of our ſubject thus divided, it may be proper to remark, that there are two important things intended.

1. To quiet all heart-riſings againſt God and his government, and all the tumultuous paſſions of unbelief, in times of trouble and darkneſs.

It is natural to ſay to a child, when paſſionate and tumultuous, ſtop; be ſtill. May not God ſpeak thus to his ſinful, unworthy children? Surely, he may; for his own honor and their good. Their fear was not filial, Godly fear; had it been, they would not have conducted as they did, and have juſtified themſelves in it; nor would they have been commanded to ceaſe from fear, and be ſtill. How groſs are the abſurdities of ingratitude and unbelief? Crying to God in diſtreſs is a reaſonable duty, and moſt precious privilege; but crying to God, and murmuring againſt him, and with a wicked baſeneſs, quarreling with his providence, and juſtifying ourſelves in it, is inconſiſtent, and very ſinful.

How often is this the caſe in the time of trial with God's own children, and always the caſe with the unſanctified, even under ſtrong convictions?

God by Moſes would have the people know, that they had no great ſtruggle but with themſelves. Were they right with him, he would ſoon end the conteſt—Therefore,

2. There is a ſtanding ſtill, when, having followed the Divine direction, we leave it all with God, willing that he ſhould have all the glory, and in the way of duty, wait on him alone for his ſalvation.

As if Moſes ſhould ſay, "the mountains ſwell and are impaſſible on the right hand, and on the left; the ſea is on our front, and the chariots and armies of Egypt trained for war, on our rear. What then? More is for us than againſt us. By the Divine order we are here, and let us not rebel. It plainly appears that ſalvation is not, even in part in us, but wholly in Iſrael's God. Now then quiet the tumultuous fears of unbelief, your murmurings againſt the bleſſed God. This is not your peace and ſafety. Bring your mind and will entirely to the mind and will of Jehovah; give over your whole ſalvation into his hand, be willing that he ſhould accompliſh it in his own way, and for his own glory. Thus ſtand ſtill, for in this you have nothing to do, and wait for the ſalvation of the Lord; and ſee how he will, this day, bring it to paſs."

Is not this an illuſtrious example of temporal ſalvation, familiarly inſtructive in things ſpiritual and eternal? Is not every ſinner reduced to this in true converſion? Does not the church of the living God thus come up, out of bondage, leaning on her beloved? Sinful rebels, in true converſion, are thus forced to a ſtop—all their confidences are taken away—ſin revives, and they die, as to all vain helps, and they are ſhut up to the faith: In a ſpiritual ſenſe, they are brought to *Pihahiroth*, to impaſſible mountains on the right and left, the ſea is before them, and dreadful armies behind them. What ſhall they do? What can they do? Shall

they here ſtand to diſpute their Maker? Set up their wills againſt his will? Shall they attempt to run away from God, and turn back to Egypt, and die there? Shall they leave the word of God, the goſpel of the only Saviour, for human projects, and the oracle of reaſon? Vain projects all, and broken reeds! With reſpect to all theſe, give them up; hold thy peace, and be ſtill. There is no going back, or forward, to the right or left but in God; he, and he only, againſt whom you have ſinned, is your help; if this fails, all muſt fail, and you forever ſink. Stand at the foot of the croſs; with a conſenting heart ſay, let the ſovereign Lord alone be exalted; let him, of whom, to whom, and thro' whom are all things, have all the glory, and thou ſhalt this day ſee the ſalvation of the Lord.

II. *And the Lord ſaid unto Moſes, wherefore crieſt thou unto me!*

Query, was God diſpleaſed with Moſes for praying? I anſwer, by no means. The deſign of this peculiar expreſſion, as I humbly conceive, was to ſatisfy his faith. "I have heard and anſwered thee, wherefore doſt thou, at this time, cry any longer to me." The Chaldea paraphraſe is, "I have accepted thy prayer; wherefore ſhouldſt thou preſs thy petition any further, when it is already granted: Again, this peculiar expreſſion was to quicken his diligence to other urgent duties. "Thou, under-captain of my people, turn thy prayer into action; the preſent important buſineſs requires haſte. You muſt now be at you poſt, and receive, and give orders from me, as properly as if the victories and glories of the day depended on it." Thus it pleaſed the ſovereign God of ſalvation; and in his own way, will he be honored and glorified. Prayer is a duty inexpreſſibly precious; but it is not all our duty, nor if we truly practiſe this, may we be excuſed in the neglect of others. There is an uniformity in religion; thro' the whole Chriſtian journey, every duty is to be attended agreeable to the directions of God's word, and the calls of his Providence. "Then ſhall I not be aſhamed, when I have reſpect to all thy commandments."

III. *Speak unto the children of Iſrael, that they go forward.*

How is this to be reconciled with the firſt order to *ſtand ſtill?* Had not the man of God, with a divine warrant, juſt before ſaid to the people, *fear not, ſtand ſtill and ſee the ſalvation of God?* Now the order is, *ſpeak to them that they go forward.* How is it that we ſtand ſtill, and yet go forward? I would illuſtrate this by a ſimilitude. Thus when any light thing is borne up on the boſom of a river; it has no ſeparate or contrary motion of its own, but is uniformly carried on by the gentle current. So the perſon, who in heart and conduct is reſigned to God, having no ſeparate intereſt from his will and glory, having given over all its ſalvation into his hand, and in the way of duty, taking all its directions from him, does, as to itſelf, reſt, and is ſtill; yet moves forward in, and with God, as the cork on the flowing ſtream. Thus, O Iſrael, be ſtill, as to all diſtruſting, diſtracting fears; all vain confidence, quarreling with God. In cheerful obedience to all his will, go forward, giving up thy ſalvation into his hand, and wait the iſſue in their deliverance, and the deſtruction of thine enemies.

The work of ſalvation in reſpect to purchaſe is done without our help. All human merit is excluded; in this we have no part.

This is not inconsistent with the most vigorous exertions till we arrive at the heavenly rest. We are to pray for the peace of Jerusalem, and endeavor to advance it. If the Lord say, go forward, and lift up thy hand over the waters, do all he commands; yet remember, the effect is all of divine power and grace, as truly, as when the sea divided to the rod of Moses, stretched over it. The means are of divine appointment; to succeed them is all of God. In times of darkness and trouble be calm and submissive; in patience possess your souls. Make the munition of rocks your strength; bring all, submit all to God, and wait for him. He that bringeth his people into trouble, will bring them out, and be honored in their salvation; and on all the glory create a defence.

Through dismal straits and swelling seas,
With Egypt in the rear,
Our glorious captain leads our way,
And bids us cease to fear.

Thou fearful saint, fresh courage take;
The clouds you so much dread,
Are big with mercy, and shall break
In blessings on thy head.

MARCUS.

An account of a work of divine grace in a revival of religion in Durham settlement, town of Freehold, county of Greene, state of New-York, communicated to the Editors by the Rev. Jesse Townsend, pastor of the church in that place.

Mess'rs Editors,

TO aid the work in which you are engaged, and to furnish to the friends of Zion, a faithful account of the work of divine grace we have experienced in this town, I herewith send you a statement of what God has recently done for us.

EARLY in the autumn of 1799, a work of divine grace began in this settlement. A spirit of prayer appeared first to be given. Those stirred up to prayer, soon felt disposed to associate for this special duty, and began to speak with freedom to one another concerning the interests of Christ's kingdom. Conference meetings were set up, and pretty steadily attended, by a small number from the fall of 1799 till the spring of 1800. In this time, considerable doctrinal knowledge was gained, though in other respects, to human view, the work progressed very slowly. In this time, however, some I believe were earnestly wrestling with God in prayer for Zion's prosperity. Like Jacob they wrestled and like Israel prevailed. The good news which about this time reached us from divers parts of our land, was as the sound of a going in the top of the mulberry trees, and encreased the animation of Zion's friends. A spirit of prayer was revived, and the church began to awake from the dust and sing. In June 1800, having been for a few days providentially absent from my people, I found on my return home, that about twenty male members of the church had agreed to meet together on the very day of my return, for special prayer to God for the out pouring of his spirit in the revival of religion among us. I returned home just seasonably enough to attend; and a most solemn meeting we had. All seemed sensible of great remissness in duty. The church began to hear the voice of her beloved knocking, and could then say, "My beloved put in his hand by the hole of the door and my bowels were moved for him." Our conference meetings had, for a few weeks previous

to this, been omitted. But now a brighter dawn advanced, four young persons appeared under conviction, and we earnestly hoped that soon the sun of righteousness in all his glory would rise on us with healing in his wings. The church had several meetings for special prayer, and we trust their prayers were heard. A general seriousness on the face of the congregation began now to appear, and people more than ever to attend punctually to public worship. Great solemnity now prevailed, and the enquiry, what shall I do to be saved? began to be a matter of personal concern. In the mean time, some were hopefully converted, who were made use of as instruments of great good to others. They could say to their fellow sinners, as the woman of Samaria once did to the men of the city; "Come see a man that told me all things that ever I did. Is not this the Christ?" Our conferences now began to be crouded, and a much greater freedom in religious conversation obtained. Important religious subjects were introduced and freely discussed—among which were the following: the nature of the divine law, its extent, purity, and spirituality;—human depravity; moral impotency and its criminality; the nature and necessity of special grace in regeneration; the importance of daily prayer; of fully searching the holy scriptures, and of heart examination; the duty of immediately loving God with all the heart, and the criminality of neglecting thus to do; the nature and criminality of selfishness; the nature and happy tendency of benevolence or disinterested affection; the sovereignty and riches of divine grace; that all who are saved, are saved as poor miserable sinners, through the righteousness of Christ, and that all who are condemned and perish, suffer the just demerit of their sins, from the hand of a righteous sovereign. These, with other things, calculated to persuade men to accept of Christ on the terms of the gospel, and to search and try the professor, and to detect the hypocrite, and give comfort to the believer, have been again and again brought into view in our conferences.

In the course of the last summer and autumn, the out pouring of God's spirit was very special in this settlement. Since the awakening first began, fifty-six new members have been added to the church; twenty-nine of whom were admitted on Lord's day, 2d of August last; when it was judged that our assembly of people met for religious worship was about eight or nine hundred; this was a day of great rejoicing with Zion's friends. About eighty have given hopeful evidence of having experienced a saving change since the awakening first began, all of whom appear to come very fully into a belief of the doctrines of grace. Of these, some may be stoney-ground-hearers, as yet however, they hold out well, though some, who neglect to profess Christ before men, appear not to have so favorable an opinion of themselves as their Christian friends have of them; but it is to be hoped, they will at last be found among the number of Christ's true followers.

God has had mercy on whom he would have mercy, and persons from between fifty and sixty years old, down to the age of about fifteen, have been made the hopeful subjects of this great work. God has most mercifully preserved us from all appearances of enthusiasm. Though the word has

been like the hammer and the fire to break in pieces the rock, yet the work has not been with noiſe and tumult. The new converts appear to ground their hopes of a change of heart on the ſenſible evidence they have within themſelves, that they have a new taſte, a reliſh for holineſs, and a reconciliation to the goſpel method of ſalvation in and through Jeſus Chriſt. At preſent our conference meetings continue; but our number of attendants is much ſmaller than it has been. We hope, however, there are ſome who are yet earneſtly enquiring what they ſhall do to be ſaved. What has taken place among us, is we truſt, the Lord's doings and it is wonderful in our eyes. The Lord is in this way, lifting up a ſtandard againſt the enemy who is coming into our land like a flood. Let the children of Zion be joyful in their King, and in him put their truſt.

I remain, Gentlemen, with eſteem, your brother in the beſt bonds,

JESSE TOWNSEND.

April 12, 1802.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

A narrative of a hopeful converſion near the cloſe of life.

THE ſubject of the following account was a young man of about 24 years of age. Until about eight weeks before his death he lived in a great meaſure thoughtleſs of God, and inſenſible to the concerns of the ſoul. About the beginning of March, 1801, he was ſuddenly taken with inward bleeding, which reſiſted every remedy, brought on a rapid decline, and in a few weeks finiſhed his days.

In his own apprehenſion, his dangerous diſorder found him wholly unprepared for the ſolemn ſcene, to which, it finally brought him. He was, therefore, much alarmed, and conſtrained to cry to God for mercy. After the firſt attack of his diſorder, alternate hopes and fears were entertained reſpecting his recovery, and the agitation of his mind, in ſome meaſure, abated, and gave him opportunity, for deliberate reflection and enquiry. At firſt, and through the courſe of his ſickneſs, until his hopeful change a few days before his death, he was rather reſerved in ſpeaking on his religious ſtate and proſpects. Still, however, he fully intimated his wiſh to hear and be inſtructed, and to enjoy the prayers of Chriſtian friends. By words and other ſigns he gave the moſt unequivocal proof, that, from the beginning of his ſickneſs, he was wounded, not only in body, but *in ſpirit*—that his ſoul was exerciſed with fear, anxiety and diſtreſs. Moſt commonly when hearing diſcourſe on the nature and importance of religion, tho' his tongue was ſilent, tears could be perceived freely flowing from his eyes. At a time in the early part of his ſickneſs, (on a day when his ſymptoms were more favorable, and ſome hopes of his life were entertained) as it was obſerved to him, that whether he were to recover of his preſent illneſs or to die, it made little difference as to the importance of attending to the concerns of his ſoul, that it became him in his preſent ſituation to make it his higheſt concern to be prepared to die, he replied with great earneſtneſs, "That is all I care for," and burſt into a flood of tears which quite overcame him. He fully intimated that he was more concerned for his ſoul than for his body. Until

his hopeful, happy alteration, tho' frequently enquired of, he but once expreſſed any hope that he was prepared for a better world. One day, when interrogated as to his proſpects, he ſaid, "I have ſome hope;" but the following day, it had all vaniſhed, and he ſtill felt, that he was *without hope and without God in the world.* When aſked from day to day, if any thing new and comforting appeared to his mind, he continually replied, "No." When directed to pray, believe in Chriſt, truſt in God and the like, he uſed to reply, "My heart works againſt me. My heart is againſt God. My prayers are abomination in the ſight of God. I have no reſt." Until the Lord, as we hope, put a new ſong in his mouth, one or two of theſe ſhort, but ſignificant expreſſions was the moſt he would ſay at an interview.

On Monday, a week before his death, when he was expected to continue but a few days, after enquiries reſpecting the ſtate of his body, he was aſked as uſual, if he could ſay any thing more favorable than heretofore as to the ſtate and proſpects of his ſoul; he anſwered with a voice and countenance expreſſive of deep anxiety and diſtreſs. "*I wiſh I could.*" He was then told that he was in the hands of a juſt and merciful God, who could do him no injuſtice if he left him to periſh, and who would have mercy on him or not, as ſeemed good in his ſight. He was now, indeed, to a ſerious mind an affecting ſpectacle, an immortal ſoul daily expecting to meet his God and receive his ſentence for eternity and yet without a hope of any preparation!

But the time of his hopeful deliverance was drawing near, when his priſon doors were to be opened and his captive ſoul enlarged. The next day, on Tueſday, towards night, he called his mother to his bed-ſide, and told her to this effect, —that he now felt willing to die; that he had been thinking of the goodneſs of God to him all his days, and it appeared moſt wonderful and glorious, as it never appeared before, ſtrongly and repeatedly expreſſing his admiration and love. At the ſame time, in connection with this view of the goodneſs of God, he expreſſed a ſtrong and lively ſenſe of his own ingratitude, abuſe of divine mercy and exceeding ſinfulneſs. "I wonder, (ſaid he) that God hath ſpared me ſo long in the world—that he hath not long before now cut me down in my ſins and ſent me to everlaſting miſery." From this time until his death, on the following Monday, he appeared, when in the exerciſe of reaſon, ſo far as can be judged from his converſation and deportment, almoſt conſtantly to enjoy clear views, and a lively ſenſe of the beauty, glory, and lovelineſs of the divine character, and eſpecially as it ſhines in the face of Chriſt. "Oh the beauty, the lovelineſs of God—the ſweetneſs, the glory of Chriſt," was his continual exclamation.

In conſequence of this apparently happy alteration in his views and feelings, he was not barely reſigned to death, but moſt of the time ardently deſirous to die. Tho' at times, in view of ſome particular very deſirable object, he would ſay he was willing or deſirous to live, yet in general, and always when directly contemplating the glory of his God and Redeemer, he choſe and earneſtly deſired to depart. On Wedneſday morning, the day following his change, he ſaid to a viſitor almoſt as ſoon as he ſpake with him, "I am wil-

ling to go any minute when God is pleaſed to call for me. If my heart do not deceive me, I am ready when God is ready. I ſhall die in peace." *(If my heart do not deceive me,* was an expreſſion which he very frequently intermingled with his ſtrong profeſſions.) It was obſerved to him on his expreſſing very ardent deſires to die, that he muſt patiently wait God's time. He anſwered, "I am willing God ſhould do with me juſt as he pleaſes. If he were to put it to me to chooſe for myſelf, I would put it back again to him." He ſpake repeatedly and almoſt continually of his ſatisfaction and contentment with the will of God. When enquired of by his friends, who called to viſit him, how he was, he very often replied, "I am well—well off." During his ſevereſt diſtreſſes, which were frequent, he would continually ſay, "It is right, all is right. Whatever God does is right. I am contented with the will of God. I would have every thing juſt as he would have it." On Wedneſday as he had been ſtrongly expreſſing his ſenſe of the lovelineſs and glory of God and Chriſt, he was aſked, if ſin appeared evil and hateful, he replied to this effect, "I abhor myſelf and repent in duſt and aſhes. I hate all ſin. I cannot bear any ſin." Being aſked if it now appeared that it would be right and juſt in God to caſt off ſuch a ſinner and puniſh him forever? He anſwered, "It would be perfectly right. I ſhould not have a word to ſay." Previous to this, during his ſickneſs, when the ſame queſtion had been repeatedly aſked him, he could not anſwer it in the affirmative. He could not ſubmit to the juſtice of God in puniſhing ſinners forever, and eſpecially as it applied to himſelf. But now he ſaw and ſubmitted to it with all freedom and fulneſs, and repeatedly expreſſed the ſame feelings in the ſtrongeſt terms. On Friday about 11 o'clock he was ſeized with convulſions in which both he and his friends expected he would die. At this time he appeared to be perfectly rational and clear in his views and hopes. As the writer of this account went into the room and ſpoke to him, he ſaid, "I am going; I am going to Chriſt. Oh the beauty, the glory of Chriſt! I long to be with him. Behold the Lamb of God that taketh away the ſin of the world!" After coughing ſeverely, as he perceived one of his convulſed turns coming on, in which he expected to expire, he called for the family to come to the bedſide and bade them all farewell, ſaying, "I am going—I ſhall ſoon be in heaven." As he recovered of this and ſimilar turns, he would ſay, "I hoped that would have been my laſt turn. I hoped I ſhould have gone then." Once he ſaid, "welcome death, O, how I long for thee!" At another time, "O death where is thy ſting! O, grave, where is thy victory!" From time to time he ſaid, "I long to die that I may ſee God—that I may ſee the lovely Jeſus. I long to be in heaven with the angels praiſing God and the Lamb." As expreſſing his deſire to die, at a certain time, he was aſked why he felt ſuch deſires? He anſwered, "That I may glorify God *perfectly*. I have been ſinning againſt him all my days, and now I long to be in heaven that I may glorify him forever." At another time he ſaid, "When I look backward on my paſt life, it looks dreadful, but when I look forward, Oh how glorious! I long to be in heaven with the angels praiſing God and the Lamb." He greatly abound-

ed in ſentiments and expreſſions like thoſe now related. In his views and exerciſes towards God and all ſpiritual objects, old things ſeemed to be paſſed away and all things become new. Nor was he leſs altered in his feelings towards his fellow men. He expreſſed repeatedly a moſt ardent love to their ſouls, and fervent deſires for their ſalvation. He addreſſed thoſe who came to ſee him with much propriety and ſolemnity. To a number preſent at a time when he was ſuppoſed to be dying he ſaid, "Come ſee me die! You muſt all follow me. See what you are all coming to!" To one of his ſiſters, who was out of health, ſitting on his bedſide tenderly weeping, he ſaid, "Do not weep ſo. Do not weep for me. You will kill yourſelf with weeping. Go, and get ready to die. See that you be prepared to die. Remember what I ſay." At the ſame time caſting his eye on a number of young perſons in the room, he ſays, "I adviſe you all to prepare yourſelves to die. Call upon God to have mercy on you." He repeatedly charged his friends not to weep for him, but to weep for themſelves and prepare to follow him to a better world. He frequently expreſſed earneſt deſires and prayers for the ſalvation of the people where he lived, and eſpecially for the young, and particularized ſome of his former companions. Soon after his hopeful change he ſaid, "I long that the young people of this place might have their eyes opened. I know not but I long for their ſalvation as much as I do for my own." He uſed at all times when this object was in view, to expreſs deſires that he might live, at leaſt for a ſeaſon, to uſe his endeavors with his connections and acquaintances, to perſuade them to accept of Chriſt, and to love and ſerve God. "If ever I ſhould get well" (he ſaid) "I would talk to my friends. I want they ſhould love Jeſus." Among other objects which occaſionly drew from him deſires of living, one was, that he might be uſeful to his mother who was a widow and had peculiar dependence on him for aid and ſupport. He ſaid at a certain time caſting his eye on his mother, "I have but one deſire to live; that is, for my mother. But my brother will take care of her. As long as he lives, ſhe will want for nothing!" He was alſo, at times deſirous of living that he might have opportunity to own Chriſt before men, and join with his people in commemorating his dying love at the ſacramental table. From the time of his hopeful change, he felt himſelf and appeared to others to be a *new creature*, and in a *new world*. He ſeemed to realize that he was ſnatched as a brand from the devouring flames. "Had I died a week ago" (he ſaid) "I ſhould now have been in hell." He was abundant in aſcribing the change he had experienced to the power and grace of God. The morning of the day in which he died, on Monday, as he was expreſſing his ſenſe of the evil of ſin, and that it would be juſt and right in God to caſt him off forever, it was obſerved to him that a little time before, he was not willing to expreſs himſelf in that manner, he replied, "True; but I am now a very different perſon from what I was then." And who has made you to differ? (he was aſked.) He anſwered with emphaſis, "*Who made the world?*" After this he ſaid little more that was rational and intelligible, and in the after part of the day expired: and as we have reaſon to hope paſ-

fed another change greater and more glorious than the firſt. "Bleſſed are the dead who die in the Lord."

Obſervations on the revival of religion in Kentucky.

THE religious intelligence from the ſtate of Kentucky has conſiderably occupied public attention. Concerning it, different ſentiments are entertained and various obſervations made. All this from the nature and circumſtances of the work, might naturally be expected.

Verbal intelligence, which is too often incorrect, is not the only means, by which, we are acquainted with the remarkable work, which is going on in that ſtate. I have read ſeveral letters written by eye witneſſes, beſide thoſe publiſhed in the magazine. They all correſpond concerning the revival; eſpecially, with reſpect to thoſe appearances, which diſtinguiſh it from others.

Multitudes meet and continue long together for religious worſhip; particularly on communion days. This may be accounted for, from the practice of the Preſbyterian ſocieties, among which the awakening has more generally prevailed. It has been, and now is, a common practice of the Preſbyterian churches to have religious worſhip both preceding and following the communion day; and alſo for ſocieties to viſit each other on thoſe occaſions.

But the circumſtance of perſons falling down under religious impreſſions, which has been common in the revival in Kentucky, is ſingular and ſtrange.

On this, which has led many to ſuſpect the genuineneſs of the work, I deſign to make ſome obſervations.

The falling down of perſons under religious exerciſes, however unuſual and remarkable, is not, it is thought, a ſufficient argument to prove it a work of error and deluſion. This may appear by the following obſervations taken in their connection.

1. It is plain from common obſervation, that an intimate connection ſubſiſts between ſoul and body. They mutually affect each other. No ſooner are impreſſions made on the bodily ſenſes, than correſpondent ſenſations and ideas exiſt in the mind. And in like manner; when the emotions and paſſions of the mind are excited, correſpondent effects of body are often produced. How ſenſibly is the body often agitated by the ſudden paſſions of joy, anger, and fear? Theſe are daily obſervable in children; and not, uncommonly, in thoſe of riper years. By great joy or ſudden frights perſons are ſometimes overcome, diveſted of ſtrength, and fall to the ground.

2. The objects, which occaſion religious impreſſions are vaſtly more important, intereſting, and ſublime in their nature, than any others imaginable! What objects conceivable are, ſo eminently calculated to excite the feelings and agitate the power of the ſoul as thoſe of eternity—Heaven and hell—the perfections of God—the purity of his law—and an heart of enmity in oppoſition and conſequent expoſedneſs to the everlaſting wrath of the Almighty! Theſe, ſurely, ſurpaſs all others in rouſing the paſſions of the ſoul.

3. God is able to bring thoſe objects into the view of the mind, in a moſt clear and ſudden manner. For he is not limited in the circumſtances of manifeſting truth to his creatures. God can uncover

hell to the ſinner, and heaven to the ſaint, in a more gradual or ſudden manner; in more faint or lively colours, as ſeemeth him good. For his thoughts are not our thoughts; neither are his ways our ways. Great effects on the countenance and body would no doubt follow ſuch ſublime and ſudden diſcoveries of divine things as God is able to make.

4. God has not, preciſely, revealed all the circumſtances attendant upon the manifeſtation of his truth. The ſpirit is promiſed to convince of ſin, righteouſneſs, and judgment; and to create a new heart and renew a right ſpirit. But, as to the various circumſtances, degrees of operation, and immediate viſible effects he has not informed us. Therefore, in ſurveying the holy ſcriptures, we are totally unable to meaſure the terrors of the law, which the ſinner may feel; or the glory of the goſpel, which the ſaint may behold. The ſcriptures do not determine, whether religious impreſſions ſhall be gradual or ſudden; ſmall or great; faint or clear. Neither do they deſignate the immediate effects; whether they ſhall be attended with ſober ſolemnity or flowing tears, ſtill contemplation or audible outcries, ſadneſs of countenance, trembling of body, or falling to the ground.

5. The ſovereignty of God is abundantly manifeſt in the marvelous work of grace. And, particularly, in the diverſity of their exerciſes and operations, in whom the ſame ſpirit is produced. A careful attention to the various religious experiences of Chriſtians will corroborate the remark.

Although all the real friends of God are brought, in degree, to a ſenſe and love of the ſame goſpel truths; yet there is almoſt an incalculable variety reſpecting the meaſure of conviction, ſuddenneſs of operation, clearneſs of diſcovery, and the immediate effects produced on the countenance or body.

This is confirmed by common obſervation; and to the truth of it, the ſacred ſcriptures bear teſtimony, in the various relations they afford us of Chriſtian experience. In ſurveying them, we find many, who embraced the truth by ſober conſideration, until the day ſtar of the goſpel aroſe in their hearts. But ſome, the hearers of Peter, by a ſingle ſermon, were cut to the heart, and ſuddenly cried out, men and brethren what ſhall we do? and believed immediately. The Lord opened the heart of Lydia to attend to the things ſpoken by Paul, until ſhe believed in Chriſt. But, when the woman of Samaria had found the Meſſias, ſhe immediately left her water pot, and haſtened to the city, and proclaimed him. Felix trembled at the reaſoning of Paul, upon righteouſneſs, temperance and judgment to come. But Paul, himſelf, in his perſecuting journey to Damaſcus, was inſtantly ſtruck to the ground by divine light and truth, and cried out, Lord what wilt thou have me to do?

Once more: Chriſt endured the penalty of the law in the ſinner's ſtead. He drank the cup of divine wrath, when he expired on the croſs. Of which awful ſcene, he had a previous view, while he was in the garden. And what was the effect on his body? We are told, he was in an agony and ſweat, as it were, great drops of blood falling to the ground!

In review of the above remarks taken in their connection, what ſhall we ſay of the ſingularity apparent in the revival at Kentucky? Bearing in mind the mutual influ-

ence of the body and mind, will it be deemed inconsistent with the nature of things, to suppose, that the passions of the mind may be so powerfully excited, as to occasion all those appearances which distinguish and characterise the supposed work of religion in Kentucky? May not God, in perfect consistency with his word and sovereign pleasure, overcome the bodies of men, by the clear and sudden manifestation of truth to their minds? A hardened Felix trembled, and a persecuting Paul fell and cried out, by the application of divine truth and a sudden view of eternal realities! and may not similar causes produce similar effects at the present day? Who hath been the counsellor of God? Who can set bounds to the operations of his holy spirit? And say hitherto shalt thou come and no farther!

But, notwithstanding what has been observed, it is, doubtless, unwise hastily to decide, either in favor or against the awakening, at Kentucky, merely from the peculiarities of it. Other attendant circumstances, which indicate the genuineness of the work, are less fallible criterions of decision. And the subsequent fruits, which may in future appear in the life and conversation of the subjects, we humbly hope, will give abundant occasion to rejoice in the victory of divine grace.

To conclude: Let the enemies of this remarkable work, wait and be cautious. And, instead of venting their opposition, by calling it the work of Satan, or the Kentucky enthusiasm, be exhorted to take the advice of Gamaliel: refrain; for if this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply, you be found to fight even against God!

Letter to the Trustees of the Missionary Society of Connecticut.

GENTLEMEN,

I SINCERELY rejoice in the establishment and reputation of Connecticut Missionary Society: I fully believe it has been instrumental of promoting that kingdom which is not of this world. The members receiving no compensation for their services manifests a spirit truly disinterested, and gives great consistency to the charitable establishment.

Being highly pleased with the missionary object, and with what I hear in relation to the success of those who have been, and are engaged in the benevolent business; and wishing to do something to encourage the continuance and the increase of exertion for the spiritual good of my fellow men, I transmit to you, by the bearer of this, one hundred dollars, which I beg you to receive as a sacrifice to the Lord—Upon the ground that existing emergency can be sufficiently attended to. I am pleased with the idea of funding property the interest of which only to be appropriated for the propagation of the gospel; but being apprehensive that the present call for missionary service is very great, it is my choice that what I send you be put to immediate use, and I entertain no doubt but you will gratify my wishes.

The well authenticated information of happy revivals of religion in many parts of the new countries, is, gentlemen, truly animating.—"This is the Lord's doing—it is marvellous in our eyes." May God continue to lift up his standard against infidelity and irreligion, may he inspire all his friends with encreasing ardor in his glorious cause, may he give unto those who are

called to dispense the unsearchable riches of Christ, a double portion of his spirit; and may he from time to time raise up benefactors through whose liberality the interest of Zion in our infant settlements, and among the heathen may be greatly promoted.—I am gentlemen respectfully yours,

CHENANIAH.

May 9th, 1802.

QUESTIONS.

MESS'RS. EDITORS,

A CONSTANT reader of your excellent Magazine, wishes that some friend to missions would give us his thoughts on Mark xvi. 15. "Go ye into all the world, and preach the gospel to every creature." Does not this command now extend, in a sense, to all Christians? And what must they do, to comply with it?

MESS'RS. EDITORS,

OBSERVING in your Magazine explanations of several difficult passages of scripture which are highly gratifying to me, I take the liberty to request through the same medium, an explanation of Hebrews, vii. 1—3.

H. S.

ORDINATION.

On the 5th day of May last, the Rev. *Asa King* was ordained pastor of the first Church of Christ, in Pomfret in the room of the Rev. *Aaron Putnam*, dismissed. The public exercises commenced at half after 11 o'clock A. M. and were performed as follows. The Rev. *Eliphalet Lyman* made the introductory prayer. The Rev. *Moses C. Welch* preached from Acts, viii. 5. The Rev. *Elisha Atkins* made the consecrating prayer. The Rev. *Josiah Whitney* gave the charge. The Rev. *Walter Lyon* gave the right hand of fellowship. And the Rev. *John Sherman* made the concluding prayer.

A versification of the 18th chapter of the first book of Kings.

JEHOVAH'S awful voice the silence broke,
And thus his message to Elijah spoke:
Go shew thyself to Israel's king again,
And on the earth I'll send a mighty rain.
The prophet went, nor fear'd the tyrant's hate,
He met him walking near the city gate.
The king had left the famish'd courtly halls,
To seek for grass for beasts of royal stalls.
For three long years, the brazen heavens distil,
No dew nor rain, such was Jehovah's will!
For Jezebel's and Ahab's wicked deeds,
From righteous heaven this judgment just proceeds.
The trees all wither through the land, and round,
No vegetation clothes the parched ground;
The pool, the spring, the brook no longer flows,
And the broad rivers their deep beds disclose:
Famine and pestilence attendant stand,
And wave destruction round the guilty land:
Once fruitful Israel, now a barren heath,
Is fill'd throughout with monuments of death.
When Ahab saw the prophet's reverend head,
"Art thou the troubler of our land?" he said.
The seer replied, "thy land I trouble not,
"But thy own crimes these mighty woes have brought;
"Go, therefore, send thy heralds round the coasts,
"And at Mount Carmel gather Israel's hosts:
"Let the whole race of idol prophets hear,
"And with the people at the Mount appear."

The king obey'd, and through all Israel's land,
The heralds bear their monarch's dread command.
The people and the idol prophets all,
Attend obedient to their monarch's call.
Elijah then addreſs'd the aſſembled throng,
And mighty inſpiration mov'd his tongue.
" How long, ye halting ſons of Iſrael's name
" Shall two opinions ſtill expoſe your ſhame ?
" If the Almighty is your choſen God,
" Obey his word, and tremble at his rod ;
" But if this heathen Baal you adore,
" Serve him alone, and ſerve the Lord no more."
Abaſh'd with conſcious guilt, the people ſtood,
And numerous thouſands anſwered not a word.
Again the prophet ſpeaks, the people hear,
With mute attention liſtens every ear.
" I ſingly ſtand, a prophet of the Lord,
" Alone eſcap'd the queen's deſtroying ſword.
" The idol prophets here before us ſtand,
" By hundreds gather'd from all Iſrael's land :
" Let two unblemiſh'd bulls for ſacrifice,
" Be here produc'd before the people's eyes ;
" Let them take one, and as their rites require,
" An altar raiſe, for ſacrifice prepare,
" Call on their God to anſwer them by fire :
" I alſo, who proclaim Jehovah's word,
" With ſtones will raiſe an altar to the Lord,
" The other bullock for the offering ſlay,
" The wood prepare, the fleſh in order lay,
" As laws divine and holy rites require,
" And call on God to anſwer me by fire.
" That God whoſe offering burns with heavenly blaze,
" Shall be the God to ſerve, adore and praiſe."
To this dread trial, anxious for the event,
The waiting multitude proclaims aſſent.
The idol prophets then without delay,
Their altars raiſe, the appointed bullock ſlay,
The wood prepare, the fleſh in order lay ;
Then to their ſenſeleſs Idol raiſe their cries
For kindling flames to burn their ſacrifice.
At noon Elijah mocked their fruitleſs prayer,
And thus addreſs'd them with ſarcaſtic air :
" Call louder, louder ſtill, your God perchance,
" Is journeying, talking, or in ſleep entranced."
Their cries increaſe, they ſhriek in accent wild,
Their fleſh they cut, with blood they are defiled,
'Till near the time for evening ſacrifice,
Invoke their Idol God with unavailing cries.
Then near the people great Elijah ſtood,
And there repaired the altar of the Lord.
He took twelve ſtones, the number of the tribes,
As antient rites and Moſes' law preſcribes ;
The bullock for the offering then he ſlays,
The wood prepares, the fleſh in order lays,
Then round the altar digs a trench profound,
The offering wets, and fills the trench around.
The Prophet then to Heaven addreſs'd his prayer,
With faith not doubting, yet with contrite air ;
" God of our fathers, let it now be known
" That thou the Lord our God art God alone ;
" That I thy prophet, who before thee ſtand,
" Have done theſe things at thy ſupreme command ;
" Hear me, O God, and let this people ſee,
" And turn their ſtubborn hearts again to thee."
The Prophet ceaſ'd, when their aſtoniſh'd eyes
See Heavenly flames conſume the ſacrifice,

The wood, the stones, and dry the moisten'd ground,
And lick the water from the trench around.
The people bow'd themselves with one accord, [Lord
And solemnly engag'd to serve the
Again the Prophet spoke, and at his word,
The host obey the servant of the Lord:
"Take all these Prophets, this deceiving band,
"Who bring down judgments on your guilty land.
"Let none escape." The host the Prophets took,
Elijah led them down to Kishon's brook,
And slew them there, while their polluted blood
Condens'd the stream, and crimson'd all the flood.
The prophet then the people left behind,
On Carmel's top his Reverend head reclin'd,
His servant sent, to view the skies and main,
And watch the symptoms of the approaching rain.
He seven times went, at last he sees arise
A floating cloud, like a man's hand in size;
It blackens and expands throughout the night,
The moon and all the stars are hid from sight;
The vault of heaven is spread with sable clouds,
Unusual darkness all the concave shrouds,
Then on the Earth descends a mighty rain,
The spreading inundation flows the plain.
The storm subsides, the skies from clouds are clear'd,
One universal voice of joy is heard,
All vegetation feels a newborn spring,
The beasts rejoice, the birds with transport sing,
The murmuring streams again are heard to roar,
And the big rivers dash against the shore,
Health and returning plenty cheer the land,
Such were the wonders of Jehovah's hand.

Donations to the Missionary Society of Connecticut, in the Month of May.

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Lady's Society in Norwich,	9	50
Solomon Goodale, Jamaica Ver.	20	
Rev. Doct. Trumbull, avails of his sermons,	10	34
A Stranger, a friend of missions,	100	
Augustus Thompson, Goshen,	20	
Samuel Hillhouse, do.	6	50
A young lady in Thompson,	1	
A friend of Missions in New-Milford,	1	
A stranger from Berlin,	6	
A friend of Missions,	2	
do. do. of New-Haven,	24	
Hon. John Davenport, jun.	100	
A friend of Missions in Danbury,	1	83
Israel Kelsey, Middletown,	1	
A friend of missions,	3	
	312	17

CONCLUSION.

A SECOND volume of this Magazine is now completed. The work was originally undertaken with a view of promoting two important objects; to diſſeminate religious knowledge, and to raiſe money for the ſupport of miſſions to the new ſettlements and among the Indian tribes. The number of ſubſcribers to this work has far exceeded the moſt ſanguine expectation of the Editors; and conſequently the profits to the Miſſionary Society have been more than was anticipated. How far the other object, namely, the diſſemination of religious knowledge, has been promoted, the Editors will not preſume to determine. They will however venture to ſay, that from information they have received from many places, they have reaſon to hope that God has bleſſed this work, and made it inſtrumental of promoting the cauſe of the Redeemer. From the encouragement which they have received the two laſt years, the Editors think it their duty to continue the Magazine. They return their ſincere thanks to thoſe who have communicated to them pieces for publication, and earneſtly ſolicit their aſſiſtance for another volume. To their original plan they will continue to adhere; and they hope their brethren in the miniſtry, and others who are friendly to the work, will give them ſuch aſſiſtance as to enable them to furniſh their readers with inſtructive eſſays and uſeful information.

The account of ſales of the ſecond volume, and of the profits ariſing therefrom, will be publiſhed as ſoon as it can be aſcertained; and an accurate ſtatement will be made from time to time, that the generous patrons of this work may ſee that the profits are faithfully applied according to the original propoſals.

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THE

Connecticut Evangelical Magazine.

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VOL. VII.] JANUARY, 1807. [NO. 7.

New-Year's thoughts addressed to the readers of the Connecticut Evangelical Magazine.

TIME is constantly, like a flowing stream, passing away. It never makes a pause, whether wisely improved to the purposes of piety and virtue, or foolishly abused to the purposes of impiety and vice. It always moves on, with its accustomed rapidity. All who are now busy and active in its concerns, who are performing their respective parts on its stage, will find the scene soon closed, and will be removed quickly to a world, where there will be no change, except from one degree of happiness to another, or from one degree of misery to another.

For their own convenience, mankind have universally parcelled out time into various portions. When one of these imaginary periods has revolved, we immediately enter on another. We need some marks or lines of distinction, to remind us of the swift manner, in which our days glide away. A year is one of the greater divisions of time. One year more of our term of existence in this world, has performed its hasty revolution. We have commenced a new year. Propriety dictates that we should take some serious notices of our transition from one year of our lives to another. The most indeed notice it, only by congratulations, festivity, and sinful rejoicings. As our preservation, through the kindness and indulgence of Providence, another year, is an important blessing, we may congratulate each other. But as we are rational creatures, and probationers for eternity, our passage from one year of life to another, ought to be improved in a religious and pious manner. Our readers have ever been accustomed, since the first publication of this work, to be addressed by the Editors, on the commencement of a new year. We now request them to make a contemplative pause, to review the events of the past year, and to look forward and remember what may, probably, take place, in the year now begun.

And, first—

As you are requested to review the events of the past year, you may well be urged to realize the importance of discovering what your present state and character are in a religious and moral regard. "Know thyself," was esteemed by the wise men, among heathen moralists, to be a maxim of such interesting moment as to have a celestial origin; was supposed to be revealed from heaven. Self-knowledge is a point as difficult as it is important; is hard to acquire, on account of the depravity and deceitfulness of the human heart. We are ever prone to deceive ourselves. Hence this needful exhortation of the apostle; *But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin.* Sin always deceives us. It never appears in its own proper colours. While strangers to God and piety, we are willing to be deceived. There is a treachery, and there is a self-flattery in man truly astonishing. The heart is deceitful above all things, and desperately wicked, who can know it? It is painful to search into our views and principles of action, lest we should find so much to condemn and so little to approve, as to fill us with shame and remorse. We love to *hope well* of ourselves as long as possible. As a man who lives beyond his income, and who contracts large debts, without a reasonable prospect of being able to meet them, conscious that his circumstances are not good, dreads to examine his accounts, expecting that the result will be unpleasant, so most people, with great reluctance, look into their hearts, to see what their state and character are, in relation to spiritual and heavenly things. But self-examination is a duty *daily* needful. It is a duty, also, greatly neglected. To enter upon a new year, without knowing whether we are prepared for the happiness of the righteous, or exposed to the misery of the wicked in another world, ought deeply to affect us. If we have lived, through another year, and cannot now give a satisfactory answer to this grand question, we have no time to lose in determining it. An infinitely merciful God, spares us, in life, and prolongs our days on purpose that we may have opportunity to decide this point. It is of his mercies that we are not consumed; and having obtained help of him, we continue unto this time, in the enjoyment of health and reason; and we should look into our hearts, and resolve that we will not pass any longer time in a state of total uncertainty, what will be our destiny, through an endless duration. You should ask yourselves such questions as these. "What are my character and condition? Am I chiefly delighted with the service of my Maker, and disposed to devote myself to him in a life of holy obedience? Or do I chuse the world for my portion, preferring its friendship to the blessings of grace and friendship of God? Am I a disciple of Christ, taking him for my Lord and Master, acquiescing in his offices, atonement, and divinity? Or do I only wear his name, and make an empty profession of his religion. As time rapidly

passes away, I am going to the regions of eternal felicity, or to the regions of interminable misery? To which is the temper of my heart most assimilated? Do I love the ways of holiness on earth, or of sin, and pollution? Why shall I postpone the decision of this question, till the irrevocable sentence of the Supreme Judge, before whom I *must* at last stand, and before whom I *may* stand, before this year shall be closed, shall determine it. If it shall be determined against me, my case will be irremediable. Overwhelming thought! Who can dwell with devouring flames? Who can inhabit everlasting burnings? Ah! a *soul to perish* in endless misery, through the abuse of time and talents, of the means of grace, and offers of pardon! But I am now on this side the grave. I have my health and reason, the calls and messages of grace are addressed to me. It is not too late for me to repent. My heart may yet be changed—and I may yet become a subject of forgiving goodness."

If our readers will faithfully pursue this inquiry, they will find themselves divided, as all mankind are, into the righteous and wicked, into those who love and serve God, and those who forget and neglect him; into those who repent sincerely of their sins, and unfeignedly believe in a Saviour; who delight in, and conscientiously practise their duty, and into those who allow themselves in the habitual omission of duty, and indulgence of evil passions, appetites, and courses. In religion there is no neutrality. We are all arranged into one or the other of these classes, either the enemies of God and his kingdom, or the friends of him, and his interest.

2. Standing on the threshold of a new year, can we forbear to reflect on the mutability of the world? The fashion of this world passeth away. The scene is continually shifting. New actors are coming on to the stage, in quick succession, and former ones passing off. They disappear, and are seen no more. Look round, and behold the changes, which have happened in the sphere of your own observation. This is emphatically a changeful world. Nature around is constantly varying. The vicissitudes of day and night, the revolutions of the several seasons of the year, and the very face of the sky, now serene and bright, now covered with clouds, and threatening angry storms, teach us this most important lesson, the mutability of all beneath the sun. When we look back on time already gone, it cannot be recalled, and seems to us short, and like a dream. As the seasons rapidly revolve, so man passes quickly through the various periods of his probationary term. From infancy to youth—from youth to manhood—from manhood, to feeble old age, how rapid the succession! These are the spring, the summer, the autumn, and winter of life. How wise and blessed are such as cultivate piety and virtue in youth, that, in riper years, they may bear fruit, in a well-ordered life and conversation to the praise of God; and if they reach old age, may be supported with the consolations of religion and the

testimony of a good conscience, and have conferred on them, a rich reward in the resurrection of the just! It is common to hear this remark made by people, in what a changing world do we live? But the remark is seldom pursued to those practical and pious purposes, to which it ought. What great and mighty changes does *one year* often exhibit: changes in the circumstances of individuals, of families, of nations, of states, and kingdoms. Many of these changes in the world, are extremely afflictive and distressing. Such are the changes from health to sickness, from ease and plenty to poverty and want; from honor to disgrace; from prosperity to adversity; from the enjoyment of friends, in the domestic circles, to a deprivation of them by the ravages of death: in states and kingdoms, from a happy peace, where the citizens are enjoying the fruit of their industry, *sitting under their own vines and fig trees*, to the horrors and calamities of war: from national prosperity to national misfortunes. If the mind pass in contemplation to the nations of Europe, what disastrous changes and revolutions among them, within the compass of a few years? and, probably, even now several of the larger kingdoms of that quarter of the globe are plunged in all the miseries and horrors of a bloody war. The predictions of scripture are fast fulfilling—the decrees of the Almighty are rolling on vast events. Our consolation is, that an *unchangeable* God is at the head of the universe, and that he reigneth, and will dispose all things to his own glory. *The holy One of Israel changeth not.* He is the same yesterday, to-day, and for ever. Every good and every perfect gift cometh down from above, from the Father of lights, with whom there is no variableness, neither shadow of turning.

3. We may again urge you to reflect on the mortality of man, as well as the mutability of the world. Nothing new can be advanced on so common a subject. But common as it is, it is always important, and always useful. What we want is to have an impressive sense of it on our minds, and our hearts deeply affected. We must be stupid, indeed, not to feel, where we are all equally and greatly interested.—It is appointed for all men once to die. Man dieth and wasteth away; yea man giveth up the ghost and where is he? No man hath power over the spirit to retain it, in the day of death. Neither is there any discharge in that war. Certain as death is, yet there is no event, which men are more prone to forget—which they study more to exclude from their thoughts, than that which is for ever to break their ties with this world, and to fix beyond it, their immutable destiny. They are engaged in business, or in pleasure, in the plans of ambition, in the schemes of avarice, in the cares of fortune, in the pursuits of amusement, in the round of folly, till approaching, by imperceptible degrees, the verge of the grave, in one dreadful moment of surprise, they descend into it. And even the uncertainty of the time of our departure hence, which ought to keep it

ever present to our view, is that very circumstance, of which human corruption lays hold, to make us forget it altogether. Though all must die, yet all flatter themselves that they shall still live. "The healthy expect to live, because they do not perceive in themselves the symptoms of decay—The infirm expect to live, because their infirmity has become a habit—The young expect to live, because they have not lived so long as others—And the old because they have lived longer. Who expects his last sickness till it has overtaken him? Who of the sick apprehends he shall die, till his case has become desperate? And even in the last agonies, frequently, does he not look to find some shred of hope, because life is still possible? Oh! fatal deceiver! that for ever blinds the sinner and cheats him of his salvation! that infatuates him with the world, and makes him unmindful of his future state; that persuades him to trust to life, and hides the importance, and even certainty of dying, in the uncertainty of the time of dying."

Man is a frail and dying creature. We draw mortal breath and inhabit mortal bodies. The sentence originally pronounced on human nature, that dust it was, and unto dust must return, has been fulfilling in every age of the world. *Our fathers where are they, and the prophets, do they live for ever?* One generation, like the waves of the sea, goeth and another cometh. How thin is the partition between us and the invisible state, and how short the transition! The partition is no more than the breath in our nostrils, and the transition may be made in a moment, in the twinkling of an eye. Look over the world, and see the ravages of death, from the first instance of it, in our race, until the present day. All, who have lived in the past ages, have gone down to the great congregation, who are sleeping in the dust. "The earth is supposed to change its inhabitants, at a medium, three times in a century. The change in this part of the world, is not so rapid, but extending it to all the people of the globe, in all climates and nations, probably the estimate may not be far from the truth. The number of people on the earth, at any one period or time, cannot possibly be ascertained to any degree of exactness. But it must, no doubt, amount to many hundreds of millions." Some have reckoned about nine hundred millions.—Probably this calculation does not exceed the truth. Now suppose so many souls passing off this stage, and as many coming on, three times in the space of one hundred years; which will be nearly eighty thousand in a day;—and suppose this to have been the rate of succession for several thousand years past, and you will have an affecting view of the ravages of death in our world. The numbers who have lived and died in past ages, utterly surpass our comprehension. In what a dying world do we live! How many have departed life the past year! No age, no condition is exempt from the arrests of the king of terrors. The young and old, the rich and poor, the learned and unlearned—those in high stations, in civil or sacred life, must alike go down

to the silence of the grave.—How many useful and important characters have been, the past year, called off from their labors, and closed their probationary existence. We, who are ministers of the gospel, have been often warned of our own mortality, in the course of the year past. An *unusual number* of respected and worthy brethren in the gospel ministry, in our state, have been dismissed from their labors, among their people, by death. The Rev. Justus Mitchel of New-Canaan, died Feb. 25, 1806. The Rev. Doctor Burnet of Norwalk, June 30, 1806. The Rev. Sherman Johnson of the 2d society in Milford, May 22, 1806. The Rev. Nicholas Street of East-Haven, Octob. 4, 1806. The Rev. David Brownson of Oxford, Nov. 1806. The Rev. Jeremiah Day of Washington, Sept. 1, 1806. The Rev. Cotton M. Smith of Sharon, Nov. 27, 1806. The Rev. Cornelius Adams of the 2d Society in Windham, Nov. 28, 1806. And the news of the death of the Rev. Joseph Washburn of Farmington did not reach us till the beginning of the year. He died on his passage to Charleston, South Carolina, in the month of December, 1805. Two of these ministers, the Rev. Jeremiah Day, and the Rev. Joseph Washburn were Editors of the Connecticut Evangelical Magazine. We weep over our deceased brethren. And what an occasion of thanksgiving have we that God has spared us! And how should their dissolution excite us to be ready—to watch and pray always, since we know not the day nor the hour, when the son of man cometh! May we do all that our hand findeth to do, with all our might, while we live;—and when our Lord shall say to us, in his Providence, *behold I come quickly*, may we be so weaned from the earth, and so thirst for the life of Heaven, that our hearts may echo back *even so come Lord Jesus.*—We condole with the afflicted and bereaved families and relations of these our departed and esteemed Brethren. May divine consolations be ministred to them for their support! We, also, sympathize with the people of their respective churches and congregations. May they remember their counsels and warnings—follow them, wherein they followed Christ—improve the past instructions, which they have received from their labours of love among them, wisely and faithfully. They will hear the voice of their beloved Pastors no more. May their solicitude be to stand before their judge, at last, in peace, and give up their accounts at his awful tribunal, with joy, and not with grief! Again,

4. As Editors, in our address to our readers, on the commencement of a new year, we would affectionately press them to reflect on the brevity of human life, and certainty that, in a little space, they must all be in eternity. We who are now in health and ease, acting our several parts on the stage of time, must very soon, at the longest, follow after those, who have already submitted to the unavoidable doom of our nature. The fate of past generations, will be the fate of the present, and the future. When we see a man go down to the grave, this is a natural thought, beau-

tifully expressed, in the book of Job, *every man shall draw after him.* Had we no other evidence of our mortality, but what arises from the multitudes, which have died before us this would be sufficient to put it beyond a doubt. Providence, infinitely wise and gracious, allots to us, but a short period, in which to act our part in life. And upon our present character and conduct depend consequences of infinite moment: even an eternity of blessedness, or an eternity of misery. We are all on trial for an endless state of being. We have an immensely important work to perform, the salvation of our souls to secure; and but a short term allowed us, in which to perform it. How short the time from the cradle to the grave! Life is but a rapid moment.

Again, you are requested, in the review of your past days, to consider how large a portion of them has been mispent and lost. Such is all that time which is passed in sin, in impenitence, in unbelief, in errors, in vain amusements, in the gratification of corrupt passions, in immoral courses. As the chief end of man is to serve and glorify God, and to promote the best good of society, so all that time, which is not employed to these happy purposes, must be regarded as lost or mispent. If you have actually entered on wisdom's ways, all of which are pleasantness, and on her paths, all of which are peace, yet how long did you live in enmity to God? How many days and years did you spend in sin and vanity, in neglect of a Saviour, in disregard of his messages of grace, in an undue attachment to the world—in profaneness—in omission of duty! Did you not, many days and years, set your affections on things on the earth, and not on things above, where Christ is at the right hand of God? Or make the most favourable supposition, that you remembered your Creator, in the days of youth, and early, in the morning of life, commenced a pious and virtuous course, yet how little proficiency in religious knowledge—in holy temper—and Christian experience have you made, compared to what you *ought*, and to what you *might* have made? How many precious seasons and opportunities of receiving or doing good have you lost? How indevout has been your attendance on the means of grace—on divine worship, and holy ordinances? How little have you cultivated and exemplified the Christian temper, and imitated your Lord and Master? What little good have you done, in your day and place, compared to what you might have done? How cold your love to God—how wavering your faith in the blood of the atonement—how languid your zeal—how superficial your repentance—how proud even your humility!—But on supposition, you are now in your sins, unrenewed and unforgiven, you have mispent all your past days and years. The whole of your time has been employed to purposes, foreign to the great end of your rational existence. You may have spent your time wisely for this world—in acquiring property by honest industry, and discreet management of temporal concerns—may have been

externally regular and decorous. This, however, comparatively, is but a low use of time and your rational powers. The grand use, which you should make of them, is to become friends to God, and disciples of a meek and humble Redeemer. Time is given you as a space for repentance, and preparation for eternity.

6. Further, sixthly, when you look forward through the course of another year, you are to feel that days and years are given you, that you might attend to such duties as become your station in the world. Every station and place, from the highest to the lowest, should be filled up with duty. None are so high in rank and fortune as to be above the obligations of piety and virtue. The higher any are, in these respects, the greater are the obligations upon them, to do good, in their day and place; and to be as distinguished for their zeal in the cause of religion, as in their station and affluence. Where much is given, much may reasonably be required. Neither are any so low and poor in the world as not to be able to do much good, by a blameless walk—by sanctity of manners—by exemplary piety—and fervent and affectionate prayers. The call of God to devote ourselves to his service is to all, high or low, old or young. None can excuse themselves. Time is given us to secure an eternal well-being. The day of life is the only season allowed us to do this. We have now a fair trial. A *second* trial will never be indulged. The present is a probation, and the next world is a retribution state. Now is our seed time. The future world will be our harvest; and we shall reap as we sow. The present is our season for working, and the future world, the season of receiving the meet recompence of reward. *Be not deceived: God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap if we faint not.*

After attending to the thoughts above illustrated, it is extremely natural to infer the great evil of sin. The penalty of the law teaches its demerits—the sufferings of Christ, which redeem us from the curse of the law, exhibit more conspicuously, to the whole intellectual creation, the exceeding malignity of sin—all the methods of divine grace to save sinners conspire together to manifest the evil of sin.—All the administrations of Providence, in punishing nations and individuals—in all the wars, pestilence, calamities, and miseries brought on the world, as divine judgments declare the evil of sin. All natural flows from moral evil. The latter has brought death into the world. In the original threatening to man, the words are, *in the day thou eatest thereof thou shalt surely die.* The Apostle informs us that, *by one man sin entered into the world, and death by sin, and so death hath passed upon all for that all have sinned.* How widely spread has been the dominion of death! But sin has given it this power. The first offence introduced it. It is not each

man's transgression in particular, which subjects him to death; but all become liable to it, by the first transgression. By one offence death reigns. Alas! the first sin has filled the world, in ages past, with death. How incalculably great the evil of sin, which has caused the wide devastations of death! Is it not an infinite evil? How perfectly reasonable therefore that we should repent of it—abhor it—mourn over it—turn from the practice of it—and resolve that we will enter on this year, with a fixed purpose, by divine grace, to spend it in deep repentance for all our sins of heart, and thought, and life? Shall we, like fools, make a mock of sin? Shall we disobey and rise up against the omniscient, all-holy God:—Shall we dare break his laws—disregard his calls:—turn a deaf ear to his warnings? Is it safe for us to live any longer, exposed to his anger. A way is open for us to escape from the destruction of sin through the peace-speaking blood of the Saviour. The door of mercy is not shut. Free pardon is offered. Divine patience yet bears with us. We live to see this year, while others have died, and gone into eternity, to appear before a holy God, and render an account to him of the improvement, which they have made of time, and the religious advantages, which they have enjoyed. Of what inconceivable moment for all to fly to the Son of God for help and pardon, for hope and salvation!

We, also, in the review of the truths suggested above, learn the certainty of a world to come. There will be a resurrection of the dead. The soul is not destroyed by death—it does not die with the body—or suffer annihilation. Its very frame or make points out an hereafter. When man dies, the soul does not become extinct. The dust, it is true, returns to the dust as it was, but the soul to God, who gave it, to hear its sentence, and receive its doom. Dust we are, and unto dust, we must all return. But, when the body undergoes the change of death, the soul does not cease to act. When we deposit the remains of our deceased friends, in the bosom of the earth, whence man was originally taken, and at the mouth of the opening grave, take our last mournful adieu of them, we are to remember that death is not an eternal sleep; that a resurrection morning will come, *when all that are in their graves shall hear the voice of the Son of God, and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.—And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire: this is the second*

our civil laws profess to be in consonance with the written laws of God: Here let us inquire, what is there that looks like perfect obedience to the law of God?

In the first place, how many do we find, even here, who deny all this divine expense to instruct and make men better? How many, who will not allow any other rule of action than the indulgence of their own lusts? How many, who allow it in words; but still deny it in practice? How many who are irreligious, injurious in their words, profane, false, impure, unrighteous and ungodly; thereby showing that there is no fear of God before their eyes? Certainly there is nothing like obedience to the divine law, in these.

Or if we strictly examine those, who have the character of being externally moral, what shall we determine of them? This is a class of people whose characters are much preferable to the last; yet it is not all these who have any thing in their hearts like true obedience to the pure and broad law of the Lord. They may be influenced to their external practice, by motives, which will not be accepted before God. They may be self-interested and designing in those actions, which are exteriorly good. They may have dishonest hearts while their tongues speak piously, deceiving men, and very often deceiving themselves. Therefore external morality doth not certainly amount to such obedience as complies with the law of God; and this will appear more probable, when we next consider the character of Christians in this world, as it is described in the word of God and confessed by themselves.

The best Christians are not perfect, in the sense they ought to be, and as is required by the law of God, and by the precepts of our Lord Jesus Christ, in his holy gospel.—O Christian! doth not thy conscience bear witness how much sin there is in thy best works? Thy love is not such as is due to a being of infinite glory; thy faith in its most perfect state, often needs to be quickened; thy humility is always mingled with some degree of pride and self-righteousness; thy resignation and submission are often interrupted by discontent under the dispensations of divine Providence; thy good works are intermingled and corrupted by the works of the world; when thou thinkest thyself most near to God, in some way, and by means unperceived by thyself, thou art at a distance from him; temptation hath overcome thee, and thou art ready to say, my joys are gone, and it must indeed be sovereign grace to save thee. Such are the human character and heart, in their best, and most sanctified condition in this world, so that the pious Psalmist might justly say, "I have seen the end, the sum, the extent of human perfection, and find they are but imperfection and guilt."

But what saith the law of God? it is exceeding broad, and requires perfection, in the highest sense that it can be exercised by creatures; that the heart be perfectly holy, and every word and action consistent with such a state.—"My son, give me thy heart."—Thou shalt love the Lord thy God with all thy heart,

with all thy strength, with all thy mind; and thou shalt love thy neighbor as thyself." "Be ye perfect, as your Father in heaven is perfect." "Whether ye eat or drink or whatsoever ye do, do all to the glory of God."—These, with innumerable other precepts of similar import, are the rule of obedience.—The law of God requires us to love him supremely; make him the object of our chief delight, confidence and hope; that we seek his glory in all we do, and act on the most perfect principles of justice and benevolence; and that all our thoughts, motives and desires be pure and uncorrupt. It not only forbids the external practice of evil, but even conceiving it in our imaginations and wishing it success, or desiring any benefit to ourselves, in a way, that is not most perfectly just.

Therefore, all evil thoughts are forbidden, and are to be bro't into judgment.—A sinful temper, in the divine sight, and before the omniscient judge, is considered as a sinful work, and will be as proper matter of judgment and punishment as those visible crimes which men condemn.—This law is therefore exceeding broad, and hath never been obeyed by any of the children of men. The best of mankind are continually transgressing the spirit of the commandment.—Some evil affection or lust of the heart; some unlawful desire or motive; some imperfection in the duties which they profess to discharge, render them sinners in the divine sight, and bring them under the sentance, "there is not a just man on earth, who doeth good and sinneth not." "They are all gone out of the way; they are together become unprofitable: there is none that doeth good, no, not one."

This description of human nature teaches us, that the mouth of every creature will be stopped before God. The apostle tells us this shall be the case; and we have the evidence, not only of his testimony but of our own experience, that all shall be guilty before God. When the assembled world are gathered before the tribunal of Jehovah; men of every place; of every age; of every character; whether Jews or Gentiles, whatever their description may be; whether disbelievers or moral persons, or real Christians; on the ground of obedience to this broad law of the Lord, they will be found guilty, and their mouths will be stopped. Doubtless, there will be found a great difference of character in these persons, but all will appear sinners, when judged by the divine commandment; and every tongue will be silenced in the presence of the infinite Judge. There, the disbeliever will have nothing to say in excuse for his infidelity; there, the immoral will find that their crimes were an outrage on truth, righteousness and goodness; there, the mere external moralist will find, that whatever his external deportment hath been, his heart was rebellious against the Lord; and there, even the saint will acknowledge, that the grace of God which saves him, is not granted as a reward of his own obedience,—but a fruit of infinite mercy in Christ. His best duties, all his graces and all his good works have been min-

gled with sin sufficient to condemn him for ever.

Is there not then a necessity for free and sovereign grace for the salvation of any of mankind? If all have broken the law; if the most decent, the most careful, the most watchful and regular in their conversation, as well as others, are found deficient; then, it is only through free and sovereign grace, that any can be saved. An interest in the righteousness and atonement of Christ will be the only ground of glorying, in that day, when the secrets of men shall be judged. All the multitude, who now think lightly of a gospel, will know it to be the only hope of mankind, and they will be convinced that compliance with this gospel is the only evidence of their safe estate.

And who can deny the necessity of a divine influence to renew them? If all are by nature and practice dead in trespasses and sins; if all have fallen far short of the perfection required by the law of God, they must need the power of the Holy Ghost to renew them to holiness, and make them meet partakers of the inheritance of the saints. Let those, then, who quench the spirit, remember they are resisting the grace of God, and destroying their own souls.

M.

On the advantages of serving the Lord.

THE prophet Malachi, in addressing the irreligious of his own age, saith "ye have said it is vain to serve God, and what profit is there that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?"

Such inquiries are always made, by way of objection against true piety, nor are they peculiar to the day of the prophet. They are made by sinners in every age, though not perhaps openly, yet in the doubts of their own hearts, and in their resolutions to indulge themselves in sin, whatever may be the consequences. It is this kind of delusion, which holds a great number of mankind in sensuality, impiety and that love of the world, which is inconsistent with Christian faith and godliness.

They are so blinded by the desire of their own hearts, that they think there is more beauty and pleasure in sin, than in holiness; nor do they believe that the Lord will be strict to fulfil his promises to the righteous, or to execute his threatenings on such sinners, as forget his name and transgress his laws.

Having fallen into this delusion, through the sin of their hearts, they take occasion to strengthen it, from such dispensations in nature and providence, as are necessary, in this life, to form a state of probation for men.

To render this present life a fit state of trial, for recovering the sinful from the thraldom of vice, and to mature the pious in grace; it is fit they should be treated alike, in many things. For this end, it is necessary they should live in a mixed state, be fed and clothed together, and share, in common, many dealings of providence, both merciful and afflictive.

That sinners may have the calls of divine grace, it is necessary they receive the bounties of time: also, that the children of God may grow in holiness, and be preserved from the temptations of the world, it is fit they should be often afflicted, bereaved, and oppressed with divers trials, either by the instrumentality of men or the immediate act of providence. This is appointed by their heavenly Father, in covenant faithfulness, that by these means, through his mighty power, he may keep them to eternal life. Hence we often see them afflicted and despised by men, while the waters of a full cup are wrung out unto the ungodly, and we do not see them in trouble like other men. These things are observed in the dealings of divine providence. The same representation is made by the writer of the book of Ecclesiastes "For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works are in the hand of God: no man knoweth either love or hatred by all that is before them. All things come alike to all: there is one event to the righteous and the wicked; to the good, and to the clean, and the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good so is the sinner; and he that sweareth as he that feareth an oath."

We also find in the parable of Dives snd Lazarus, spoken by our Lord himself, a description of very great worldly blessings bestowed on an ungodly man, and the most extreme indigence appointed to an eminent saint; but in the parable he is careful to describe to us the end of the scene, one was comforted and the other tormented.

For such appointments as these, infinite wisdom hath sufficient reasons; sometimes we discern them, at others they are inscrutable; but ought never to be improved as a reason for saying "It is vain to serve the Lord." Great numbers of mankind, by their conduct, prove themselves to be in this delusion. They see but little difference, in the appointments of divine providence, between the good and the evil, and this being the case, having no love of religion, no delight in prayer, no pleasure in the word of God, no satisfaction in the duties of piety, no knowledge of the blessedness there is in fellowship with the Father and his Son Christ Jesus, and no sense of an eternity to come, they are ready to say, "What profit is there that we keep the ordinance of the Lord? But let all such make a solemn pause! they are rash and ignorant, and have not carefully attended to the subject. Let them make a solemn appeal to common experience, and to their own consciences, and they must be convinced that great benefits result from attending to the means of serving the Lord; also that to neglect this will be the certain means of future lamentation.

However irreligious persons may esteem the comforts of religion, they wish to enjoy the blessings of time; therefore, I will first address them with an argument drawn from the prosperity of this world. Those, who wish to be happy in this world, act a most unwise part,

when they neglect religion. They look to the present world for happiness, and then reject the only means by which we can have hope in life. Religion is as necessary for the best portion in this world, as it is for the glory of the future; and by a contrary imagination the irreligious greatly deceive themselves. An eminent apostle speaking on this very point, saith, "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

From a faithful attendance on the means of religion arise those restraints on our own evil hearts, those moral dispositions, and that attentive performance of civil, moral, and social duties, which give us health, plenty, the confidence of mankind and a good reputation; and from these flow all other worldly blessings, which we can enjoy. Therefore it is not in vain to serve the Lord, if we have a regard, only to the blessings of this world.

Experience, also, teaches that those, who renounce the obligation and the practice of religious duties in their lives; do generally immerse themselves in many sorrows. Before they go to the grave, they reap the fruit of that which they have sowed; and it is not strange to see them among the outcasts of society, by their indulgence of such sins as destroy the health of their bodies, break their social relations, and cut them off from the confidential esteem of mankind. Such are the worldly evils, which come on those, who say, it is vain to serve the Lord.

Is it not a most serious consideration that men need assistance from the Spirit of all grace, to prepare them for eternal life? The holy scriptures describe this grace, as being necessary for salvation; as being given by God to all his people; as being procured by our Redeemer in his death, when he also purchased the forgiveness of sin. The word of God assures us the office of the Holy Spirit, in the salvation of mankind, is to convince of sin, of righteousness, of judgment to come; and to renew the hearts of men in holiness, faith in Christ, and obedience to his laws. This assistance from God is commonly given to those who seek him, by an attendance on the means of religion, and keep his ordinance. While those who pray, who seriously read and hear divine truth, find themselves quickened by the spirit of God; such, as determine that they will not serve him, are forsaken by the influences of grace. They do not begin to consider their own sin and guilt, and therefore he leaveth them to the desire of their own hearts, and to receive their portion in this world.

It is from this provocation that many are left by the Holy Spirit, after which, they become prayerless persons; they neglect to read the scriptures of truth; they do not restrain the lusts of the heart; nor watch against the immoralities of the world and the temptations of sense.

This is the first step to open ungodliness, and from this they proceed to daring impiety, to infidelity and an utter stupidity respecting divine and eternal things. Thus they lose the

benefits of endeavoring to serve God and keep his ordinance.

It is a solemn consideration that after men have thus run the course of impiety, it becomes very difficult to renew in them any feeling of moral obligation, of duty or of safety.

The Lord seemeth to have heard their words, that it is a vain thing to serve him. Many are thus left, who in the early part of life began hopefully; but being ensnared by an evil world, and the allurements of sense, have made shipwreck of the Christian faith, determining that gain is godliness, and thus have come to the end of the wicked.

To serve the Lord and keep his ordinance is the only possible means for a peaceful conscience. Give a man all which the world can furnish; give him its honors, its riches and pleasures; give him the most favored condition his imagination can paint; give him the respect, the service and the friendly vows of all his fellow creatures: with a guilty conscience he is wretched. With a fear of himself, of death, of eternity, and the God who made him, he is miserable. Such a guilty conscience cannot fail to be a companion in the breast of every one, who saith it is vain to serve God, and what profit is there that we have kept his ordinance?

But man must die; and to serve and seek the Lord is the only means for dying in peace. Although the world and all its pleasures are around us, we must speedily be gone. Health may be confirmed and our life at ease, still we must speedily relinquish them. The places, which now know us, will soon know us no more. This is necessarily true of every one who reads, whether he be old or young. Who is there, among the most stout-hearted, on a death bed will say, It is vain to serve God, and what profit is there that we keep his ordinance? Not one such instance would probably be found among all who read this, if each one after the other, was called consciously to stand on the edge of the grave. All, being alarmed, would wish an interest in the favor of their Maker, and bless the end of that man, who hath served the Lord. Surely, to enjoy this would be a substantial profit from seeking the Lord.

But consider the conclusion of the whole matter; to serve God and keep his ordinance hath a promise of the life, which is to come. Blessedness, in the life to come, is promised to our faith in Christ and obedience to his laws. Salvation is most absolutely promised through the merits of a Redeemer; but it is only to persons of a certain character. It is to those, who do not think it vain to serve the Lord; to those who find pleasure in walking before him, in the mourning of repentance for all the sins by which they have dishonored his name. These benefits furnish a full answer to the irreligious objection, It is vain to serve God, and what profit is there that we have kept his ordinance? Whatever men may think in the time of worldly prosperity, and while their consciences are quiet, the moment is near when they will duly estimate the benefits of religion.

A few sportive days may be passed in folly, but they will indeed be few; and then we shall all say "Oh, that I might die the death of the righteous, and that my last end might be like his!"

M.

The Religious Remembrancer, extracted chiefly from the writings of ancient, eminent divines.

(Continued from p. 209)

No. VII.

REMEMBER that you must die; that soul and body must be parted, the one to return to dust, the other to appear a naked spirit before the presence of that God, who gave it. To die, is one of the most weighty and serious things that ever creatures experience. Death is so terrible to some that they cannot bear the mention of the name, yet none can avoid the thing. Several things concur to make it the king of terrors; strong pains, conflicts, and agonies go before; fears and terrors attend it; but above all, it is very solemn and awful in its consequences, as it is the door of eternity; the parting point between this world and that which is to come; the utmost line and boundary of all temporal things, translating us into an unknown world of spirits. Oh, what a strange alteration doth death make in every man's condition! either taking him from houses and lands, friends, honours and pleasures, and all the concerns and enjoyments of this world; hurrying him in a moment into the land of darkness, to drink in the fierce wrath of Almighty God for ever, or translating him into the presence of our Lord Jesus Christ, to partake of his happiness, in consummate, ineffable, and everlasting glory and joy, with obedient and happy spirits.

Alas! What do men mean by loitering, who have these amazing, unchangeable scenes before them! One would suppose that the very thoughts of death and eternal judgment, should keep from sleeping, and fill with astonishment all who are not by faith and holiness prepared for the comfortable welcome of it, seeing they know not but every day and hour may conclude their life, and when they shut their eyes at night, they may never open them again but in eternity. What solicitous concern should those be in for their precious and immortal souls, who have so much guilt to be removed, so many evil dispositions and affections to be mortified, so many holy and virtuous habits to attain, and so many temptations from within and without to overcome; lest death should come unexpected and find them unprepared? With what sorrows will the review of our past lives fill us, if we are thus surprised! What biter anguish of heart is couched in those expressions, which a dying person once uttered to a stander-by? crying out, "Oh how have I been deceived! Oh, that I had thought of this sooner! Oh, that I had my time again? How mad was I to lead so sinful and careless a life!

What will become of my miserable soul! Would God but try me once again, I would be a new man, I would live a new life, I would never do as I have hitherto done." Now, that we may not conclude our lives with such dismal, fruitless moans, let us in time consider our latter end, and never give our souls rest, until we have secured their happiness by an interest in the salvation of Jesus Christ, and a sincere conformity to the rules of the gospel. Let us now live as at death we shall wish we had done; that we may meet our last end with comfort, and only desire leave to die, that we may enter into glory and happiness.

No. VIII.

REMEMBER that after death there will be a solemn and impartial judgment, where we must give an account of the things done in the body; and receive a sentence from which there is no appeal, and after which there will be no alteration. Nothing is more astonishing, than that numbers who have so much Christian belief as to acknowledge that there is a day of irrevocable judgment for the ungodly, and so little religion and goodness, that they cannot justly hope it will be favourable to them; are yet so careless of their souls, and joyful in their sins, as if judgment were a dreadless thing. Oh, who can conceive the terror and glory of that solemn day! When our Lord Jesus Christ shall come in all his magnificent glory, with millions of glorious angels and happy spirits, when all nature shall be convulsed at his coming, and the splendid orbs of heaven obscured by the brightness of his appearance; and all the numberless race of men stand before him, to receive their final and irreversible doom! What horror must seize the guilty soul, to find itself naked before the just and impartial Judge of the universe, and all his glorious attendants! when its most secret impurities, and subtle frauds, shall be exposed to public view; and many thousand sinful inclinations and actions, which it had altogether forgotten, shall be charged home upon the conscience with such self-evident convictions of guilt, that it will be neither able to excuse or deny them? When the sentence of the holy law of God will have its full force upon impenitent sinners, with intolerable aggravation for slighting the grace of the gospel? When they shall receive their condemnation from Christ himself in some such terms as these: Remember, I once sent you messages of peace and grace, in my gospel, and you would not hear! I stooped so low as to beseech you to return to God, and to accept of my salvation; promising you the pardon of all your sins, favor and acceptance with God, and you would not regard it. I besought you by the tender mercies of my Father, by all the love and pity I had shewn to you in my death and sufferings; by all the riches of my grace, and the offers of my glory, and yet you slighted it. I repeated my calls and invitations to you, waiting on you many a month and year; directing conscience, ministers, and providences for your good, and

yet you would not consider, nor accept of my grace, nor leave your beloved sins, nor conform to my righteous precepts, nor place your love and trust on your God and Redeemer. Now it is too late; therefore depart from me, ye cursed! into everlasting fire, where shall be weeping and wailing, and gnashing of teeth! Who can conceive the inexpressible horror and confusion of such a sentence? On the other hand, what inconceivable triumph and joy must fill all pious, believing souls to find this Almighty Judge their friend? That he, who loved them above his life, who was their redeemer upon the cross, and has pleaded their cause in heaven, is now to receive them as his purchase and charge, and by his sentence to be possessed of endless glory and happiness? When all their faith and patience, love and duty, shall be revealed by their Judge, and applauded by heaven and earth; and they shall receive the honor of all those graces and virtues, of which their present humility deprives them the due praises? Surely, the prospect of these great events of which we ourselves are not only to be spectators, but the subjects, should restrain us from every secret sin; arm us with power against temptations to evil; excite us to a frequent review of our tempers and practice; and cause us to fly to the grace and hope of a Saviour; that we may be presented before his presence with exceeding joy.

No. IX.

REMEMBER that judgment will fix you in an eternal state of happiness or misery; that you will either be a companion of angels and happy spirits, adoring, loving, praising, and admiring the glorious and blessed God for ever; or a companion of devils and forsaken spirits, banished from God's delightful presence into everlasting horror and despair. Eternity is a continuance of persons and things, in one and the same state and condition for ever, without intermission or change; it is a perpetual glorious day of joy and triumph, or an everlasting night of sorrow, anguish and darkness; which, when ten thousand times ten thousand years are gone will be never the nearer to a conclusion. If we are so happy as to get to heaven, we shall be fixed as pillars in the temple of our God, and go out no more. If we fail, we enter into a state from which there is no redemption, the misery of which will be increased by self-tormenting reflections. "In yonder world," says the unhappy sinner, "I might have had life and salvation, and would not; and now, fain would I have death and annihilation, and cannot. Oh, fool that I was, when I was almost persuaded to be a Christian indeed, to forsake my lusts, and embrace the Saviour; that I deluded myself with vain delays, or suffered myself to be deterred by foolish prejudices, and imaginary difficulties; or contented myself with ineffectual purposes; or diverted my mind from it by earthly cares and sensual pleasures: and now the door is shut, and hopes and happiness are gone for ever!" O eternity, what art thou? The perfection of inconceivable feli-

city; and the aggravation of the least, much more of the greatest misery; and yet how art thou disregarded by stupid man? A criminal that is condemned to die to-morrow, cannot forget it; and yet poor sinners, that are continually uncertain to live an hour, and certain speedily to see the infinite majesty of God, to their inconceivable joy or terror, as sure as they now live, can forget those things, for which a reasoning mind and memory was given them; the unspeakable importance of which one would think sufficient to drown all lesser concerns, as the sound of thunder doth a whisper, or as the beams of the sun obscure a glow-worm. O wonderful stupidity of unrenewed souls! O wonderful folly and distraction of ungodly minds! That ever men can forget an eternal heaven, an eternal hell, an eternal God, and their own eternal, unchangeable condition! When they stand even at the door, and there is nothing but the thin veil of flesh between them and that amazing sight, that eternal gulph, into which they are just ready to step.

"Good God! on what a slender thread
Hang everlasting things!
The eternal state of all the dead,
Upon life's feeble strings.
Infinite joy or endless wo!
Attends on ev'ry breath;
And yet how unconcern'd we go
Upon the brink of death!"

(To be continued.)

THE following are Letters of a pious woman, now deceased, once the dear consort of a minister, written in 1803, to some youths under concern, and who frequently visited the pastor's house. The most of them obtained a hope, and are now walking amiably in the Christian profession. They will, I think, long retain, in grateful remembrance, her tender solicitude for them when their minds were in trouble, and enquiring the way to Christ. The letters are given as they were written, except a few slight alterations. If, now she is dead, she may speak in these lines for the benefit of any one living, it will be owing to the blessing of God, and agreeable to a desire which she manifested when in life, for the prosperity of Zion.

LETTER I.

SIRS,

DO not imagine that I sat an indifferent spectator during the evening you last spent at our house. I hope I feel for my friends, (though I fear I am too indifferent as to vital piety) yet without doubt your minister, who, if he is faithful, must watch for souls as one that must give account, has much greater anxiety for you than I can have. I feel it a delicate point to write to persons in the parish in which I reside, and have deferred it till now. I hope you will accept my feeble attempts to strengthen you in the way of your duty.—Now, my friends, is a time of trial and temptation with you; you are about to form your character for life. You find you were made for immortality, and it is a solemn consideration. You are tried with the frowns and flatteries of your companions whom you esteem, should you appear to be serious; and on the other

hand your conscience tells you that an eternity is before you, that something must be done or you perish.

You find, or will find if you will be Christ's disciples, that you must deny yourselves, take up your cross daily, and not love father or mother more than him; if we do we are not worthy of him. We are under the eye of an all-seeing and heart searching God. To be more clearly convinced of this let me advise you to read the 139th Psalm; and indeed the whole book of Psalms.

Pray for the influences of the Spirt of God to enlighten your mind, that you may understand the scriptures. Without his assistance the bible will be as a sealed book. Commit all your concerns to God; if he is for us who can be against us. Let not your heart be troubled, if we persevere in the way of well-doing, we shall be saved. Yet let us not lean to our righteousness, but labor after an humbling sense of our vileness, ingratitude and rebellion against our Maker, and for time to come live lives of obedience. Let us turn unto the Lord for he will have mercy, and unto our God, for he will abundantly pardon.

Let us not be ashamed of the gospel of Christ. "No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed, but setteth it on a candlestick, that they which enter in may see the light.—Whosoever hath to him shall be given." See Luke viii. 16, 17, 18. Be not discouraged, my friends. God will assist you in carrying on his work, of which prayer as well social as secret is a part. Be assured you shall reap in due time if you faint not. Resist the devil, and he will flee from you. Seek the Lord while he may be found, call upon him while he is near. Draw nigh unto God, and he will draw nigh unto you. Him that cometh unto me, I will in no wise cast out. Those that seek me early shall find me. My son, give me thine heart. My son, if sinners entice thee, consent thou not. Let us flee to Christ for cleansing, renewing and sanctifying grace. May God give us all an heart, rightly to improve the dispensations of his providence, and a due preparation for death. Adieu.

LETTER II.

MY FRIEND,

"TO do good, and to communicate, forget not," is a scripture injunction. You are pleased in yours to say, you thought my former letter worthy of your attention, &c. You say, "the morning of life is certainly best for us to make our peace with God." In this you are right; but "straight is the gate, and narrow is the way that leadeth to life, and few there be that find it." I do not say this to hinder you in the way to heaven, but that you may see the need of striving against sin and temptation, and of a self-denying life. "Young men exhort to be sober minded." I hope I rejoice to see something of this kind among us. I pray God it may continue, be abiding, and not pass off as the morning cloud, and early dew. Our religious opportunities do not leave us as they find us. The sun melts

wax, and hardens clay. This you seem sensible of, as you fear you "treat your privileges with neglect, particularly the holy ordinances and prayer, though you think of them every day."

I have one thing to submit to your consideration; If you think you are not fit, and you shall dishonor God to come to Christ, (as you say) can it, my friend, be more fit or safe to remain in your sins, and at a distance from your only Saviour? Rather cast your eyes about you, and you will find a tempter busy with your soul, to keep you from your duty; and do your part, as you are "sensible God will do his." Fly from God's justice to his mercy. I hope you do not live in the neglect of daily secret prayer—if you do you are in a deplorable state, and your soul is in a perishing condition. —If any thing of this kind, namely, writing or conversing on serious subjects, can be of any service to you, or my other friends, although it may expose me to trials from the world, I shall cheerfully undertake it, begging, however, an interest in your prayers that I may have grace to fulfil the duties of my station. I believe that on a dying bed we shall not regret the time that we had spent in the service of God.

"It shan't be said, that praying breath,
"Was ever spent in vain."

From you friend,

Religious Intelligence.

Report of the Directors to the twelfth general meeting of the London Missionary Society.

(Concluded from p. 240.)

CEYLON.

THE directors now proceed to give an account of the mission to the island of Ceylon, committed to the superintendence of their much valued brother the Rev. Mr. Vos, assisted by Mr. Ehrhardt, and Mr. and Mrs. Palm. They must also include some notice of Mr. William Read, who accompanied them from the Cape of Good Hope, with the approbation of Mr. Vos, and though not yet taken into full connexion with the society, as one of its authorised missionaries, will, they hope, conduct himself so satisfactorily as to induce them in due time to recognise his relation to them. It has been already intimated, that Mr. and Mrs. Vos, and Mr. Ehrhardt, proceeded to Tranquebar in the same ship with the brethren Ringletaube, Cran, and Desgranges: from this place, Mr. Vos made an excursion to Negapatnam, where he preached six times both in English and in Dutch to about a hundred people, and administered the Lord's supper to Malabar, Portuguese, and Dutch Christians. He felt great pity for these people, some of whom requested him with tears to remain among them. Soon after his return, the providence of God called him to a painful act of submission to his holy and sovereign appointments, by the decease of Mrs. Vos, who died in the faith

and hope of the gospel, in the hospitable house of a friend at Tranquebar. On the 23d Jan. they sailed for Ceylon, and reached Manaar on the 25th, where Mr. Vos preached in a building formerly used for divine worship, to about fifty people. At this place there are about a hundred protestants without either minister or schoolmaster, and many thousand worshippers of Buddah. On the 4th of February, they came to anchor before Columbo, and immediately waited on the honorable and Rev. Mr. Twistleton, who rejoiced at their arrival, and introduced them directly to his excellency the hon. Frederick North, the governor of the island, to whom they delivered, the letters of introduction in their behalf, with which the secretary of state had kindly furnished them; and also that from the directors of this society. In this interview Mr. Vos, very properly, presented the instructions under which he was to act, to his excellency, who was pleased to express his approbation of them, and requested to take a copy thereof. The Directors have lately received a letter which the honourable governor has done them the honour to write, addressed to their treasurer and secretary, the recital of which cannot fail to afford sincere satisfaction to the society, and to be considered as one of the most interesting parts of this report. It is as follows;

"*Gentlemen*,

"I have received your letter of the 10th Feb. 1804, from the hands of the Rev. Mr. Vos, who arrived here about two months ago, accompanied by Messrs. Ehrhardt and Read. As I had been long seriously afflicted at the gross ignorance of our holy religion, which prevails among the numerous inhabitants of this island, who profess themselves Christians, I was sincerely rejoiced at the arrival of those experienced and worthy men, from whose endeavours I expect the greatest advantage. The ordination of Mr. Vos, as a presbyterian minister, has enabled me to place him at Galle, and to give him a legal pastoral authority over the extensive district dependent on that settlement. The inhabitants of the town have already expressed themselves in an address to me as highly grateful for his pious and intelligent care of their spiritual welfare. The two younger gentlemen, his companions, are likewise employed under his direction; Mr. Ehrhardt at Matura, and Mr. Read at Galle, and as they are occupied in acquiring a knowledge of the Cingalese language, I trust they will exercise their duties in a very profitable manner. I beg leave to assure you, gentlemen, that I will not fail to promote as far as I am able, the good intentions of the society, and that I remain, with high esteem, gentlemen, your most obedient humble servant,

(Signed)

FREDERICK NORTH."

The society will receive this communication with much satisfaction, and consider it as an intimation of the favourable designs of providence towards this distant settlement, that he has been pleased to place over it a governor, whose enlightened mind discerns so justly the beneficial influence of our holy re-

ligion and prompts him to extend his powerful and fostering influence, in favour of those who have devoted themselves to its interests. They will also feel a suitable gratitude to the honourable and Rev. Mr. Twistleton, for the Christian affection, and liberal countenance which he manifests towards our brethren, and which is of so much importance both to their comfort and success.

Not long after these brethren arrived, they were joined by the brother and sister Palm, who were received with equal kindness, and have been appointed to reside at Jaffnapatam. The liberality of government provides in part for the support of each of these missionaries, by which the funds of the society will be relieved. They are actively engaged at these various stations in acquiring the Cingalese language; in preaching to those who understand the Dutch, and in instructing their children. The importance of their labors may be inferred from the following extract from Mr. Vos's letter. "The state of the church in this island is expressed in this one word *miserable*. One hundred thousand of those who are called Christians, because they are baptized, need not go back to heathenism, for they never have been any thing but worshippers of Buddah. O Lord, have mercy on the poor inhabitants of this populous island! You may freely send to me two or three additional missionaries by the first opportunity, and I shall thank you very much for those who have been two full years under the Rev. Mr. Bogue's instruction."

The directors cannot entirely quit the subject of these missionary measures on the continent of India, and in the island of Ceylon, without expressing the gratitude which is due to the providence of God, for the many auspicious circumstances which have attended them, and which they humbly accept as the proof of his gracious approbation, and the pledges of his future blessing. They contemplate with mingled solemnity and satisfaction, those wise and holy appointments, by which fifty millions of heathens have been brought into a direct relation with this Christian country; and considering that the universal spread of the kingdom of Christ, is the ultimate end of the divine counsels in the government of the world, and that the operations of his providence bear an immediate or remote relation to that event, it appears to them highly probable, that the chief reason, on account of which these extensive acquisitions of heathen territory are permitted to be made, by a nation possessing the pure principles of Christianity, is for the introduction of the gospel dispensation into them. On this ground it becomes the especial duty of missionary institutions to follow these footsteps of divine providence; and on the foundation of the British government, to endeavor to superinduce the inestimable privileges of the Redeemer's kingdom. These are treasures too high and sacred to receive their destination from the plan and determination of man. They are the chief blessings which belong to the administration of our

exalted Lord; and it is by attending to the great acts of his providence among the nations of the earth, that we receive the safest and most valuable intimations for the prosecution of missionary objects.

CHINA.

In their last report, the directors announced their intention of sending three or four missionaries to the Prince of Wales' island, as a measure preparatory to a mission to some part of the Chinese empire, if the providence of God should hereafter open their way thither. They stated, also, their desire to connect with this great object some collateral ones, especially the circulation of religious tracts, and probably a mission to some of the Malay nations. For these purposes, two of their accepted missionaries have been selected, and for some time past have been employed in the study of the language, in which they have till lately been assisted by a native of China, now in London; and as it also appears, that an acquaintance with some branches of the mathematics, and with the medical art, is likely to facilitate their introduction and settlement in that country, they are engaged in these pursuits; and the society are under great obligations to some respectable gentlemen for the advantages which they enjoy in relation to these studies. Well satisfied as the directors have reason to be with the devotedness, application, and acquisitions of these brethren, yet from the respect which the Chinese nation is known to attach to age, and the contempt which they express for youth, it has appeared to them very desirable that an elder Christian should accompany this mission. Feeling its transcendant importance, their attention has been naturally directed towards their highly respected and experienced missionary, the Rev. Dr. Vanderkemp. They have conceived it to be probable that the ample supply which has been sent to Africa, may render it desirable that he should remove to some new station.

This subject they have therefore recommended to his consideration, and requested him to determine thereon, according to his own views of the divine will respecting him. Towards the end of the present year it is probable that those who are to proceed from England, will embark for Prince of Wales' Island, where there is a considerable number of Chinese, and where it is expected that they will find an opportunity of attaining a competent knowledge of the Chinese language, after which it is intended that they shall translate the holy scriptures into it.

The directors have contemplated this as a measure of peculiar importance, and connected with the highest interests of a third part of the human race. They think therefore, that an erroneous or imperfect translation, which might discourage the attempt to produce a more correct one, would be attended with pernicious consequences. It has appeared to them, that in order to accomplish this work in a satisfactory manner, the translators should be well acquainted with the Hebrew and

Greek tongues, in which the holy scriptures were principally written; as also with that of the Chinese into which they are to be translated; and lastly, that they should have a judicious and comprehensive view of those great and leading principles, which evangelical Christians have generally considered to be derived from the word of God. These are the qualifications which the directors were desirous of combining in the execution of this great work. It has however recently been ascertained, that a version of the scriptures into the Chinese language is now commenced under the patronage of the college of Fort William in Bengal, by means of a native of China, who is a professor of the Chinese language, assisted by a Chinese Moonshee. He is an Armenian Christian, and translates from the Armenian bible. Should this be accomplished with fidelity and accuracy, it will of course render another translation superfluous, and the directors will unite with the whole Christian world, in a tribute of gratitude to the conductors of that institution for rendering so eminent a service to the cause of Christ. At all events, they are entitled to great commendation for employing the best instruments within their reach in so important a work.

As the Chinese professor is not acquainted with the Hebrew or Greek languages, and may not perhaps have those just views of the evangelical doctrines which to the directors appear so desirable; and as those who patronize the work, it is presumed, are unacquainted with the Chinese tongue, and are therefore incompetent to judge of the fidelity and accuracy of the translation, it must remain for the present doubtful, whether this work will supersede the necessity of another, to be undertaken with superior advantages, and executed in a nearer conformity to the genius and spirit of the inspired writings. The brethren will rejoice in being able to assist in any degree in so interesting an object, and they will act agreeably to what may hereafter appear to be their duty, when they are more fully acquainted with this subject: in the mean time it is a very satisfactory circumstance, that in the college of Fort William, the means of receiving regular instruction in the Chinese language are to be found, of which our missionaries will be able to avail themselves, should they be disappointed in this respect at Prince of Wales' island.

MISSION TO THE JEWS.

Having stated the transactions of the society in relation to the heathen world, the directors now proceed to give an account of the humble attempt which they have made to introduce the Christian ministry among the Jews. This is a measure which was referred to in the last report, and at that time the directors expressed their earnest hope that its prosperity and success might lie with great weight on the hearts of Christians. In the month of July last, the Rev. Mr. Frey, who had been three years in the missionary seminary at Gosport, opened his course of lectures to the posterity of Abra-

ham at Jewry-street chapel; the Rev. Mr. Ball and congregation having very kindly accommodated the society therewith. These lectures he proposed should consist principally of a statement of Christian doctrine; an explanation of the types and ceremonies of the Jewish dispensation; and an exposition of select portions of scripture; and to this plan he has generally adhered: it has also been his custom on these occasions, to read a part of the Old Testament in the Hebrew language, and then pronounce the translation of it in English, sentence by sentence, accompanying the whole with suitable remarks. These lectures have been well attended, and particularly by Christians. For a few weeks after their commencement, a considerable number of the house of Israel were present. This number afterwards decreased, as might have been expected from various causes. Some of them had not courage enough to stand against the insults, mocking, and imprecations, to which they were exposed from their brethren who crowded the street; and many were prevented from attending by their superiors, and relations. Notwithstanding these discouragements, some few have been always perceived listening to the word of truth, whilst no doubt, others came privately, desirous, like Nicodemus to avoid public notice.

Besides these lectures, Mr. Frey has been frequently engaged in preaching, both on the Lord's day, and in the week, to large and attentive auditories in various places of worship; and on these occasions also some of his brethren have usually attended. He holds every Friday evening in his own apartment, a meeting of prayer for the conversion of the Jews, which has been attended with the presence and blessing of the God of Abraham.

Although his ministry was more immediately directed to his own nation, yet, through the sovereign blessing of God, it has apparently been useful to others. There is ground to believe that several sinners from among the Gentiles have been converted, and others established in the truth as it is in Jesus, who were before wavering, and on the borders of infidelity; whilst true believers in Christ have been edified and strengthened in the faith and hope of the gospel. It has been attended also with a beneficial effect on some of the children of Israel: it is ascertained that it has excited a spirit of inquiry among them, and produced in many, a doubt, whether Jesus may not really be the Messiah promised to their fathers. Several are become inquirers after the truth, and a few, it is hoped, have already been brought to the true knowledge of Jesus Christ the Lord.

These circumstances the directors consider as intimations of the divine approbation, and are encouraged thereby to proceed in this work. Many and great are the difficulties which oppose its success, and they feel their need of the assistance of divine wisdom at every step. It is their design to employ every suitable means within their reach to attract the attention, and promote the instruction of

this people: and judging that it may be of great use to the Jews, not only in this kingdom, but on the continent also, that a series of essays should be circulated among them, tending to establish the authority and excellency of the Christian dispensation as the consummation and perfection of the Jewish, they have unanimously requested the performance of this great service from the Rev. Greville Ewing, of Glasgow, and have the pleasure to announce that he has kindly consented to undertake it. Whenever the spirit of prayer shall be poured out on the Christian church in behalf of the Jews, in a much more eminent degree than it has hitherto been, the directors will hail it as a happy signal that the day of grace is beginning to dawn on this people, and that any success which may already have attended the ministry of Mr. Frey, will prove to be like the first drops which bring on the abundant shower: they would have now urged, especially upon the ministers of the gospel who are present at this anniversary, this great and important duty, had they not the opportunity, which they embrace with far greater pleasure, of referring them to the public address which will shortly be delivered on this subject, by one of their highly respected brethren.

The directors have now presented to the society a general statement of its concerns. The benevolent heart will contemplate with gratitude and satisfaction, that by the blessing of God in its humble exertions, the dark and awful aspect of the heathen world has been already in some small degree brightened: here and there a few missionary stations are established, from which the waters of life are beginning to flow for the healing of the nations; but their salutary streams have as yet reached a very little way. Waste places, vast and immeasurable, surround them, in which the seed of the gospel has never yet been sown, nor have they been penetrated by the fertilizing beams of the sun of righteousness. Alas, how little has been done for the advancement of our Redeemer's kingdom, and how immense the empire over which his great adversary still holds an undisturbed possession!

Regretting the languor of their zeal, and the feebleness of their past exertions, and relying on superior influences, the directors will now look to the means by which they hope to be enabled to carry on this spiritual warfare with more energy and effect into the dominions of the enemy.

It affords them much satisfaction to state, that an increasing disposition to engage in the labors of a missionary, has been manifested since the last anniversary, which they consider as an intimation of the gracious designs of God to render this institution more extensively useful. In the seminary at Gosport there are now fourteen students, some of whom are likely to strengthen the stations already formed, some will be qualified to preach the gospel in the French language, and some among those nations on the continent in which its light has been obscured for ages; and there are besides some within their

reach, who appear likely to be suitable for extending the work of God among the Jews. There seems therefore a coincidence in the qualifications of these young men, with the occurrences of providence, and the aspect of the world, as it respects both the heathen, the Jews, and the nations of Europe, where the pure gospel is buried under the corruptions of antichrist, or rejected through the prevalence of infidelity. Each of these is a legitimate object of this society, to which by the blessing of God the directors will feel it their duty to attend, to the utmost extent of the means which may be committed to them, and in the proportions which correspond with their respective importance, and with the constitution of the society.

They rely on the piety and zeal of the religious public for the production of the funds which may be adequate to the enlarged scale of their operation; and they do this with confidence, because the object in view is above all others dear to every Christian heart. It is the advancement of the kingdom, and the manifestation of the glory of their Lord and Redeemer, on the theatre of this world, in which he was crucified. The accomplishment of this object is secured in the purposes and promises of God, and he has been pleased to sanction the endeavors of his servants to promote it in an eminent degree and in various ways. He has rebuked our unbelief by demonstrating that, in proportion to the sincere and well directed endeavors of his people, obstructions have been removed, and facilities increased. The peculiar character of the divine dispensations in the present day —the important changes under which a great proportion of the world is passing—the rapidity with which the plans of providence appear to be advancing to a crisis; should all inspire the hearts of Christians with new energy, to improve the occasions as they are continually arising, and on the ruins of the kingdom of antichrist, as well as in heathen countries, to hasten to lay the foundations of Christian temples.

Whilst the powers that are in Heaven are shaken, and the foundations of the earth are out of course, may HE *who is head over all things to the church, establish and perpetuate this institution, and condescend to use it as an humble link in that vast chain of providential events, by which the great ends of his wisdom and holiness shall be effected, all enemies be put under his feet, and the kingdoms of this world become the kingdoms of our* LORD *and of his* CHRIST.

London, 15th May, 1806.

From the "Periodical Accounts of the Baptist Missionary Society."

Proceedings of the Committee.

In August, 1805, Captain Wickes being in London, the committee sent by him to the care of Robert Ralston, esq. Philadelphia, a thousand guineas, to be remitted from thence in dollars to the brethren in India. On the captain's arrival in America, he not only transacted the business with Mr. Ralston, but endeavored by public advertisements to promote a collec-

tion among the churches in that country, in order to augment the sum. This object was liberally taken up by many of the ministers in the United States, and collections were made in their congregations. We do not yet know the exact amount of them; but whatever it may be, the generous conduct of our venerable friend, and of his countrymen, deserves our warmest acknowledgments.*

In November last, the secretary received a letter from Mr. Ralston informing him that the dollars would be sent to India in the spring; that captain Wickes would shortly sail in a vessel of his for Holland: after which he would touch at England, in his way to Bengal, and that if he had any persons or goods to send by him, he would take them free of charge to the society as to passage or freightage. The society having two young men on probation, Mr. Chater, and Mr. Robinson, the committee thought it right to avail themselves of so favorable an opportunity of sending them out. Mr. *Chater* is a member of the baptist church at Middleton-Cheney, and of late a student at Bristol academy. He has for some time had his heart set upon this work. Mr. *Robinson* is a member of the baptist church at Olney, and was for some time under the tuition of Mr. Sutcliff, but of late has been at Bristol at the expense of the society.

On Saturday, March 8, Capt. Wickes, arrived in the Thames, in the ship Benjamin Franklin. On Wednesday, the 12th, a public meeting was held at Mr. Hinton's place of worship at Oxford, for the solemn designation of our young friends to the work.

At this meeting it was unanimously resolved,

1. That the thanks of the society be presented to Robert Ralston, of Philadelphia, esq. for his friendly attention to its interests, especially for his generous offer in the present instance, of taking out the missionaries and goods free of expense.

2. That the thanks of the society be presented also to Capt. Wickes, for his kind and numerous services in promoting its designs.

* The amount collected principally in Philadelphia, and remitted by Mr. Ralston, was near 5000 dolls. Since this remittance was made Mr. Ralston has received a letter from the Rev. J. Eckly of Boston, (which we cannot insert for the want of room) stating that further and very liberal encouragement has been received for this object in Boston. Two thousand dollars are actually received, and it is stated as altogether probable that another 2000 will be contributed. Among the contributors we notice the very uncommon liberality of Mr. Salisbury and Mr. Phillips. The first gave 200 dollars, the latter 500 dollars. Many will admire these examples of liberality, but how many will follow them?

From the Christian Observer.

Some thoughts on the duties binding on the Christian in his intercourse with others.

IN all our intercourse with our neighbours, we are directed to one plain simple rule; "You shall do to others as you would they should do unto you." We are referred also to a simple but most powerful principle, "You

shall love your neighbor as yourselves." Now the true Christian will endeavor always to speak and act under the influence of that principle, and according to that rule. He will seek therefore the good of his neighbor; and numerous opportunities will probably occur when he may be the instrument of much good to him. He will at least be careful that he do not injure him by his intercourse.

Having laid down these general principles, I shall now proceed to point out a few particulars, in which a Christian will be studious of his neighbor's good to edification.

He will endeavor, by his example at least, to discountenance the practice of *traducing others*. When an absent person is named in a way which tends to discredit his character or reputation, he will immediately set a watch over his lips. He will place himself in the situation of the accused person, and will consider how he himself would wish to be treated were he the subject of accusation. He will regard himself therefore as the guardian of the absent individual. While he discharges the debt which he owes to justice, in expressing his abhorrence of what is really wrong, he will take care, on the other hand, to speak very tenderly of the offender. He will not condemn without sure grounds. He will not hastily or readily join in the condemnation. He will be very slow in believing all that is reported. He will recollect how much exaggeration there is in the world. And he will consider what might be said by the accused person in his own defence. Where he cannot entirely acquit, he will yet judge tenderly, and with a due sense of the infirmity of human nature; and will rather be silent, or turn the conversation to some other subject, than be loud in the cry against his neighbor.

There is a common and sinful practice in the world of *holding up absent persons to ridicule*, in which the Christian will be careful not to join. It is not here intended to forbid good-humoured and innocent reflections on absent friends. There is a way of mentioning their peculiarities without diminishing the regard which ought to be felt for them. But how frequently are a man's foibles placed in so prominent a light, as to obscure his more valuable qualities, and to make him appear so ridiculous, that his influence is diminished, and his character lowered. Here, therefore, it will be necessary to weigh well our words, as the injury we may do in this way is incalculable. It is possible, that with some of the hearers at least, the unfavorable impression which is thus produced, may never be effaced: and if the person who is made the object of ridicule has the reputation of being a religious character, religion itself may be degraded in their esteem by being thus unhappily associated.

It will be allowed, I conceive, to be the duty of a Christian to study to promote his neighbor's real good. But how often is a principle adopted, which is destructive of this end? How often is it made the object *to please him* even at the expense of injuring him? Few things are

more seriously hurtful, and yet few things are more common in the world, than *to flatter* those with whom we converse. This may indeed please them: but how will it please them? By gratifying that vanity which is at once their sin and snare. A Christian then will be very cautious in employing complimentary expressions. If he sees another under the influence of vanity, laying wait for a tribute of flattery, he will not conciliate his favor by flattering him. He will please God rather than man. He will consider the future good of the person rather than his present gratification. It is dreadful to reflect how much evil has been done by the prostituting of our speech in the way which is here censured. The most flagitious persons have not only been received into company, but have even been flattered as if they had been guilty of no crime: and though every tongue can be loud in censuring them when absent, no disapprobation is manifested towards them when present. Thus the notions of virtue and vice are confounded; and vice grows bold and hardened, not meeting the shame and contempt which it deserves.

The Christian ought also to be careful, lest by an unguarded method of expressing himself in conversation, he should *countenance and confirm his neighbor in his sins.*

Is a person for instance guilty of excess in *drinking?* A considerate Christian will carefully avoid every expression, which may be construed by him into an apology for his vices. He will not therefore commend, at least without due discrimination, the character of another, who may be addicted to the same pernicious habit; nor will he declaim against being too rigid and precise: for however just his remarks might be when made to a hermit in his cell, or however true the words may be, taken in themselves; they may prove very injurious when applied, as they will be, by the person to whom they are addressed. The same rule holds good with respect to every other vice of our neighbor. It is our duty to consider what is his failing, and to guard against strengthening it. This will not indeed be the way to please him; but *to please* must not be the first and principal object in our intercourse with others, though it may and ought to be a secondary one: *to do real good to our neighbor* should ever be the Christian's first and principal object.

An ambitious prince like Alexander, will undoubtedly at the last day be answerable for a dreadful degree of guilt; but let it not be supposed that he alone will bear the whole charge of it. His courtiers will bear a part. Their discourses cherished in him the love of ambition, and the thirst of glory. They fed the flame which consumed him. In like manner it is to be feared, that every man in a superior station has a circle round him which flatters his vices; and pushes him forward in the career of sin, instead of checking him in it. And none do this so effectually as those whose character, profession, or age, renders them respectable. A word from them, not of ex-

plicit approval of vice, for that would revolt their principles and feelings—but of extenuation of human frailty in general, or of ill timed commendation even of candor; any thing, in short, which may be brought distantly to bear in palliation of their failings, will have more weight with them than the loudest applauses of the profligate. Such characters, therefore ought particularly to weigh their words, lest they should be hereafter found to have encouraged sin.

It is not intended to lay down any precise rule with respect to the duty of *reproof*, or to say in what way it may most effectually, and therefore most prudently, be administered. When injudiciously administered, it defeats its own purpose: but still the Christian must remember the command to reprove his brother, and in no wise to suffer sin upon him. He will consider that "he that rebuketh a man shall afterwards find more favor than he that flattereth with his tongue."

There is another evil against which a religious man will carefully guard in his conversation with the men of the world, viz. the *so concealing his true sentiments* as to appear to think in no respect differently from themselves. It is not enough that he does not directly approve of their maxims and ways of thinking. If he studiously is silent when these are advanced; if he indirectly countenance their modes of living and acting, by appearing to fall in with all they say, and by his shewing no disapprobation of their views and sentiments, he will not act the part of a faithful servant of his God.

Every man who goes into company with others, has duties towards them to discharge: to these the Christian will never be inattentive. To his *superiors*, it is his duty, in conversation, to shew respect, "to give honor to whom honour is due:" he will therefore take care to utter nothing arrogant, or unfit for his station. In company with his *inferiors*, it will be his care to manifest a spirit of meekness, and kindness, and that true condescension which does not appear sensible of superiority. In company with *equals*, his conversation ought to convey the ideas of mildness, good will, and peace, and to aim, as a branch of Christian love, to communicate pleasure, and to do good to all with whom he associates. It seems superfluous to urge here the duty of avoiding to give in any way unnecessary pain to those with whom we converse. The duty of love and kindness is so binding upon a Christian, that one can scarcely conceive that person to be entitled to the name who can knowingly inflict a needless wound on the feelings of others.

In matters *of trade and commerce*, a real Christian will find abundant cause to guard his conversation. "Between buying and selling there generally wanteth not sin."—"It is naught, it is naught, saith the buyer, but when he is gone his way then he boasteth." In all transactions therefore of commerce, a true Christian will be much on his guard against speaking what is not strictly true for the sake of his own advantage. He will not, in buying, take advantage of the ignorance or necessity of

the seller, to depreciate his goods; and, in selling, will rather abide by the loss himself than deceive his neighbor by an untruth. It may be said perhaps, that if all this strictness were practised, trade could not be carried on. Undoubtedly it could not, as it too generally *is* carried on. One of the sacrifices which a Christian is called to make for the sake of religion, is to give up many opportunities of gain; and it is in such cases that a conscientious regard to the law of God will discover itself. The man who truly fears God will preserve his integrity inviolable, cost him what it will. But even in this life he will seldom eventually be a loser by such conduct. For so much value is necessarily affixed, in commercial transactions, to the principles of the parties; and so much confidence must necessarily be reposed in them; that it will not often be found, that the truly upright will ultimately sustain any even worldly disadvantage, from a rigid adherence to the rules of integrity.

From what has been said, the reader may perceive of how practical a nature is true religion. We seldom open our mouths, but we find occasion for the exercise of religious principle. Those, therefore, greatly err who would confine religion to the Church or the closet. There indeed principles are acquired; but the world is the theatre in which those principles are to be carried into exercise. By meditation and prayer the heart is cleansed; but it is in the ordinary intercourse of society that the Christian's light is so to shine before his fellow creatures, that they may see his good works, and glorify his Father which is in heaven.

In fine, the conversation of Christians should be so regulated that it may "minister grace to the hearers." Let us then guard our words. "Putting away lying, speak every one truth with his neighbor." "Let all bitterness and clamor, and evil speaking, be put away from us with all malice."—"Lay aside all malice and guile, and hypocrisies, and envies, and all evil speaking."—"Speak not evil one of another."—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying." J. D.

From the Christian Observer.

I HAVE frequently regretted the discredit brought upon religion, and the little progress made in it, by many, whom I should be extremely unwilling to regard as merely nominal Christians, as possessed of the form of godliness, but destitute of its power. This, Sir, is a subject of the utmost moment; and one which forcibly presses itself on every thinking mind. Permit me then earnestly to solicit the attention of your readers to the following view of it. I shall speak, Sir, from experience; and possibly on this very account may express myself with the greater earnestness.

Christianity, there is reason to fear, is divisible not only into *real* and *nominal*, but into what may with propriety be termed *general*

and *particular* religion. Many whose minds have been strongly impressed with the supreme importance of religious truths, and who perhaps, for a considerable time, have been *wholly* actuated by its energetic principles, slide away by degrees, through indolence and remissness, into the *general* sort of religion just mentioned. Others, perhaps, never rose to the same height of Christian attainments with those last-mentioned; but from the first period of their engaging in the service of God, have conceived that there has been little more to do, and have rested satisfied with this *general* religion. By this I mean, that they have not been accustomed in their daily repentance, in their self-examination, in their resolutions against sin, and in their cultivation of Christian graces to descend sufficiently to *particulars*. They repent of sin, it is true; but in so *general* a way, that they are rarely very deeply affected with it. They pray for increasing holiness; but still they deal so much in generals, as seldom to produce in their minds that earnest endeavor to attain it, which is absolutely necessary if we would expect our prayers to be efficacious. Here then, Sir, lies the grand evil of the conduct which I am now condemning. The system here attempted to be described neither universally influences the conduct, nor deeply impresses the heart. I do not mean to say that that divine principle which constitutes the distinction between vital and nominal religion, is wholly extirpated. But this I may safely assert, that the principle is miserably unproductive. Let me illustrate this by a practical instance. If, for example, the characters in question apply themselves to the entire conquest of any favorite sin, (though I am inclined to think that even this is seldom done with *sincerity*,) they do not, as persons really in earnest, trace it through all its ramifications; they do not scrutinize with sufficient, if any, accuracy, its origin and its real nature, the occasions which are apt to call it forth, or the circumstances which give it the greatest power. Again, does any Christian grace require culture? The means they employ in order to cultivate it expose the inefficiency of their principles. They pray for it in a general way, and may wish to attain the object of their prayers: but they are yet unwilling to sacrifice their love of indolence, or the pursuit of a favorite scheme to their eternal interests: they are averse to that spiritual activity, that steady vigilance, and that unfeigned sorrow for daily falls, which seem essential to a Christian's progress and success. The bent of their minds may be in the main towards holiness, and so far it is well: but do they exert that vigour, and bring into action those means which they might and ought to do, and which are well exemplified in the conduct of those who gave ALL diligence to make their calling and election SURE? Is the sin to which they find themselves prone traced through all its ramifications? Are the motives to cultivate any virtue, frequently and earnestly and particularly pressed upon the mind? Are circumstances favorable to its exercise eagerly embraced?

And when they occur is the mind resolute in profiting by them? These are some of the most powerful means for advancing religion; and they are those which a person really in earnest feels it his duty and delight daily to employ. He holds them to be absolutely indispensable to the attainment of spirituality of mind. But the characters in question, I fear, know little of such exertions. A deadly languor pervades their souls. The subject of religion is deplorably forgotten through the day; and when called to mind at the stated hours of religious retirement, it is received with a cold and wandering heart. Sin, indeed, may be opposed, divine assistance to this end may be prayed for, and victory over sin may be the real desire of the heart. Yet surely, if that desire were sufficiently fervent, sin would be more vigorously resisted, and the Divine assistance implored with a more earnest and more undivided spirit: there would be that anguish of soul when tempted to evil, that love of communion with God, and that unremitting endeavor to overcome besetting sins, and attain the opposite graces, which bespeak a mind earnest to approve itself before God. But, Sir, is the line of conduct, which these persons pursue, sufficient to repel the advances of a foe equally subtle, vigilant, and powerful? Is it sufficient that we oppose to his indefatigable arts, feeble struggles, cold prayers, and a partial repentance? And can we expect under such circumstances to make any progress in the Christian life?

It is thus that the fortress of the human heart is assailed in its most vulnerable parts. The enemy does not venture to attempt taking the citadel by storm; he does not labor to seduce it at once from its allegiance: this, he is aware, is too arduous an undertaking, and might lead to the exposure, and in the end, to the defeat of his designs. It is by secretly sapping the fortifications, by watching to seize upon some unguarded pass, and by encouraging treachery within, that he anticipates their final accomplishment. In the mean time the fortress is not yet taken, nor its allegiance withdrawn; it still in the general resists the enemy's assaults; the fault as well as danger rests in not paying sufficient attention to provide for the defence of every particular point, and especially to secure those that appear most assailable. Slight damages are not instantly repaired, nor is internal treachery an object of perpetual jealousy. Can we in such circumstances, look with confidence on the security of the fortress? Should we not rather be filled with habitual anxiety, lest some unfortunate incident, some sudden surprise, or some successful traitor within, should deliver it into the enemy's hands?

But to drop this metaphor; I repeat a former position, there is hardly a more deplorable effect of the conduct I am now condemning, than that it exposes and weakens the bulwarks of the soul. In the case of those especially, who previous to their acquaintance with religion had been living in the habitual commission of known sin, the dan-

ger is imminent in the extreme. For what is it to which such persons must now look to preserve their integrity, to repel the tempter, and to overcome the most alluring solicitations to evil, solicitations aided by inveterate habits, and maintaining a secret correspondence with a powerful party within the heart itself? Next to Divine aid, without which every human effort is undoubtedly vain, their only safety consists in that unremitting watchfulness to avoid sin, and that anguish of soul consequent upon any relapse, which the indolent system now reprobated tends utterly to annihilate. These are the Christian's arms. With these he is to overcome his spiritual foes. Deprive him of these, and you leave him a defenceless prey to his enemies. True it is, that his own unassisted arm would be insufficient even to repel, much more to overpower his adversaries. But the Christian's arm is nerved with more than mortal strength. And though without that supernatural energy his weapons must fall useless from his hands, yet it is the will of God, that the one should co-operate with the other, and that to procure from him strength for the combat, the Christian must conscientiously use the appointed means of defence and resistance.

"————————Alterius sic
Altera poscit opem res et conjurat amice."

While however I thus endeavor to press on the Christian the indispensable duty of spiritual vigilance and activity, or, in the language of St. Paul, of "arming himself with the whole armour of God, that he may be able to stand in the evil day," I am especially solicitous to obviate any suspicion that places human exertion in competition with the efficacy of Divine grace. In deploring the miserable consequences of indolence, I do not forget that God is all in all.

I proceed to point out another evil resulting from a system so unworthy a good soldier of Jesus Christ. This religion of generalities not only endangers the existence of religion in the soul, it strikes at the very root of a Christian's internal tranquillity. "Drink deep or taste not," is a citation most strictly applicable to the pleasures of religion. Let the true Christian be reminded, that when he has once enlisted himself under the banners of the Captain of his Salvation, his happiness is inseparably connected with a vigorous course of active warfare. Coldness, and indifference are in their own nature ruinous. Spiritual happiness lies in success; and a fair prospect of success, in steady and unwearied exertion. And I appeal to any who are acquainted with the divine life, whether peace can coexist with idleness. Surely God loves his servants too well to suffer them quietly to wander from his way, without endeavoring to recal them. The wanderers find their path rough and thorny. In spite of a somewhat confident, and it may be, a just persuasion, that they are still the servants of God, their mind is not at ease; something within seems to whisper that all is not as it might be, perhaps as it has been. Little satisfaction is ex-

perienced in daily self-examination, and as little in the retrospect of past weeks or months. In reading the Scriptures, or any religious book, an unwelcome dread respecting the commands of God, and the intimations of his displeasure towards the slothful and careless, surprises and disturbs their minds; and this is accompanied with a secret disinclination to his service, and a desire either of explaining away the supposed severity of the divine law, or of shaping it by their own conduct. Such dispositions I think, clearly argue the heart to be in an unsound state; and are rarely, if ever, experienced by the more active Christian. That it saps the very foundations of religious tranquillity is self-evident. Do the characters in question, (I appeal to themselves) when they turn their thoughts within, and examine the general cast of their feelings on the subject of religion, discover that perfect ease and satisfaction, not to say joy, that peace of mind, or that unfeigned willingness to lay open their hearts without disguise before God, which, I think, characterise the diligent and self-denying Christian, except when his spirits happen to be oppressed by external causes? More instances might be adduced in which the life of these persons is saddened, and their mind burthened by disquietude and suspicion; for which their exemption from the cheerful labors of a Christian warrior, is utterly unable to compensate. It would be injustice to religion to admit, that those exertions do in the slightest degree destroy its peculiar pleasures: they on the contrary enhance them.

But my paper has already, I fear, swelled to too great a length, and I hasten to a conclusion. Allow me however to remark, that no one would be more really grieved than myself to give *unnecessary* pain to any weak, but sincere follower of that compassionate Saviour, whose character it is not to break the bruised reed. Yet to cure the wound, it must first be probed; and tenderness for the feelings of the patient should not interfere with exertions for his recovery.

Let such readers as feel themselves interested in the subject of this communication, consider it with the attention and candor required from those who profess to hold the truth in *sincerity*. I feel the difficulty, or rather the impossibility, of sketching more than an indistinct outline of a design, which the peculiar circumstances of individuals can alone complete, and fill up with the proper gradations of light and shade. Such persons have indeed an infallible criterion of conduct, I mean the revelation of God in his word; and by that we shall be examined in the day when *God shall judge the secrets of men by Jesus Christ according to the Gospel*. But the study of the sacred volume will avail little, unless each affection of the mind, and each course of action, be referred to its decision with that *distinct particularity* which results from a patient and honest anxiety to know what we must do to be saved. Christians should imitate those "children of this generation," who, in ar-

ranging their secular concerns, avoid confusion and uncertainty by managing every transaction *separately*.

Your readers, Sir, will perceive, that my subject is by no means exhausted. The insertion of this paper may, perhaps, encourage me to pursue it as opportunities offer themselves.

X.

Character of the Apostle Paul, by Milner.

—— WE have now finished the lives of two men, of singular excellence unquestionably, James the Just, and Paul of Tarsus. The former, by his uncommon virtues, attracted the esteem of a whole people, who were full of the strongest prejudices against him: and in regard to the *latter*, the question may be asked with great propriety, whether such another man ever existed among all those who have inherited the corrupted nature of Adam? He had evidently a soul large and capacious, and possessed of those seemingly contradictory excellencies which, whenever they appear in combination, fail not to form an extraordinary character. But not only his talents were great and various,—his learning also was profound and extensive; and many persons with far inferior abilities and attainments have effected national revolutions, or otherwise distinguished themselves in the history of mankind. His consummate fortitude was tempered with the rarest gentleness, and the most active charity. His very copious and vivid imagination was chastised by the most accurate judgment, and was connected with the closest argumentative powers. Divine grace alone could compose so wonderful a temperature; insomuch, that for the space of near thirty years after his conversion, this man, whose natural haughtiness and fiery temper had hurried him into a very sanguinary course of persecution, lived the friend of mankind; returned good for evil continually; was a model of patience and benevolence, and steadily attentive only to heavenly things, while yet he had a taste, a spirit, and a genius, which might have shone among the greatest statesmen and men of letters that ever lived.

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Attempts to christianize the Indians in New-England, &c.

CHAPTER III.

NUMBER XV.

(Continued from p. 15.)

Attempts to christianize the Indians in the ancient Colonies of Connecticut and New Haven; which, as they were united under the Charter given by King Charles the Second, may, without distinction, in a general way, be called by the name Connecticut.

Also, Attempts to the same Purpose made in the Colony of Rhode Island, and Providence Plantations.

CONNECTICUT.

Mr. Stone and Mr. Newton, and other ministers attempt to gospelize the Indians in their several vicinities.--Mr. Stone's death and character.—Mr. Eliot of Roxbury occasionally preaches to the Podunk Indians, and has a conference with them; but they reject the offers of the gospel.—Of the labors of Mr. Pierson to propagate the gospel among the Heathen in Connecticut. —The government of Connecticut give countenance to the propagation of religion among those Indians, with whom they were on friendly terms.—Of the missionary labors of Mr. Fitch among the Mohegans, exhibited in a letter to Mr. Gookin.—Unkas, sachem of the Mohegans, makes opposition to the preaching of the gospel to his subjects.—Death and character of Mr. Fitch.—Of attempts made by Mr. Noyce to evangelize the heathen in his vicinity, extracted from a letter to Dr. Increase Mather.—No Indian church gathered in Connecticut by the English ministers.

INTRODUCTION.

IT is matter of regret to the compiler of this historical essay, that after the endeavors of some of his friends, joined with

his own, he has been able to obtain but few documents respecting the attempts made to propagate the gospel in Connecticut. It is hoped, that some ancient manuscripts still remain in possession of the descendents of some of the early settlers, particularly of those worthy divines, who were engaged in the blessed work of gospelizing the Indians in these parts. If this is the case, they are earnestly desired to keep them in safety, till they may have opportunity to transcribe, and send either the originals, or genuine copies, to be deposited in the library of Yale-College, that some future historian may have the benefit of them, and communicate to the public those useful things which they may contain. Such donations would, I am persuaded, be very pleasing to the Trustees, as well as to many others; and be received with gratitude; and the donors have the satisfaction of contributing towards the improvement of the ancient Church History of this country. Such history, when properly written, is to many readers, both pleasing and instructive.

Those printed accounts, which are in possession of the compiler, are few and short in respect to facts, which must be his apology for brevity in this part of his essay. The books in his hands, which afford him any assistance in the work now immediately before him, are only "Mr. Daniel Gookin's Historical collections of the Indians"—brought down to the year 1674—"Dr. C. Mather's Magnalia," carried on almost to the close of the seventeenth century. "Mr. Neal's history of New England"—"Governor Hutchinson's history of Massachusetts"—and "Dr. Trumbull's history of Connecticut." The Dr., upon application made to him, is so obliging, as readily to allow the compiler to make extracts from his history. In a friendly letter he writes as follows; "You have my consent for making any quotations from my history of Connecticut relative to the Indians, which you shall judge proper to be introduced into the work which you have undertaken."

The compiler will take the liberty thus freely granted; as he finds some things in the Doctor's history, which he does not recollect to have seen in the other authors which he has read.

WHILE those zealous and indefatigable missionaries, Eliot, the Mayhews, and others are engaged in the benevolent work of gospelizing the heathen in the Massachusetts, New Plimouth, Martha's Vineyard, and other parts of New-England; several worthy and excellent ministers in Connecticut use faithful endeavors to promote the same blessed cause among those to whom they had access.

The early settlers, and some of their successors, were truly attentive to the religious interests of the Indians. They manifested an earnest desire to Christianize them, and took pains in the good work: But many things concurred to prevent their succeeding according to their fervent wishes, and pious endeavors. Some obstructions, which were in the way in other places,

might be *greater* here, than in them. Probably many of the Indians in these parts might view the design of the English in making settlements among them in a more prejudicate point of light, than many others did in different parts of New-England; and this might rivet a disaffection more strongly in their minds, not only to the persons, but to the religion of the English.

The sachems opposed the introduction of the gospel among their subjects, for the same reasons that those of a like order had done in other places already mentioned.

And it may be confidently presumed, that the powows were as inveterate enemies to the gospel in this as in other parts of New-England; and used their power and influence, which were not small, to dissuade and prevent their heathen countrymen from paying any attention to the preachers of Christianity.

Some had such a fixed veneration for the religion (if it may be so called) which they had received by tradition from their ancestors, that they could scarce be persuaded to attend the preaching of the gospel at all; and many treated it with sovereign contempt.

And where the missionaries were more favorably received, many things concurred to prevent the heathen from making special progress in the knowledge and practice of Christianity.

Dr. Trumbull takes particular notice of some obstructions: "The Indians were engaged a great part of their time in such implacable wars among themselves; were so totally ignorant of letters,* and of the English

* "There was an Indian school kept formerly at Farmington at the expense of the society for propagating Christian knowledge among the Indians. The number of Indian scholars was sometimes fifteen or sixteen." Dr. Trumbull's history of Connecticut, vol. i. p. 495.

Whether schools for this purpose were set up in any other parts of the Colony, I do not learn.

When missionaries are sent to evangelize the heathen, if they will consent, and the funds will allow, schools ought to be instituted at an early period, and every rational inducement offered to influence all to attend who are able and capable of learning. A plan of this kind judiciously prosecuted may answer important purposes: It may contribute to promote civilization; and prepare the Indians to attend, to better advantage, upon the instructions of the missionaries.

And if *particular* pains are taken with some of the most ingenious and sober youths, to instruct them more accurately than others in the *English* languge, so that they may become qualified to be *schoolmasters*, and when need requires *interpreters*, it may have a happy tendency to promote the general cause.

To gain a good acquaintance with the English language must be of eminent service to this people towards the acquisition of the knowledge of theology. The Indian language is said to be very imperfect in respect to terms suitable to convey the ideas of Divine truth—of spiritual things. Mr. David Brainerd observes,—"There are no words in the Indian language to answer to our English words, *Lord*, *Saviour*, *Salvation*, *Sinner*, *Justice*, *Condemnation*, *Faith*, *Repentance*, *Justification*, *Adoption*, *Sanctification*, *Grace*, *Glory*, *Heaven*, with scores of like importance." He was therefore obliged in many cases, in order to render his preaching intelligible to the Indians, to make use of periphrasis, similitudes, &c. Journal, A. D. 1745, 1746.

language; and the English ministers in general were so entirely ignorant of the Indian tongue, that it was extremely difficult to teach them."†

Civilians and divines in Connecticut, before attempts were made to christianize the heathen, must foresee some of these obstacles; and when attempts were actually made, had experience of others, perhaps not much thought of before: But they were not discouraged from beginning and pursuing the work. Notwithstanding obstructions and discouragements, laudable attempts were made, and persevered in to bring over the Indians to the belief of the gospel, and to a correspondent practice.

"Mr. Stone [of Hartford] and Mr. Newton [I suppose of Farmington] some time before the year 1657, had been employed, at the desire of the Colony, to teach the Indians in Hartford, Windsor, Farmington, and that vicinity; and one John Minor was employed as an interpreter; and was taken into Mr. Stone's family, that he might be further instructed, and prepared for that service. Catechisms were prepared by Mr. Eliot, and others, and spread among the Indians. The ministers of the several towns, where Indians lived, instructed them, as they had opportunity."* How long Mr. Stone continued to instruct the Indians, I am uncertain. He was one of the original settlers, and highly esteemed in the Colony. "He deceased July 20, 1663. He had his education in Emmanuel College, in the University of Cambridge. He was eminently pious and exemplary; abounded in fastings and prayer; and was a most strict observer of the Christian sabbath. Preparatory to this he labored to compose himself on Saturday evening to the most heavenly views and exercises; and was careful not to speak a word which was not grave, serious, and adapted to the solemnity. He spent much time on this evening in the instruction of his family, commonly delivering to them the sermon, which he designed to preach on the morrow, or some other, which might be best calculated for their instruction, and edification. His sermons were doctrinal, replete with sentiment, concisely and closely applied. He was esteemed one of the most accurate and acute disputants of his day. He was celebrated for his great wit, pleasantry, and good humour. His company was courted by all gentlemen of learning and ingenuity, who had the pleasure of an acquaintance with him."†

"When the Council of ministers met at Hartford in 1657, the famous Mr. Eliot, hearing of the Podunk Indians, desired that the tribe might be assembled, that he might have an op-

It is true, great things cannot be supposed immediately to result from such a plan of instituting schools, as the above: However the supporting such may gradually meliorate the condition of the Indians, both on civil and religious accounts; and under Providence contribute to the more *speedy* and *effectual* propagation of the gospel. But these tho'ts are submitted to the examination of more able judges.

† Dr. Trumbull's history of Connecticut, p. 495.

* Dr. Trumbull.

† Dr. Trumbull p. 326.

portunity of offering Christ to them for their Saviour."

"By the influence of some principal gentlemen they were persuaded to come together at Hartford, and Mr. Eliot preached to them in their own language, and labored to instruct them concerning their Creator and Redeemer. When he had finished his sermon, and explained the matter to them, he desired an answer from them, whether they would accept of Jesus Christ for their Saviour, as he had been offered to them? But their chief men, with great scorn and resentment, utterly refused: They said the English had taken away their lands; and were attempting now to make them servants."*

The Rev. Abraham Pierson, pastor of the Church at Branford, having gained some knowledge of the Indian language, made some beginning, and continued for several years to preach the gospel to some Indians in those parts; and was encouraged by the commissioners of the United Colonies, who, I find in the year 1662, Sept. 20, made him a grant of a sum of money in the following words, "To Mr. Pierson of New Haven [*Colony*, I suppose] for his pains and travel, instructing the Indians at several places in those parts £. 30 0 0."

Dr. C. Mather speaks of him, as a *missionary*, in terms of approbation and respect. But his labors among the Indians were not attended, or followed with much success. About the year 1664, or 1665, he removed into New Jersey.†

* Dr. Trumbull.

† Gookin's Historical Collections of the Indians, p. 207, 208.

After Mr. Pierson's removal, the Rev. James Fitch of Norwich, having acquired some understanding of the Indian language, preached to some of the Mohegan Indians, that lived near him. This good man zealously endeavored, as his calling in the English Church would permit, to instruct them in Christianity.† "He was particularly desired to teach their sachem Unkas and his family. A large Bible printed in the Indian language was provided, and given to the Mohegan sachems, that they might read the scriptures. A law was made obliging those under the protection of the government, to keep the Christian sabbath."‡

The impediments which Mr. Fitch met with, and what success he had in about a year and an half, may be learned from the following letter of his to the Hon. Daniel Gookin of Cambridge, superintendent of the Indians in the Massachusetts in their civil concerns.

"Honored Sir,

"Yours I received, dated in September; and I have hitherto delayed, that I might be the better prepared for an answer."

"Concerning the Indians of this colony and Long Island, I cannot understand that they have any inclination to learn the knowledge of God: But when Mr. Pierson did frequently try in the several plantations in this colony, they did generally show an averseness, yea a perverse contempt of the word of God; and at present, they will not yield to any *settled* hearing, or attendance upon the ministry of the word."

† Gookin. ‡ Dr. Trumbull.

"Since God has called me to labor in this work, among the Indians nearer to me, where indeed there is the most considerable number of any in this colony, the first of my time was spent upon the Indians at Moheek,* where Unkas and his sons, and Wanuho are sachems. These, at first, carried it teachably and tractably; until, at length, the sachems did discern, that religion would not consist with a mere receiving of the word; and that practical religion will throw down their heathenish idols, and the sachem's tyrannical monarchy; and then the sachems discerning this, did not only go away, but drew off their people, some by flatteries, and others by threatenings; and they would not suffer them to give so much as an outward attendance to the ministry of the word of God. But at this time some few did show a willingness to attend. Those few I began meetings with about one year and an half since. What progress they have made I have informed the commissioners."

"First, in respect of knowledge, they are enlightened in the common principles of true religion."

"Second, in respect of practice, they have yielded to cast off heathenish, devil-worship; and on the Lord's day, to meet together to repeat, and to confer about that which they have heard me teach them of the word of God, and he who is the chief among them, whose name is Weebax, has learned so much, that he is willing, and able, in some degree, to be helpful in teaching and prayer, to the others on the Lord's day; and this Weebax is of such a blameless conversation, that his worst enemies, and haters of religion cannot but speak well of his conversation; and the same may be said concerning another, whose name is Tuhamon."

"The number of these Indians is now increased to about thirty grown persons, men and women, besides children and young ones. Some have showed a willingness that their children should learn to read; but it is not two years since I began with these; and truly the charge and expense to set up and keep a school amongst them is too great for me at present to compass."

"These Indians do suffer much, especially the chief among them, that it is a wonder that they are not utterly discouraged, considering they are but in their beginnings; for the sachems and Indians round about do their utmost, by reproaches, revilings, and threatenings, especially in a private and clandestine manner, to dismay them."

"For the settlement and encouragement of these Indians, I have given them of mine own lands, and some that I have procured of our town, about three hundred acres of good improvable lands, and made it sure to them, and theirs, so long as they go on in the ways of God."

"And at this time Unkas and his sons seem as if they would come on again, to attend upon the ministry of the word of God. But it is no other but in envy against these; and to promote some present self-design. But it is easy with

* Montville.

God to turn all to salvation &c."

"I have nothing further at present to add but that the Lord would direct, and prosper you in your pious intendments: so intreating your prayers for me, who am your unworthy friend and servant in the work of the Lord,

JAMES FITCH, Senior."

From Norwich Nov. 20. 1674.

Other writers give an account similar to that of Mr. Fitch concerning Unkas's fixed opposition to the preaching of the gospel to his subjects.

Mr. Gookin in company with Mr. Eliot, in the year 1674, on a visitation made to the several plantations of christianized Indians, in the Colony of the Massachusetts, observes, that in their progress they came to Wabquisset.‡ He thus introduces and relates the opposition of Unkas to the preaching of the gospel to his people: "Being at Wabquisset in the Sagamore's wigwam, divers of the principal people, that were at home, came to us; with whom we spent a good part of the night in prayer, singing psalms, and exhortations."

"There was a person among them, who sitting mute a great space, at last spake to this effect: That he was agent for Unkas, sachem of Mohegan, who challenged right to, and dominion over this people of Wabquisset; and, said he, Unkas is not well pleased that the English should pass over Mohegan river* to call his Indians to pray to God."

"To which speech Mr. Eliot first answered; That it was his work to call upon all men every where, as he had opportunity, especially the Indians, to repent, and embrace the gospel: But he did not meddle with their civil right of jurisdiction."

"When he had done speaking, then I declared to this agent of Unkas, and desired that he would inform him what I said, that Wabquisset was within the jurisdiction of Massachusetts, and that the government of that people did belong to them; and that they do look upon themselves concerned to promote the good of all people within their limits: yet it was not hereby intended to abridge the Indians sachems of their just and ancient right over the Indians in respect of paying tribute, or any other dues. But the main design of the English was to bring them to the good knowledge of God in Christ Jesus; and suppress among them those sins of drunkenness, idolatry, powowing or witchcraft, whoredom, murder, and like sins. As for the English, they had taken no tribute from them, nor taxed them with any thing of that kind."‡

Many years before this, the Mohegan Indians were so jealous of the General Court's obliging them to pray to God, that Unkas, their sachem, went to

‡ "The South West corner of Woodstock, as is reported. Woodstock is in Connecticut: But it was anciently supposed to be within the limits of Massachusetts."

* "This is said to be now called Quinabaug, which falls into Shetucket river two miles above Norwich landing."

‡ Gookin, page 191, 192.

the General Court at Hartford to protest against it.†

How long Mr. Fitch continued his services among the Indians, and whether he had any further success, I do not learn. He was in high esteem among the religious and learned; and indeed among serious people in general. Dr. C. Mather characterizes Mr. Fitch by a *few*, but *nervous* expressions: "The holy, and acute Mr. Fitch has made noble essays towards the conversion of Indians."

In the inscription on his monument his character is drawn more at large, with some historical passages. It was written in Latin, but rendered into English thus; "In this grave are deposited the remains of that truly Reverend man, Mr. James Fitch. He was born at Boking, in the county of Essex, in England, the 24th of December in the year of our Lord 1622. Who, after he had been most excellently taught the learned languages, came into New-England at the age of sixteen; and then spent seven years under the instruction of those very famous men, Mr. Hooker and Mr. Stone. Afterwards he discharged the pastoral office fourteen years at Saybrook. Thence he removed with the major part of his Church to Norwich, where he spent the other years of his life in the work of the gospel. In his old age indeed he was obliged to cease from his public labors, by reason of bodily indisposition; and at length retired to his children at Lebanon; where, after spending nearly half a year, he slept in Jesus in the year 1702, on the 18th of November, in the 80th year of his age."

"He was a man, as to the smartness of his genius, the solidity of his judgment, his charity, holy labors, and every kind of purity of life, and also as to his skill and energy of preaching, inferior to none."*

Though small success comparatively had hitherto attended the preaching of the gospel to the Indians in Connecticut, yet all the ministers are not discouraged from making further attempts. Rev. James Noyce of Stonington labored in the evangelical work among some of the Indians; and in a letter to Dr. Increase Mather of Boston, gives account of some success. An extract follows.

Reverend Sir,

"Yours I received, and rejoice that God has stirred up any that do take care, and contribute towards the advancing Christ's kingdom amongst the poor heathen; and do, and did formerly believe, that where God sends light, he intends love;†

† Whitfield's discovery of the present state of the Indians in New England, A. D. 1651, p. 58, quoted by Mr. Neal.

* Dr. Trumbull p. 503.

† The excellent Bishop Butler expresses the same idea in different words. After observing, that "We can look but a very little way into the connexions, and consequences of things; our duty is to spread the incorruptible seed as widely as we can, and leave it to God to give the increase;" he adds, "*Yet thus much we may be almost assured of, that the gospel, wherever it is planted, will have its genuine effect upon some few; upon more perhaps than are taken notice of in the hurry of the world.* There are at least a few persons in every country, and successive age who

and where God gives little he expects less ; and therefore the labors of the Rev. Mr. Eliot, Mr. Mayhew, &c. have not been lost, they have not run in vain ; but that many have gone to heaven of their deceased hearers."

"And I should count it my joy and crown to win one soul of them to Christ. And am in hopes, that some one, or two of the Pequots, that were my friends, and liv'd on my land, upon my endeavors obtained mercy. They are now dead, and died praying—renounced wholly the way of the heathen worship," &c.

"Also some of our captive servants, professing the faith with many tears are baptized, and give good testimony in their knowledge, converse, and conversation, of a real, gracious work upon them."* Yours to serve,

JAMES NOYCE.

Stonington, March 15, 1694.

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will be brought to a moral, and religious sense of things, by the establishment of Christianity where they live ; and then will be influenced by the peculiar doctrines of it, in proportion to the integrity of their minds ; and to the clearness, purity, and evidence with which it is offered to them. Of these our Lord speaks in the parable of the sower, as understanding the word, and bearing fruit, and bringing forth, some an hundred fold, some sixty, some thirty."

"One might add, that these persons, in proportion to their influence, do at present better the state of things: better it even in the civil sense, by giving some check to that avowed profligateness, which is a contradiction to all order and government, and if not checked, must be the subversion of it."

Sermon before the society for the propagation of the gospel, p. 334.

* Magnalia.

"Not one Indian church was ever gathered by the English ministers in Connecticut. Several Indians however, in one town and another, became Christians, and were baptized, and admitted to full communion in the English churches. Some few were admitted into the church at Farmington ; and some into the church at Derby. One of the sachems of the Indians at Naugatuck Falls was a member of the church at Derby ; and it has been said, that he was a sober, well-conducted man. Some few of the Mohegans have professed Christianity, and been, many years since, admitted to full communion in the North Church in New-London."*

Rhode-Island and Providence Plantations.

In this Colony several Englishmen lived in early times, who were well acquainted with the Indian language ; particularly Mr. Roger Williams, who for a time made laudable attempts to christianize the heathen in those parts.

He was, in some respects, under good advantages for carrying on this work ; not only as he had a good education, and understood their language, but was in much esteem with them on account of his humane and friendly conduct. Mr. Hutchinson observes, that he had always been a favorite of the Narragansets ; and they had settled a neutrality with the people of his Colony. But when he attempted to evangelize them, he soon found impediments which it was not in his power to

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* Dr. Trumbull, p. 495.

remove. Other things counterbalanced the advantages we have mentioned. The Naraganset Indians, within whose country Rhode Island and Providence Plantations fall, were strongly opposed to the propagation of the Christian religion. Their sachems were averse to it, and would not suffer the gospel to be preached to their subjects; and the people obstinately adhered to the traditions and customs of their ancestors.

Another obstruction, mentioned by an early writer, was the bad example of the English in those parts, whose civil government and religion ran very low. Mr. Williams indeed was viewed by many at least of his cotemporaries, both in Old and New-England, as a man of real religion; though in his younger years he had imbibed some singular opinions, at least some opinions, which were disapproved of by the generality of the most judicious and serious of the original settlers in these colonies: yet his errors, it is believed, were not inconsistent with a pious heart. However, in his more experienced age, he regained the good opinion of his countrymen; of many of those particularly who had been disaffected to him; and held correspondence with many worthy persons in the Colony, from which he had been banished.—His zeal and industry, in attempting to propagate the gospel among the heathen in his Colony, are spoken of with much commendation by early writers.—However, after assiduous application to the work for a season, he left off in discouragement.*

* Gookin—Magnalia—Neal—Hutchinson.

However, though it is matter of deep regret, that so many heathens in one age and country and another, and so many in New-England rejected the gospel; yet Christians may, in some measure, console themselves with this thought, that the time is advancing, when the everlasting gospel will be preached unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; and glorious success shall attend and follow the preaching of it; for God will give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession.

(To be continued.)

Explanatory Observations on the Second Commandment.

(Continued from p. 312.)

PART II.

ON the reason and motives by which the duties required in the second commandment are enforced.

The first reason why we should keep this commandment is God's dominion over us and his absolute propriety in us. I the Lord thy God. He is our rightful Lord, who hath an unalienable and absolute sovereignty over us, has a right to command us, and we are under the highest obligations to obey him as our Lord and our God. His being Lord and God imports his infinite perfection and worthiness of all worship and obedience. It imports that he is our Creator, Preserver, and Bene-

factor, the former of our bodies and the father of our spirits ; and that in him we live and move and have our being : That we are entirely his, and that he hath a right to command us, and dispose of us his creatures just as seemeth good in his sight : That we are bound by his infinite perfections as God, as our rightful sovereign, as our Creator, Preserver and Benefactor to obey him. By every obligation arising from these considerations we are indispensably bound to keep this commandment. We cannot neglect it without rebelling against his high and holy sovereignty, against his unalienable right and propriety in us, and against all the obligations arising from his creating and preserving goodness. Further, the words, For I the Lord thy God, import, that God, notwithstanding all our vileness, is willing to become our God in covenant, and to be all that to us which is implied in his being our covenant God and Father ; and that he has, of his infinite compassion, opened a way for it through the Messiah. In this view they imply all obligations arising from the grace of God. What reasons are these to engage men's obedience to this command : To avouch the Lord to be their God, and to walk in all his institutions with a perfect heart ?

Further, another reason why we should keep this commandment is God's holy jealousy for the honour of his name and the purity of his own institutions. For I the Lord thy God am a jealous God. I am jealous and zealous for the honor of my name, and for maintaining my authority over the creatures, and for the constant performance and purity of my own worship. I will not give my glory to another. This is a sin which awakes my highest displeasure, and which I will most dreadfully avenge. God expresseth his dreadful displeasure against all who break this commandment, in his jealousy against them, and in that he terms them haters of him. *Them that hate me.* In terming himself a jealous God, he doubtless has reference to his covenant, and to that breach of it, of which all the violators of this commandment are guilty. They forsake God as a wife forsaketh her husband, when she goeth aside to another. As jealousy is the rage of man† so God by this term, I am a jealous God, expresseth the greatness of the sin of violating this command, neglecting his institutions, profaning and corrupting them, and that he is most highly incensed against these sins, and that he will cause his anger to smoke against, and will most certainly and fearfully punish all those who are guilty of them.

The term which he gives them, as haters of God, is further expressive of his abhorrence of them and his anger against them. This is an hateful name, implying the greatest guilt, and the most detestable character. God considers them as haters of himself, of his ordinances, and of all the means of sanctification, and of communion with him : as rejecting his sovereignty in appointing them, and despising all his wisdom and goodness in their institution. These are reasons of great mo-

† Prov. vi. 34.

ment why men should keep this commandment, and they are motives of high consideration to engage all Christians in a strict and conscientious observance of it.

But still the most alarming and the most alluring motives are yet to be considered, contained in this part of the commandment, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me : and shewing mercy unto thousands of them that love me and keep my commandments. This threatening of visiting the iniquity of the fathers upon the children unto the third and fourth generation, is one of the most awful and alarming recorded in the sacred volume, and is most expressive of the wrath of God against all the violators of this precept. It is the most difficult part to explain, and exhibit in that clear and convincing point of light in which it ought to appear. Many cry out against it as absurd and cruel, as inconsistent with other parts of the scripture, and with the divine justice. Great art and pains have been used to subvert this portion of scripture, and to make it mean little or nothing, some temporal inconvenience, some incapacity to receive temporal honors in the Jewish Church ; and that it has no respect to mankind in these ages.* Others confine the threatening wholly to temporal evils. At the same time, others put such a construction upon the words as is inconsistent with the general idea of justice, and with some particular passages in the divine word.

* See Lamont's sermons on this commandment.

A sense different from all these may be given to the words, perfectly consistent with justice and the scriptures, of the most serious and awful import. This, doubtless, must be the true meaning of the precept. That when God visits the iniquities of the fathers upon the children unto the third and fourth generation, it is because their fathers' sins become their own personal iniquities. This, doubtless, is always the case when God visits the iniquities of the fathers upon the children, and he does it no further than the sins of the former become the actual sins of the latter. This perfectly corresponds with Ezekiel xviii. 14, 17, 20. Now lo, if he beget a son that seeth all his father's sins, which he hath done, and considereth and doth not the like, he shall not die for the iniquity of his father, he shall surely live. The soul that sinneth it shall die : The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son ; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But it is implied, that if he doth not consider, if he follows his fathers example, and commits the sins which his father teacheth him, that then iniquity shall be imputed to him, and he shall surely die.

Wicked parents by their examples make their children wicked, teach them their own sins, and cause them to be sinners through their neglect to instruct, restrain and govern them, and by setting them bad examples, so that their sins become the sins of their posterity : they

are the same which the fathers committed, and they are the occasion of them. One sinner destroyeth much good. If parents cast off fear, and restrain prayer, neglect a profession of religion, an attendance on the sacraments, and the assembling of themselves together for public worship, it teacheth their children to contemn God and all his institutions, and to grow up from childhood in the constant and total breach of this commandment. If they live in unrighteous practices, violate the sabbath, profane the name of God, if they are wanton, intemperate, companions of wicked men, or walk in any other courses of sin, they teach their children the same sins. They are quick observers and early imitaters of their parents' examples, and make their sins their own. If parents neglect the religious instruction of children, and suffer them to grow up in ignorance of God, and the divine institutions, if they neglect to govern them, and restrain them from bad practices and bad company, and when they make themselves vile, restrain them not, they are an occasion of the sins of their posterity. Their sins are occasioned by their fathers' sins, and they commit the same sins. In this view the iniquities of the fathers become the iniquities of their children.

This wickedness descends from generation to generation: for when one generation has been brought up in ignorance of God and their duty, in the neglect of the divine ordinances, and habits of irreligion and vice, they will be wicked parents; and will train up their children in the same irreligious manner; and so the sin will proceed from one generation to another, for a long course of ages, and commonly each generation will grow worse and worse. As it is written, Evil men and seducers shall wax worse and worse, deceiving and being deceived.† This is the natural course of such sin and apostacy, as has been evinced by all observation and experience. When once a family, particular community, or nation, becomes corrupt and apostatizes, it is rarely ever recovered again to its original state of order and purity; but generally grows more vicious from age to age, until they have filled up the iniquity of their fathers. This was the case with the people of Israel and Judah before their destruction and captivities, by the Assyrians and Babylonians. This was the case afterwards, before their destruction by the Romans. The same has been the case with other churches and nations. Thus the sins of the fathers become the sins of the children; they approve and practise them from generation to generation.

God is therefore strictly just in visiting their iniquities upon them, and though they are ever so much afflicted for them, and die in their sins, they die every one for his own iniquity. God rewards them according to their works, and according to the fruit of their doings.

God visits the iniquities of the fathers upon the children unto the third and fourth generation various ways, particularly by suffering them to grow up in ignorance of God and duty, in for-

† 2. Tim. iii. 13.

getfulness and contempt of him and his holy institutions, and habits of all manner of vice and abominable wickedness. This is a dreadful judgment: A judgment upon the soul, exposing and leading it to eternal death. It deprives men of all spiritual comfort in this world, as well as exposes to everlasting punishment in the other. It is a great calamity on the body, as a dissolute wicked life tends to injure its health, beauty and comfort; and to shorten its natural life.

He further visits their iniquities upon them in great temporal judgments; by drought and heat, blasting and mildew, by the pestilence, famine, sword, and other judgments. In bringing them to an untimely death, as he did the wicked sons of Eli. In bringing them to public shame, and causing them to die by the sword of civil justice. This is often the case. God many times suffers not the wicked to live out half their days. He visits these iniquities by the total destruction of kingdoms and churches. For these he destroyed the kingdoms of Judah and Israel his ancient church. For these he visited and destroyed the once famous churches of the East; of Jerusalem, Antioch, Ephesus, and others.

Further, God sometimes visits these upon the children in giving them over to delusion, to final hardness of heart and blindness of mind, and a reprobate sense. Thus he gave up Israel in the days of the prophets, and of our blessed Saviour. And Israel would none of me, so I gave them up unto their own hearts lust: and they walked in their own counsels* If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace? But now they are hid from thine eyes.† With this God hath threatened all sinners of this character. For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but have pleasure in unrighteousness.‡ What an awful, what an alarming visitation is this? What an incalculable motive is here to secure obedience to this commandment? To engage parents to walk circumspectly, teach their children to reverence and attend the divine institutions; and to bring them up in the nurture and admonition of the Lord!

The promise of blessings to the obedient in the concluding part of this commandment is most encouraging and alluring. Keeping mercy unto thousands of them that love him and keep his commandments. This shows the immense compassion and goodness of our heavenly Father, how much more ready he is to show mercy than to punish; how highly he approves of obedience, of a conscientious and constant attendance on his worship, in all his institutions, and the preserving of it pure from all corruption. For those who thus regard his worship and holy institutions he will show mercy unto a thousand generations, for evermore.—This implies that when parents and heads of families are truly

* Psalm lxxxi. 11, 12.
† Luke xix. 42.
‡ II. Thessalonians ii. 11, 12.

pious, righteous, temperate and charitable, strict in their attendance on God in his institutions, and by example and precept teach the same to their posterity, that they having been trained up in the nurture and admonition of the Lord, will not ordinarily depart from him.—They will teach the same to their children, and it will naturally proceed from age to age. In this way order, peace, piety and righteousness will be transmitted from one generation to another, and eternal life and happiness will be the consequence to thousands and millions. It implies a promise that his spirit shall attend his own pure worship and institutions: That while his people love and walk with him, he will walk with them, and shed down all those blessings upon them, in this world which shall be for their good and his glory, and that they shall be eternally happy. This is the very reason given in the scriptures for the holy living of parents, and for their training up their offspring in a conscientious regard to the divine institutions. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known unto their children: that the generation to come might know them; who should arise and declare them unto their children; that they might set their hope in God, and not forget the works of God; but keep his commandments. The scriptures teach us that this is the natural consequence of piety, and good instruction and discipline in parents and heads of families. Train up a child in the way he should go, and when he is old he will not depart from it.* All experience teacheth the same. Where a family, or particular people, have been eminent for piety, and for educating and governing their families well; their children have been orderly, peaceable, pious and righteous, for a succession of generations, and have maintained the honor and dignity of their ancestors. God has adapted his institutions and worship, in infinite wisdom and goodness, to the state and benefit of his people. He will bless his own institutions; and them who honor him he will honor, but those who despise him shall be lightly esteemed.† The seed of evil doers shall never be renowned.‡ Parents will have great comfort in such children. A wise son maketh a glad father. Such children are the crown of old men; they are the ornaments of society, the pillars of the church and state. Persons trained up in the faith and order of the gospel will be righteous, peaceable, true and faithful, and possess those qualities which make individuals, families and nations honorable and happy. Righteousness exalteth a nation. This secures the blessing of God upon individuals, families and nations. It gives to individuals communion with God, peace of conscience, joy unspeakable and full of glory; and will bring pious parents and their obedient, righteous children together in the kingdom of glory; to love, worship and enjoy God in his redeemed and

* Prov. xxii. 6.
† 1 Samuel ii. 30.
‡ Isaiah xiv. 20.

blessed family for ever. These are some of the great things implied in shewing mercy unto thousands of them who love God and keep his commandments. What alluring and forcible motives are these to keep pure all that worship, and all those institutions which God hath appointed, and to employ all means and exertions to transmit them in their purity to all posterity? While wicked men are miserable in themselves; while they entail a curse upon their posterity, and die in their sins; while they and their posterity meet in the regions of darkness and despair, and eternally curse and torment each other; pious ancestors and their posterity are an honor and blessing to each other, do good to mankind, honor their Creator, and inherit eternal life. Verily there is a reward for the righteous.† Surely I know it shall be well with them that fear God, that fear before him.‖

[To be Continued.]

GENTLEMEN,

IF the following observations on Matthew iv. 1—11, are thought worthy of publication, they are at your disposal.

TO the worshippers of God it must afford strong consolation under the various trials of sheir faith, that Jesus Christ, "the captain of their salvation," "was tempted in all points like as they are, yet without sin." When they find that the Son of God himself was subjected to the assaults of Satan, and the calamities which are common to men, they must of necessity learn that they have no claim to be exempted from similar sufferings; and at the same time they are instructed how to escape the snares which are spread for their feet, and to resist successfully their insidious adversaries, by the example of Him who "spoileth principalities and powers," and who hath triumphed over all his enemies. It is important, then, that the soldiers of Christ know the weapons which he used with success, that they may wield the same in the warfare in which they are engaged. That "the sword of the Spirit, which is the word of God," is one of these, we are fully taught in the passage which is under consideration.

After Jesus had been baptized by John in Jordan, and returned "full of the Holy Ghost," we are given to understand that "he was led by the Spirit into the wilderness." Here he was tempted forty days by the devil, and ate nothing. At the expiration of this time, he hungered. Taking advantage of this opportunity, the tempter coming to him said, "if thou be the Son of God, command that these stones be made bread:" Hereby suggesting, that by this miracle he could both satisfy his hunger, and prove himself to be the "Son of God." The passage, I think, will bear this paraphrase: Thou hast undertaken to declare to the world that thou art the Son of God. Thou hast been here fasting these forty days, and hast exhibited nothing by which the truth of the

† Psalm lviii. 11.
‖ Eccl. viii. 12.

declaration as yet appears; but on the contrary, is there not some reason to suspect it, for it was reasonable to suppose that the Son of God would not be liable to hunger and thirst, like the children of men, and subject to those other frailties to which their natures, are incident. If thou wilt now convert these stones into bread, the proof of thy divine character and claims will be complete; that my request is not unreasonable, in another point of view, and as an additional motive for complying with it, consider that this interposition of thy power will give thee the means of appeasing that hunger under which thou now laborest." Such seems to be the import of the language used by Satan. An artful supposition that he might not be what he professed, *if thou be the Son of God;* an insinuation that his ability to comply with the request, was doubtful; an implied appeal to the honor of his character; a covert address to his appetite in his extreme hunger, all conspired to make the temptation strong and to prevail with the Saviour to work the miracle. The Son of God came not into the world to work needless miracles, but to convince, and save, mankind; by destroying the works of the devil.

Observe now how the great adversary of all good was repulsed; not by the full interposition of that power which the subject of the temptation possessed, and which he gloriously displayed, when he conquered death and triumphed over principalities and powers; but more conformably to that character which he exhibited, through the whole course of his ministry. Leaving to his followers an example for them, in similar trials, he defeated the enemy by the sword of the spirit, which is the word of God. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."*

Defeated in that first attempt, but not discouraged from making a new assault, "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down;" and feeling the force of the weapon with which he had been repulsed, and to give greater efficacy to the temptation he quotes a passage from the ninety first Psalm; "He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." At this time, Satan does not request our Saviour himself to perform a miracle, to evince the character which he maintained, but holds up to view the promise of the Father, that he would miraculously deliver him in the hazardous experiment which was proposed to him to make; and prove that he was his Son by his seasonable interference to rescue him from destruction. The enemy still implies it to be problematical whether our Saviour was what he professed, by again saying, "*If* thou art the Son of God." Thus, as before, our Saviour was urged to the proof of his

* Deuteronomy viii. 3.

divine nature, by the tempter; but now, the veracity of the Father, and his affection to his Son, were pleaded as assurances of success, and the vindication of both were added as powerful inducements to put them to the trial. Again was the arch enemy repulsed, and the scripture which he hypocritically borrowed to enforce his attack, was made subservient to his own defeat. "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."* In this reply three things are observable. First, our Saviour declared it to be unlawful in him to tempt the Lord, by unnecessarily and unlawfully exposing himself to danger, with the expectation of divine assistance on such an occassion. Secondly; by endeavoring to procure another to commit the sin, Satan himself was convicted of tempting the Lord. But thirdly; Thou shalt not tempt the Lord thy God, if rightly considered, was a most severe rebuke to Satan himself, inasmuch as he had twice successively tempted the Son of God, who was both God, and Lord of Satan.

Being suffered yet to proceed, "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me." From the daring effrontery, and matchless impudence, displayed in this solicitation after what had already passed, one is almost at a loss to determine, whether he is to consider the temptation as consisting in what the words import, or in provoking our Saviour to a heedless resentment, and some rash expression of his displeasure. Possibly, and I state it only as possible, both were had in view; in order, that if one failed, the other, at least, might succeed; and well indeed might Satan have been elated, had He, whom Angels and Archangels worship, worshipped him; and well might the Son of God have been indignant at the impudent and impious proposal. But the direct import of the words is what I shall consider. In the two former attempts, our Saviour was urged to give proof of his being the Son of God; in the first instance, by an exertion of his own power in performing a miracle; in the second, by procuring the attestation of the Father that he was divinely favored; the evidence of which would lie in the Father's interposition on his behalf to rescue him from destruction. Finding that neither of these modes succeeded, Satan now addressed himself to the pride, ambition, love of wealth, power, and pomp of human nature; either believing, or insinuating, that he might be capable of such unworthy passions. To man, weak, vain, and sinful; to man, who too little scruples what he worships, provided some selfish gratification be the result, the possession of those kingdoms with the glory of them, might have seemed an important object, the inducement strong, and the purchase cheap. Not so with our Saviour; those passions were not his; neither did He, who crea-

* Deuteronomy vi. 16.

ted them, need such possessions as a gift, from one who was subject to him, and had nothing which he did not receive, and received nothing, except his punishment, which he deserved. Considered in his human nature only, was Christ subject to temptation; to that nature, then, must we bring down our ideas on this subject, and in this point of view behold the Redeemer tempted in all points like as we are; yet, observe, without sin. Acting conformably to his human nature, therefore, our Saviour again defeats the enemy with the same weapon, the word of God. But intending to permit the tempter to proceed no further, he uses his authority; an authority however, which all his faithful followers may likewise, in dependence on him, use on like occasions; and thus commands him; "Get thee hence, Satan;" adding, "For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."* Observe the issue. "Then the devil leaveth him, and behold, angels came and ministered unto him."

The followers of Christ have here an example set before them for their imitation. They here see how their glorious Master triumphed over the adversary of their souls, and the consolation which he subsequently received; "and, behold, angels came and ministered unto him." It is not supposed that Christians will be tempted, directly in form, as he was; nor that their successful resistance will be attended with a visible ministration of angels. But it is true that Christians are tempted in various ways, by the same enemy, by the world, and their own lusts; and it is also true that, "Blessed is the man who endureth temptation; for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him." A way of escape will be made for every one who faithfully resisteth; and God will provide for him consolations which the world can neither give nor take away.—Christians are here taught the importance of the "Sword of the Spirit," and have set before them the success with which it was used by their Lord and Master. It is the business of Christians diligently to read the scriptures, to understand their meaning, and so to impress them on their memory and hearts, and so to implore the divine assistance, and blessing on them, that they may be always present to instruct, warn, reprove, encourage and comfort them under all circumstances, and on all occasions. None but he that has tried them, knows the value of the sacred oracles, the aid which they afford, and the light and comfort, which they bring. A man, with the word of God before his eyes, and impressed on his heart, can with difficulty allow himself in sin, and give way to temptation; it is, when blessed with the influence of the spirit, a sword which no enemy can withstand, or successfully encounter. May those who have already tried it, try it more; and may those who have hitherto rejected it, put it to trial.

RURICOLA.

* See Deuteronomy, vi. 13, & x. 20, & 1. Sam. vii. 3.

Memoirs of Mrs. Abigail Wells.

THE most of serious readers of the Magazine are best pleased with short historical sketches of the lives and experiences of those Christians, who have been distinguished for their attainments in religious knowledge and piety. Such short historical sketches are, likewise, very instructive. We are anxious to know how others, who have professed to have experienced the power, as well as to have been attached to the form of godliness, have lived; have conversed; and have died. Curiosity is gratified while the heart is warmed, the mind enlightened, and zeal invigorated. It is both interesting and edifying, to see how religion has been acted out, in the lives of its professors.

Mrs. Abigail Wells, the subject of these few lines, was the daughter of Stephen and Mary Kellogg. She was born at Hadley, state of Massachusetts, August 10, 1738. Her parents were reputable. In her natural make, she was sprightly and cheerful. She spent her youth, as others commonly do, in thoughtlessness and security in sin: her social disposition led her to be fond of gay circles, and fashionable amusements: the concern of her soul, and things of her eternal salvation had no place in her mind. She was agreeable and beloved by her youthful acquaintance. At the age of nineteen years she formed a matrimonial connexion with Mr. Ashbel Wells of West-Hartford, April 21, 1757. He was a sober, moral character, and of a reputable family. She made him a kind, affectionate wife. They lived together in the greatest harmony and friendship for half a century. They had a numerous family of children, seven daughters and four sons. One of the daughters deceased in infancy. She exerted herself to give her children a good education, and was particularly attentive to the education of her daughters, seeking above all their religious welfare. Two of her sons have lately departed life, one in the 47th year of his age, and the other in the 35th, leaving families to mourn their loss. Two afflicted widows! Her husband, for a number of years past, has been unable to do any thing for his family, through bodily infirmity. For several years, he was wholly helpless. All the weight of family concerns, and the direction of their agricultural business devolved upon her. She sustained the burden with great fortitude, and cheerfulness. She managed her business with prudence; and towards her helpless husband exhibited the greatest tenderness, the kindest affection, and most unremitting care. At length, worn out with infirmities and sinking under pain, nature was exhausted, and he was dismissed from this mortal state. He departed life on the 11th of December 1806. During his long weakness and infirmity, she was as attentive to him as was possible, ever attempting to soothe and encourage him, and by tender sympathy, to share in his sorrows.

She lived in the married state about eleven years, without any particular concern about, or at-

tention to religion. She only observed its forms, without seeking to become acquainted with its power. From her education, she was accustomed to revere it, as an honored name. But she did not consider, whether it were any thing more.

But it was the design and purpose of a gracious and merciful God to make her savingly acquainted with its power; and to bring her to love its doctrines—practise its duties, and experience its consolations. Infinite wisdom knows how to accomplish all its purposes, by such means, as divine grace will render effectual. God always effects his kind purposes, by the instrumentality of second causes. He is the great first cause of all things, and gives energy to all the means, which he employs. His administration of his universal government, is a kingdom of means. Mrs. Wells had, for years, attended public worship—heard the word discussed, and observed religious institutions: but all without any saving benefit. Her conscience was unalarmed. She felt no conviction of sin, nor realized the danger of impenitence. The first thing, which, in a kind providence, was used as a means to awaken her attention to her spiritual concerns, was the sight of the corpse of a young woman, whose funeral she attended. She was now about the age of thirty years. She had often seen the pale and breathless remains of her fellow-creatures conveyed to the lonely grave, and deposited in the dust. But the sight, though melancholy and affecting, had no salutary and permanent impression on her mind before. Now, when she stood by the coffin, and beheld the lifeless form—the breathless remains of the deceased, her mind was immediately, and greatly affected. Tears flowed. She instantly turned her reflections inward, upon her own condition. She asked herself this plain, but solemn question, "What would have become of me, had it been my lot, to have died instead of this person? Where should I have been? I must have gone down to misery—been lifting up mine eyes in torment—been beyond the reach of pardoning mercy—inheriting the fruit of my own folly and impenitence, for I know myself to be destitute of religion."

Thoughts of this kind deeply affected her. She trembled to think of herself. She knew that she had, all her days, disregarded a Saviour's voice: turned a deaf ear to the messages of divine grace: misimproved all providences; and wasted away her precious time and seasons of salvation in sin, and the cares of the world. She was brought under deep awakenings. Her fears were exceedingly alarmed. Her convictions were powerful, and at times, almost overwhelming. The curses of the law were arrayed against her. A sense of her base ingratitude, under mercies received, first affected her. God had been so infinitely good and bountiful—so kind and merciful to her, all her life, and she had been so evil and unthankful to him, so heedless, and hardened in sin, that she seemed to stand in astonishment. She was in great distress and agony of mind on

account of her state. Her conviction of sin was sometimes higher, than at others, and continued about six months. At length, a gracious God appeared for her; turned her mourning into rejoicing; brought her out of darkness into his marvellous light; subdued the enmity of her heart; implanted, as she trusted, a principle of love supreme to himself. She bowed to his sovereignty; felt a delight in a crucified Redeemer, and a willingness to come unto him, to rest on him, to receive him as her all, her help, her hope, her dependence, her righteousness, her consolation. The divine character now appeared glorious to her in all its attributes; holiness and justice, as well as goodness and mercy.—She seemed to rejoice in him as a sin-punishing, as well as a sin-pardoning God. The law of God in all its purity, extent, and sanctions, she could admire and love. A Redeemer that shed his blood for sinners appeared to her altogether lovely, the chief among ten thousand, her soul's delight. All religion, its doctrines, duties, and ordinances appeared unto her pleasing, and she thought she could give herself up to her God and Saviour for ever. She used often to say, "it was a sense of God's wonderful mercy in sparing her, while others were called to appear before their judge, which first alarmed and awakened her. And that she trusted her awakenings and convictions had terminated in a real conversion." After this, through the whole course of her life, she had the comfort of a good hope. Whatever imperfections or failings attended her, she never did, nor could give up her hope of salvation by a Redeemer, and that her peace was made with God. She accustomed herself to keep a diary, a considerable part of her life, after her becoming pious, and penned down many exercises of her mind. No one, I believe, can peruse those exercises of heart, which she committed to writing, without feeling that she had made eminent attainments in the divine life—in Christian experience, and Christian knowledge. She lived a life of prayer, of communion with God, of careful attention on duty, and self-examination. The points most worthy of notice in her life and Christian exercises, as we collect from her papers, were prayerfulness; love to the house of God, his word dispensed, and ordinances administered; candor; sanctification of natural affection; rejoicing in the mercies and government of God; and delightful views of a Redeemer's blood, atonement and righteousness. In respect to all these, there was something peculiar, something distinguishing in her exercises and experiences, as detailed in her diary and other papers. Some short extracts, as proofs of what has now been observed, it will be proper to make. Her exercises of mind—and views of divine things are put down by her upon paper, in such a manner, as must satisfy every body, who should see them, that she could not have the remotest idea, that any extracts would ever be made from them. We take a peculiar pleasure, in knowing what a person's views and exercises of mind are, on the sub-

ject of religion, when alone—when no eyes see—but the eye of omniscience. Nothing in this case will be assumed—nothing will be insincere, or deceitiful, and hypocritical.

She was remarkable for a spirit of *prayerfulness*. She did not allow herself, to live in the omission of this important duty. She highly prized the privilege of prayer to a merciful God. She was grieved, when she felt a coldness and formality in it. She had great hungerings and thirstings of soul after nearness of communion with God, in the duty of private devotion. Each morning and evening, she resolved to draw near to God, in prayer.—And many times, in a day would her heart ascend to him, in short ejaculatory addresses. But morning and evening were her *stated* seasons of private devotion. She accustomed herself to pray much for the Church of God—for all faithful ministers of the gospel—for the world—for the afflicted—and especially for the spiritual good of her children, and dear friends. She frequently records some parts of her secret prayer. In one, she thus mourns before God, over her little progress in religion—"O how little progress do I make in the things of religion—how slowly do my drowsy faculties move! I pray for some life. For without life there is no strength. Yet my gracious God is exceedingly kind to me. He heaps favors upon me. He surrounds me with mercies because he will be gracious."—She pleads, in secret prayer, for unrenewed sinners thus, "I pray for a pardon of their sins, who have not been brought from darkness into marvellous light. I pray God to give them a sense of their danger—to enable them to apply to a Saviour, who is willing to save all that come unto him, even the chief of sinners." In her secret prayers, on sabbath mornings one of her constant petitions, was, "Oh, grant unto me, this day, and to all thy people, and my dear children, a sabbath-day's blessing." She seemed to *delight* in prayer, and to experience in that important duty, much comfort. Through all her diary, she manifests an *uncommon love* to the sabbath—to the house of God—to the word dispensed—and to holy ordinances administered. She often repeats "Oh, how delightful the holy sabbath, and house and worship of God—his gospel preached, and sacraments dispensed!"—It is my desire to dwell in the house of the Lord all the days of my life—how can so many who live under the gospel, neglect the dispensation of it, on the Lord's day—for a trifling excuse absent themselves? What a dreadful account will sabbath-breakers have to give to the final judge!" She was one of the most constant attendants upon public worship ever known. She had a numerous family, and lived three miles from the place of worship. But she would rise earlier on sabbath mornings, than on other mornings, on purpose to prepare for a *seasonable* attendance. Nothing prevented her attendance but real necessity or sickness. She often says—"I pray God to bless me in his house of prayer—to meet me there—to suit a word for me—

and direct his faithful ministers, to give a portion of meat in due season to every one." She made it her practice to write down the texts preached from, each sabbath, and the sum or chief thing intended in the sermon. She took far greater happiness, in gospel-sabbaths—public worship—holy ordinances—and religious duties—than in any temporal things.

Another excellence in her Christian character was a *spirit of candor and forbearance.* There is no person, but will have enemies to reproach them; and if eminently pious, malice and prejudice will not fail to impute the whole to mere pretence and hypocrisy. *Charity rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things.* She was always ready to hope well of others, in a religious view, as far as there were any grounds to hope. She would say, "I have so many imperfections and failings myself, that I dare not rashly condemn or judge others. I would cover their faults with the mantle of charity." She was peculiarly attached to what are called the *doctrines of grace*: delighted exceedingly in religious conversation, and was able to bear an edifying part in it: she loved the society of pious people; and especially of gospel ministers.

The *sanctification of natural affections* was a distinguishing trait in her Christian character. Her greatest wish in respect to her family, children, and friends, was, that they might be the children and friends of God. She seemed to have a greater warmth of affection for her family, her children, and friends than is common. She often spake of them—of receiving letters from them—of sending letters to them, in a most tender manner. But all her warmth of affection was turned into a religious channel. She counselled and advised, exhorted and urged them to make religion their chief concern, with all a mother's tenderness of heart, and melting persuasion. In her private devotions, on sabbath-mornings, this was one constant petition, "May my children have this day, a sabbath-day's blessing. May God meet with them to day. May they remember the sabbath and keep it holy." In her journies to visit them, she used to ask of God in prayer, "Oh, make this visit turn to their spiritual account. Let God be honored and glorified, by this visit to my children." If parents, in general, were equally anxious for their children's spiritual welfare—to instruct and warn them—to pray for them, how happy would be the consequence! Most families, in this case, would be nurseries of virtue and piety.

She was remarkable for *rejoicing in the mercies and government of God.* In all her trials and afflictions, she would adore a holy and righteous God—bow before him in submission and resignation, and rejoice in all his mercies to her, and hers. She had great afflictions and bereavements, in her family, the latter part of her life. A kind and beloved husband for years together was very infirm, nay, even helpless. She was all attention to him, would often weep over his case, but still would say, "God

is just, is good, is kind. I adore and submit. He has put this cup of bitter distress into my hands, and shall I complain?" She was bereaved of two sons, who had families, a few months before her own death. Her sorrows and troubles were multiplied. One afflictive Providence after another visited her. There was an accumulation of distress and sorrows. But in all, she acquiesced in the divine government. She would say, "O my soul, forget not the mercies of the Lord. God is still kind. Bless, O my soul, the living God, and forget not all his benefits." Her constant cry was, "Oh, give thanks unto the Lord for his mercy endureth for ever." Be still, and know that I am God. She would often repeat, "God, is my friend what can I wish for more? glory to God in the highest." She was so swallowed up in admiring and adoring his government, that she would exclaim glory, glory, glory to God. Her breath was the breath of praise, and her life, a song of praise to God.

A *Redeemer was peculiarly dear* to her in his work, offices, grace, atonement, and righteousness. Her private diary is very full of warm expressions of love to her Redeemer, of dependence on his merits, of a desire of pardon through his precious blood. She often exclaims, "Oh, for pardon through his precious—precious blood: my sins are many, are great, but my Redeemer died to save sinners: his righteousness is all my hope—is infinitely full. Oh, that all would come to him—might see his glory: May his Holy Spirit sanctify me, and mine. May his blood wash away my guilt." Expressions like these abound in her diary. Christ was her help, her hope, her joy, her dependence, her all in all.

Such was her life, and in her death, her God and her Saviour were near to her, supported her, and raised her above the fears of death. Her sickness was short, and painful. She had enjoyed uncommon health in her life. During her last sickness, she had her reason, to the moment of dissolution. She was seized with a violent pleurisy. On the eighth day, it terminated in death. In the early stage of the disorder, she seemed to have a presentiment, that it would be fatal; never expressed a wish to get well; and said she desired nothing contrary to God's will. She constantly praised God, when she spoke of his dealings towards her, and called on every one to join in praise. "My time, she said draws near, I shall soon leave all earthly things, and am willing to depart, the moment my heavenly Father sees fit to call me, I trust my work is done. God has come near to me, and filled my soul with praise, I have for some time past had a clear sun, I have had no dark hours. Such mercies, such unmerited favors bestowed on me! I am nothing, less than nothing! yet God deals most bountifully with me. Oh, the wonders of redeeming love! that God should draw so near to me, a vile worm of the dust, to surround and fill me with mercies! Praise the Lord, O my soul, and forget not all his benefits." At another time, shortly before her death, she

said, "her work was done. Blessed be God, that he has enabled me to prepare for death before I was brought to this. Oh, what a blessing, she said to her children, who were present, that I did not have this sickness, while your father was living, it would have killed him to have seen my distress. I was kept till now. I have had every thing I wished for, God's time has come, and his time is best. I am ready and willing to go. To depart and be with Christ is far better than to stay here." On Saturday and Sabbath day, the day before her death, her whole soul seemed filled with love to God, and admiration of her Redeemer, frequently repeating psalms and hymns expressive of the happiness of her mind. She was raised above the fear of death, "I am not afraid to die." O death where is thy sting! O grave where is thy victory! On the 19th of January, 2 o'clock in the morning, she fell asleep in the arms of her Saviour, and in not only pleasing, but joyful and triumphant hopes of eternal life. She met death, not only with composure and serenity, but with joy and triumph. During her sickness, she conversed on the awful agonies of dissolving nature, the solemn shades, and glooms of death, as a *pleasing* subject. *Blessed are the dead that die in the Lord—Let me die the death of the righteous—Mark the perfect man, and behold the upright, for the end of that man is peace. Man goeth to his long home, and the mourners go about the streets.—The body returns to the dust, but the soul to God that gave it.* For the children of the deceased, by nature and connexion, we cannot but wish the spirit of the departed mother to rest on them. *The Christian dying in triumph is a glorious, instructive, and improving sight.*

A STATEMENT

OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT, JANUARY 1, 1807.

No. 1.

ACCOUNT of Sums contributed in the several Congregational Societies in the State of Connecticut, for the support of Missions, on the first Sabbath of May, 1806, *pursuant to a Resolve of the General Assembly of said State, passed May,* 1804.

HARTFORD COUNTY.					
Hartford, First Society,	$61	19	Canton,	60	73
South,	26		East Hartford, First,	21	26
West,	38	13	Orford,	20	
Berlin, Kensington,	8		East-Windsor, North,	27	
New Britain,	23	36	Enfield,	22	01
Worthington,	16	37	Farmington, First,	79	61
Bristol,	20	70	Northington,	11	33
Burlington,	9	56	Glastenbury, First,	23	04
			Granby, Salmon Brook,	6	40

Hartland, East,	7	50
West,	19	
Marlborough,	8	16
Simsbury, First,	19	48
Southington,	13	10
Suffield, First,	16	25
West,	4	01
*Wethersfield, First,	59	60
Newington,	17	90
Windsor, First,	22	55
Wintonbury,	12	57
Total, Hartford County,	674	81

NEW HAVEN COUNTY.

New-Haven, Brick,	44	27
United Society,	34	
West Haven,	10	40
Branford, First,	11	10
North Branford,	1	71
Cheshire, First,	9	
Columbia,	6	
Derby, First,	4	33
Great Hill,	3	
Guilford, First,	13	
East,	12	63
North,	11	79
Hamden, Mount Carmel,	11	58
East Plains,	7	81
Milford, First and Second,	37	37
North,	14	52
Meriden,	10	97
North-Haven,	15	18
Wallingford,	3	88
Waterbury, First,	7	59
Middlebury,	9	08
Wolcott,	6	50
Woodbridge, Amity,	13	35
Bethany,	2	25
Total, New Haven County,	301	31

NEW-LONDON COUNTY.

New-London,	60	35
Norwich, First,	38	50
Chelsea,	24	20
Bozrah,	6	31
Franklin,	10	87
Lisbon, Newent,	14	
Hanover,	6	76
Lyme, First,	10	42
Montville, First,	22	86
Preston, North,	52	25
Total, New-London County,	246	52

* Since this account was audited the contribution of Stepney Parish, in the town of Wethersfield, has been paid into the Treasury, amounting to 39 Dolls. 75 Cents.

FAIRFIELD COUNTY.

Fairfield, First,	20	
Green's Farms,	13	63
Greenfield,	8	
Danbury, First,	31	61
Bethel,	3	70
Greenwich, West,	38	12
Huntington, Ripton,	10	
New-Canaan,	22	07
New-Fairfield,	3	90
Newtown,	5	
Norwalk,	26	63
Reading,	6	14
Ridgefield, First,	6	20
Ridgbury,	6	50
Sherman,	5	12
Stamford, First,	23	
North Stamford,	6	50
Middlesex,	3	77
Stanwich,	11	
Stratford First,	4	50
Stratfield,	12	50
Trumbull,	3	43
Weston, Norfeld,	2	51
North Fairfield,	4	85
Wilton,	8	53
Total, Fairfield County,	287	21

WINDHAM COUNTY.

Windham, First,	3	63
Scotland,	3	
Ashford, First,	4	
Westford,	4	03
Brooklyn,	3	28
Canterbury, First,	6	
Westminster,	4	20
Columbia,	12	05
Hampton,	26	46
Killingly, Second,	5	18
Third,	2	71
Lebanon, First,	41	51
Goshen	8	
Exeter,	2	05
Mansfield, First,	11	
North,	7	55
Plainfield,	15	25
Pomfret, First,	12	80
Abington,	10	73
Thompson,	6	58
Woodstock, First,	8	86
Muddy Brook,	15	37
West,	2	57
Total, Windham County,	216	76

LITCHFIELD COUNTY.

Litchfield, First,	47	
South Farms,	17	82
Barkhempsted, Winsted,	20	

Bethlem,	35	20
Canaan, First,	25	
North,	10	
Colbrook,	22	76
Cornwall, First,	21	26
Second,	10	05
Goshen,	87	43
Harwinton,	22	25
Kent,	13	
New-Hartford,	43	29
Norfolk,	47	85
Plymouth,	10	32
Roxbury,	11	26
Salisbury,	29	
Sharon, First,	27	78
Southbury, First,	13	
South Britain,	8	
Torrington, First,	20	25
Torringford,	37	52
Warren,	35	62
Washington, First,	27	66
New-Preston,	22	42
Watertown,	24	22
Winchester,	14	20
Woodbury,	15	33
Total, Litchfield County,	719	49

MIDDLESEX COUNTY.

Middletown, First,	17	29
Upper Houses,	5	75
Haddam,	12	48
Chatham, First,	7	50
Middle Haddam,	4	37
Durham,	23	88
East-Haddam, First,	21	
Millington,	19	60
Hadlyme,	8	95
Killingworth, First,	6	36
North,	17	01
Saybrook, First,	9	28
Second,	7	12
Third,	4	63
Fourth,	8	61
Total, Middlesex County,	173	83

TOLLAND COUNTY.

Tolland.	11	81
Bolton, First,	46	
North,	18	25
Coventry, First,	13	31
North,	15	80
Andover,	14	
Ellington,	17	61
Hebron, First,	7	25
Gilead,	8	01
Somers,	22	38
Stafford, First,	5	66
Willington,	9	76
Total, Tolland County,	189	84

SUMMARY.

HARTFORD COUNTY,	674	81
NEW-HAVEN, do.	301	31
NEW-LONDON, do.	246	52
FAIRFIELD, do.	287	21
WINDHAM, do.	216	76
LITCHFIELD, do.	719	49
MIDDLESEX, do.	173	83
TOLLAND, do.	189	84
TOTAL,	$2809	77

No. 2.

FUNDS of the Society arising from other sources than the Contributions in May 1806.

1806. *Contributions of* 1805 *received since January* 1, 1806, *viz.*

January 15.	Hebron Gilead,	$ 7	
February 3.	Fairfield, Green's Farms,	14	
March 21.	Lebanon, Exeter,	2	26
			23 26

Contributions in the new settlements, viz.

January	31.	To Rev, Israel Day,	7 68	
September	13.	Rev. Calvin Ingals,	22 08	
October	27.	Rev. Asa Carpenter,	3 67	
November	6.	Rev. William Graves,	31 01	
				64 44

Contributions from sundry Societies, viz.

January	14.	Female Association of Hebron,	9	
May	9.	do. do. Litchfield,	31 54	
		Ladies' Society in Norwich,	12 31	
				52 85

Donations by sundry Individuals, viz.

January	8.	Rev. George Colton, Bolton,	25	
	14.	Susanna Fox, and others, New-London,	12	
April	1.	Ezekiel Williams, Esq. Wethersfield,	200	
September	17.	Deacon Aaron Moses, Canton,	3 50	
				240 50

Donations by persons unknown, viz

January	8.	A Lady of Huntington,	5	
February	5.	A Friend of Missions,	10	
	7.	do. do.	2	
	19.	do. do.	11 32	
March	5.	do. do. of Bethlem,	1	
	20.	A Lady of Torrington,	4	
		A Boy of do. 10 years old,	0 10	
		A Lady of Simsbury,	1	
May	9.	A Friend of Missions, of Woodbury,	1	
	19.	do. do. of Berlin,	5	
	20.	do. do. of Cheshire,	104	
June	3.	do. do. of Westville, N. Y.	3	
	17.	do. do. of Canton,	1	
	19.	A Lady of Stamford,	4 25	
August	4.	do. of New-Hampshire,	6	
September	1.	do. of Windham,	3	
	29.	A Friend of Missions,	2	
October	17.	A young Lady of Torrington,	1	
November	7.	A Friend of Missions.	0 50	
	12.	C. Y. A.	2	
				167 17
September	4.	Avails of Connecticut Evangelical Magazine,		672 97
December	31.	Interest on Money Loaned.		1227 98
				2449 17

No. 3.

Disbursements by order of the Trustees.

	Order,	No.			
Jan.	21.	272	To Rev. Joseph Badger Miss'y. to New-Connecticut.		$ 30
	31.	273	Rev. Israel Day,	do. Vermont	61 50
April	1.	274	Rev. Asa Carpenter,	do. do.	24
		275	do.	do. do.	14
	10.	276	Rev. Calvin Ingals,	do. New-York & Penn.	1
		277	do.	do. do.	25
	12.	278	Mr. Elisha Colt, for assisting the Treasurer,		3

	29.	279	Rev. Joseph Badger, Miss'y. to N. Connecticut,	50	
May	1.	280	Rev. Thomas Robbins, do. do.	60	
	7.	281	Rev. Calvin Chapin, do. do.	100	
	8.	282	Rev. William Graves, do. New-York,	25	
	9.	283	Rev. Abel Flint, Stationary and Postage,	10	52
		284	Messrs. Hudson & Goodwin, do. and Printing,	28	08
	12.	285	Rev. Israel Day, Miss'y. to Vermont,	1	
	19.	286	Mr. Eli Hyde, do. New-York,	1	
	20.	287	Mr. Elisha Colt, for assisting Treasurer,	3	
	24.	288	John Porter, Esq. for his services as Auditor,	50	
June	6.	289	Book committee, for books for new settlements,	50	
	19.	290	Andrew Kingsbury, Esq. Salary as Treasurer,	100	
July	11.	291	Rev. Thomas Robbins, Miss'y. to N. Connect.	40	
		292	Mr. Oliver Wetmore, do. Vermont,	1	
	18.	293	Rev. Thomas Robbins, do. N. Con.	150	
August	28.	294	Mr. John Hough, do. Vermont,	25	
Sept.	3.	295	Rev. Thomas Robbins, do. N. Con.	29	
	4.	296	Rev. Abel Flint, for his services as Auditor.	25	
		297	do. do. Secretary,	25	
	12.	298	Rev. Sylvester Dana, Balance of an old Acct.	1	
	13.	299	Rev. Calvin Ingals, Miss'y to N. Y. and Penn.	115	
	29.	300	Rev. Israel Brainerd, do. do.	15	
Octr.	16.	301	Messrs. Lincoln & Gleason, for binding Books,	12	20
	27.	302	Rev. Asa Carpenter, Miss'y to Vermont,	56	
Novr.	6.	303	Rev. William Graves, do. New-York,	87	
	13.	304	Rev. Calvin Chapin, do. N. Connect.	43	
				1261	30

No. 4.

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut, in Account Current with Andrew Kingsbury, as their Treasurer. } Cr.

To Amount of Cash paid by order of the Committee, of Accts. as per statement, No. 3.	1261 30½	By balance, in favor of the Society, January 1, 1806.	21196 94½
To balance, carried to credit of new account.	25194 58½	By contributions in May 1806, as per statement No. 1.	2809 77½
		By donations, interest, &c. as per statement No. 2.	2449 17
	$ 26455 89		$ 26455 89
Amount of permanent Fund.	15245 93		
For current expenses.	9948 65½		
	25194 58½	By balance of the above Account,	25194 58½

A. KINGSBURY, *Treasurer, to the M. S. of Conn.*

ABEL FLINT, *Auditor.*

Hartford, December 31, 1806.

A particular List of the Contributions, received in the new settlements, contained in the general statement, No. 2.

To Rev. Israel Day, in Vermont.

At Greensborough, from a Friend of Missions,	2 00
do. do.	2 00
do. do.	1 00
do. do.	0 60
Derby, Contribution,	2 08
	7 68

To Rev. Asa Carpenter in Vermont.

At Burk, Mr. Ira Humphrey,	1 00
St. Johnsbury, Contribution,	1 50
Greensborough, Mr. Ephraim Strong,	1 17
	3 67

To Rev. William Graves, in the Counties of Otsego and Delaware, state of New-York.

Otsego County.

At Otsego, Schuyler's Lake,	1 74½
Richfield,	76
Plainfield,	2 19
Exeter,	7 24½
Burlington, Wharton Creek,	1 84½
Burlington,	1 01
Hartwick,	2 00½
Pittsfield,	3 10

Delaware County.

Pinefield, Cook House,	1 06
do. Dickinson's settlement	1 75
do. Creek,	1 00½
Walton,	2 40½
Middletown,	2 21½
Delhi,	2 67½
	31 01

To Rev. Calvin Ingals, in the Western Counties of New-York, and Northern Counties of Pennsylvania.

At Palmyra,	5 47
Easton,	2 56
Augusta,	2 60
Post-Town,	2 18
Middletown,	0 71
Athens,	1 36
Nanticook,	2 30
Great Bend,	1 18
Chenango, David Hotchkiss,	1
Walton,	2 72
	22 08

Donations of Books in the course of the Year.

60 Friendly Visit to the House of Mourning, by Mr. Joseph Rogers.
25 Putnam's Essays, by Rev. Aaron Putnam.
36 Emmons' Sermon on Baptism, by Rev. Leonard Wooster,
6 Wooster's Sermons, by do.
12 Testaments, by N. L.
25 Putnam on the Bible, by Rev. Aaron Putnam.
96 Doddridge's Rise and Progress of Religion, by Mr. Wm. Woodbridge.
30 Poetical Address to a Deist, by a Friend of Missions.
123 Trumbull's Sermons on Divine Revelation, for the copy right of an Edition of that work.

A List of Books sent to the new settlements in the course of the Year.

BOUND BOOKS, *viz.*

50 Trumbull's Sermons on Divine Revelation.
60 Doddridge's Rise and Progress of Religion.
66 Testaments.
2 Davies' Sermons, 1 sett, 2 vols
2 Village Sermons, 1 sett, 2 vols.
1 Smalley's Sermons.
18 Dwight's Psalms and Hymns.
6 Henry on Prayer.

PAMPHLETS, viz.

212 Summary of Christian Doctrines.
60 Friendly Visit to the House of Mourning.
400 Trumbull on Family Prayer.
100 Sermons on the Prodigal Son.
18 Doddridge's Address to Families.
27 Sermons to Children.
50 Putnam's Essays.
636 Connecticut Evangelical Magazine.
24 Emmons on Baptism.
6 Wooster's Sermons.
25 Putnam on Divine Revelation.

1763
6670 Sent in preceding years.

8433 Total number of Books sent to the New Settlements

Report of the Trustees of the Hampshire Missionary Society, made at their annual meeting in Northampton, the last Thursday in August, 1806.

THE Trustees would inform the Society, that the Missionaries, employed the last year, completed their respective Missions without any special inconvenience and with honor to themselves, and with advantage and success to the common cause.

Rev. Messrs. Payson Williston and Thomas H. Wood, labored in the counties of Onondago and Chenango; each of them fifteen weeks. Mr. Wood rode 1400 miles, preached 70 sermons, administered the Lord's supper once, baptism 15 times, visited 11 schools and about 300 families, attended several conferences, and distributed the Society's books as he had opportunity and found there was need.

Mr. Williston was not less active, laborious and faithful in performing the several parts of his Mission.

Rev. Royal Phelps performed a Mission to the westward of only 8 weeks. From his journal it appears that he had a truly missionary spirit and labored without ceasing, and to much effect. These missionaries, who have entirely approved themselves to the Trustees, assure you of the respect with which they were commonly treated; of the readiness shewn to hear the word preached; to receive more private instruction and attend conferences for religious conversation. Their services were gratefully acknowledged. A repetition of similar ones earnestly requested, missionary institutions highly estimated, and their benevolent exertions almost every where thankfully owned. Often it was difficult for the people to utter all which they wished and experienced. In divers places an hearing ear was granted. The hearers hung on the lips of the animated speaker; eager to hear, desirous to improve, slow to depart, and ready to return. Impres-

sions were made by the truth, faithfully and powerfully preached, which, it is hoped, will be permanent. The Holy Spirit working effectually with the word; renewing the heart and reforming the life. They state that such is the destitute and helpless condition of many of the new settlements that they still greatly and probably will long need all which the funds of this society, and other societies will be able to do for their relief. Many of the infant plantations are small and scattered: some of them are divided in their religious opinions, and some are broken by sharp and unchristian contentions. Messrs. Williston and Wood had a friendly interview with the New-Stockbridge Indians, under the immediate care of the Rev. JOHN SERGEANT. Something was said relative to a mission among some remote tribes of indians; particularly the Miami and Delaware. Though at present your funds are small and though few are qualified and inclined to undertake such a mission and though yet little is doing, the friends of souls are earnestly looking for the time when a wider door may be opened to preach to the natives the everlasting gospel of the blessed God and our Saviour.

Rev. Messrs. Joseph Field, Samuel Sewall and John Dutton fulfilled a mission in the whole of fifty-four weeks, in the counties of Oxford and Kennebec in the district of Maine.—Mr. Field preached 83 times; 35 on the Lord's day and 48 on other days; administered the Lord's supper four times and seven baptisms, inspected schools and attended funerals. Mr. Sewall rode nearly 1400 miles, preached 133 sermons, visited private families, attended conferences, and performed other missionary labors.

Mr. Dutton was equally disposed and enabled to discharge the important trust committed to him. They rendered useful services to the society; their labors were gratefully received and crowned with success. All your missionaries agree in the utility and necessity of continuing these missions, of increasing the number of laborers and contracting the field of labor.

The laborers being few and their harvest plenteous, and desirous of doing more good, the field of labor may be improperly extended and the proposed effect diminished. Every thing cannot be effected and should not be attempted by a few persons in a short time, embracing a large extent of territory in their commission. Fearing lest they should not do what is expected and allotted them; they are induced to pass rapidly from place to place, and lessen their ministerial services. They cannot do what they would. Could three objects be gained; an increase of missionaries, a contraction of their limits and a lengthening of their missions much greater good would be effected. At present necessity restrains your operations. Providence may in time remove these difficulties, brighten your prospects, and enlarge your funds and furnish sufficient numbers to preach in remote parts the unsearchable riches of Christ, to the instruction, conversion and salvation of many thousands of

precious and immortal souls.—Larger contributions have been made to the funds in the new settlements the last year, than before.

The Trustees at their last annual meeting appropriated for the present year, for missions a sum not exceeding 900 dolls. and for books the sum of 400 dollars. You have now five missionaries in your employment—Rev. Messrs. Joseph Blodget, David H. Williston, John Dutton, Royal Phelps and Nathaniel Dutton. Messrs. Blodget, Williston and John Dutton, are employed in Oxford and Kennebec counties for fifty weeks in the whole. Messrs. Phelps and Nathaniel Dutton, are employed in Onondago and Chenango counties and on the Black-river for fifty-two weeks, making in the whole 102 weeks service for 856 dollars.

As yet but a few communications have been received from the missionaries. Those which have been are of an encouraging and pleasing nature. As in former years the Trustees in this, have attended to the distribution of books. They conceive that this object claims just and much attention and must claim it in future. In this way continual and rich instruction is easily, cheaply, and extensively diffused. The books which have been sent this year to be distributed will appear by document (A) as will those which are now on hand.

Availing themselves of a large impression of *Vincents Explanation of the Assembly's Catechism*, a very valuable work, made at the desire of several Associations, the Trustees have taken for the Society's benefit 700 copies at a very reasonable price; one hundred and sixty of which have been exchanged for 2,000 sheets of Tracts and other works proper for distribution. Bound with Vincent, is a well written address on the subject of prayer and family religion, by Rev. Dr. Trumbull. The neat profits of a good work, called the *Panoplist*, arrising from the sales in this county, have been offered by the Editors for your benefit; and will add between 70 and 100 dollars to your funds. The Trustees state that several donations have been made by individuals, well wishers to the cause. Hon. William Phillips, Esq. of Boston, has made one of fifty dollars; which has been acknowledged in a letter of thanks addressed to him.—Liberal sums have been received this year from the Female Association: as document (B) shews. It is believed that many streams will yet flow from that source into your treasury which will benefit and rejoice those who need and desire pious instruction. The charitable contributions made at different times since the last meeting have increased the funds. The annuities have been generally though not wholly paid. Various reasons may have produced a temporary delay. Seasonable payments are useful and enriching to the funds: as monies, not soon needed, are loaned. The monies which have been received for the funds, will appear from document (B & C) being 1303 dolls. 34 1-2 cts. The expenditures from document (D) amounting to 1142 dolls. 53 1-2 cts. The present state

of the Treasury with the report of the Auditing Committee from document (E.)

The Trustees hope they can say, Hitherto hath the LORD owned and prospered the institution. Many have been disposed to advance this great and good work.—While some have readily honored the LORD with their substance, and repeatedly consecrated a part of their earthly treasures to charitable uses; others have been found and inclined to carry into full effect, the benevolent designs of the Society. The liberal aid afforded by numerous female associations for the purchase of Bibles and other suitable books, should not be forgotten and suppressed. No small praise is due to GOD for this very thing. It is what might have been looked for from the readiness of pious and charitable women to do good; from their compassion for souls and their earnest desire to spread the truth.

The present state of the funds will not let us doubt of being able to furnish future supplies for our distant settlements. But, since continued efforts require continued supplies, the friends of CHRIST and humanity will not discontinue them. Having begun well, they will go on and further the important design. Many considerations will powerfully resist fainting and weariness in this acceptable service of christian Love. It will be useful frequently to recollect how many societies of christians are engaged in this work. With what views, in what ways and to what glorious purposes they pursue it: How their love and zeal, their faith and hope grow exceedingly. Plans are ripened, means provided and instruments furnished to undertake very laborious, difficult and hazardous enterprizes in the cause of the dear Immanuel. In Europe this work is pursued with unremitted assiduity and unabated zeal, with sanguine expectation and ever memorable success. In this country too, the same spirit, kindled from above, glows, spreads and strengthens. Almost throughout the United States similar societies are formed, measures adopted, monies collected and persons employed to spread the savor of divine truth far and wide. The gospel of CHRIST is thus preached to multitudes who, without such benevolent aid, would live destitute of the means of grace, plunge deep into ignorance and error and probably transmit a dreadful and odious inheritance of ignorance, error and corruption to their posterity. It is not easy for those, who have been always favored with a fulness of religious advantages, duly to estimate their own mercies or keenly feel for their brethren famishing for want of the bread of life.

It is refreshing and animating to dwell upon the good already produced. The solitary place hath been made glad and in the desert they have sung the songs of Zion. Churches have been planted, ministers settled and the word and institutions of CHRIST have proved the power of GOD and the wisdom of GOD unto the spiritual good of perishing sinners. The eyes of the blind have been opened, and the ears of the deaf have been un-

stopped ; the lame have leaped, and the dumb have sung the praises of redeeming love. Christians have been edified, quickened, comforted and sanctified by the truth, ordinances, and grace of Christ. This is the work of God ; wondrous and joyous to our minds and hearts.

It is an high honor to be workers together with God in forwarding the work of redemption, in building up Zion, in bringing sinners to the knowledge and obedience of the faith, and preparing them for immortal blessedness.

It is well to reflect that much remains to be done ; that much may be done by good people ; that much is expected of them ; that for this purpose God bestows his bounties ; that all which they and others call their own is the Lord's ; that he demands a portion of what he gives, for his more immediate use. Such an application is acceptable ; an odour of a sweet smelling savor unto God. He can abundantly bless you for your labors of love in his cause. He can constantly satisfy liberal and holy souls from his own all-sufficiency and the inexhaustible fullness of Jesus Christ. Animated by such powerful considerations ; impelled by such weighty motives will not the friends of Christ and of mankind persevere in their prayers and liberalities, their services and efforts until, by the grace of God, the wilderness shall universally become like Eden and the desert like the garden of the Lord ?

The Trustees suggest to the Society the expediency of recommending to the several congregational and presbyterian Societies in the county, a contribution to aid the funds of the Society, to be made on the annual Thanksgiving, or on some Lord's day near, as shall be judged most eligible ; and that this Report should be published, circulated and previously read in public. While doing good to others you may humbly hope that God, who both ministers seed to the sower and bread to the eater, will not let you lack any good thing ; and that he will increase the fruits of your righteousness ; that you may be enriched unto all bountifulness ; for which liberality of yours many thanksgivings will be rendered unto God through our Lord Jesus Christ.

In the name of the Trustees,
SAMUEL HOPKINS,
Vice President.

At a meeting of the Society, Northampton, August 28, 1806, read, accepted and voted to be printed, distributed and publicly read, as reported by the Trustees to the Society.

Attest, PAYSON WILLISTON,
Rec'g. Secr'y.

DOCUMENT A.

Books sent for distribution into the new-settlement, 1806.

	No.
BIBLES,	72
Select Sermons,	15
Doddridge's Rise,	45
Address to the Master,	124
Lathrop's 6 Sermons,	30
on the Christian Sabbath,	112
on the Church,	1
Religious Tradesman	3
Connecticut Evangelical Magazine,	120
Hem. dis. to children,	31

Address to a Stranger,	61
Best way to defend the Bible,	88
Watts' divine Songs,	100
Advice to a young man,	21
Coleman's Incomprehensibleness,	10
Catechisms,	24
Davidson's real Christian,	24
All's for the best,	25
Emerson's Ordination Sermon,	30
Hale's Sermon,	65
Report for 1802,	8
for 1803,	40
for 1804,	50
for 1805,	60
Instructions & Address,	40
Plain Truths,	1
Porteus,	1
Joseph's discovering himself,	1
Vivian's dialogues,	2
Whitaker's Address,	2
Bowle's last Illness,	3
Life of Faith,	23
Drop of Honey,	1
Vincent,	72
Whole,	1392

List of Books on hand, 1806.

	No.
Select Sermons,	16
Doddridge's Rise, &	276
do. on the care of the Soul,	390
do. Address to the master	627
Lathrop's 6 Sermons,	120
do. on the Christian Sabbath,	458
Connecticut Evangelical Magazine,	360
Hemmenway's Discourse to Children,	61
Best way to defend the Bible,	178
Watts' Divine Songs,	570
Coleman's Incomprehensibleness,	40
Davidson's real Christian,	25
Hale's Sermon,	65
Report for 1802,	8
for 1803,	78
for 1804,	150
for 1805,	210
Instructions and address	241
Vincent,	468
Whole,	4331

DOCUMENT B. & C.

Increase of the funds of the Hampshire Missionary Society, from August 29, 1805, to August 28, 1806.

Donations of the Female Charitable Association.

	Dols.	*Cts.*
In Amherst, first parish,	6	74½
Ashfield,	8	25
Chester,	6	62½
Goshen,	10	25
Hadley,	27	68
Hatfield,	19	00
Hawley,	8	00
Longmeadow,	69	16
Northampton,	18	77
Southampton,	34	57
Springfield,	22	00
Westampton,	15	00
West-Springfield, first parish,	26	76
Williamsburgh,	14	38
Deerfield,	2	50
Total Female Association,	289	69

Balance in the Treasury last year,	234	45
Interest on the same,	16	66
Total of the fund of the female association,	540	80
Expended of this fund for 72 Bibles,	48	75
25 Select Sermons,	21	87
200 Trustees' Report 1805, for distribution,	8	00
700 Vincent's Catechism,	266	00
Boxes, carriage, &c. of books,	12	44
Balance in the Treasury,	183	74
	540	80

Donations in towns and parishes.

	dolls.	cts.
Amherst 1st parish,	31	95
Amherst 2d parish,	13	05
Ashfield,	22	32
Belchertown,	7	53
Buckland,	5	00
Charlemont,	1	50
Chesterfield,	10	37
Colrain,	9	00
Conway,	31	80
Cummington,	5	00
Deerfield,	6	00
Eastampton,	16	47
Granby,	11	25
Granville, mid. par.	19	00
Hadley,	64	77
Hatfield,	46	20
Hawley,	20	80
Heath,	12	25
Longmeadow,	*68	97
Northampton,	71	66
Norwich,	2	00
Palmer,	13	63
Plainfield,	29	80
Shelburne,	5	00
Southampton,	61	75
South-Hadley,	20	00
Springfield,	11	00
Sunderland,	54	30
Westfield,	20	75
Westampton,	39	21
W. Springfield 1st par.	25	56
Whateley,	12	59
Williamsburgh,	56	47
Worthington,	24	50
	851	95

* 10 dolls. omitted by mistake last year are added to this.

Donations made out of the county.

Hon. William Phillips, Boston,	50	00
Rev. John Dutton Hartford, Ver.	2	00
Ladies in Brookfield, west. par.	10	50
Rev. Thomas H. Wood, Halifax, Ver.	2	00
Jedediah Stark, Esq. Halifax, Ver.	2	00
	66	50
From Doddridge's Rise &c. of Religion,	28	71

Donations made in the new-settlements.

In Maine,

Hebron, Gid'n Cushman,	1	00
Noridgewalk,	4	10
Sumner & Hartford,	7	25
Poland,	16	00
Waterville,	12	00

In New-York,

Camden Mrs. Bloomfield,	2	00
Camden, No. 8	3	37
Camden, No. 7	2	00
Several others,	1	17
Florence, No. 4.	1	50
Sempronius, Esq. Stoyell,	0	25
Miss. Sarah Stoyell,	1	00
Camillus, Jacob Sheldon,	1	00
Marcellus Ell,	12	25
Scipio, Luke Taylor,	1	10
De Ruyter, Mrs. Catlin,	0	50
	66	49

SUMMARY.

	dolls.	cts.
By Female Charitable Associations,	289	69
Towns in the county,	851	95
Out of the county,	66	50
New-settlements,	66	49
Profits of Doddridge's Rise,	28	71
	1303	34

DOCUMENT D.

Expenditures of the Hampshire Missionary Society between August, 1805 and August, 1806.

Balance paid to Missionaries employed, 1805.

	dolls.	cts.		
Rev. Payson Williston,	72	14		
Rev. Thomas H. Wood,	60	00		
Rev. Joseph Field,	80	00		
Rev. John Dutton,	80	00		
Mr. Samuel Sewall,	72	00		
Mr. Royal Phelps,	31	00		
			395	14

In advance, 1806.

Rev. Royal Phelps,	72	00		
Rev. Nathaniel Dutton,	72	00		
Rev. Joseph Blodget,	100	00		
Rev. David H. Williston,	72	00		
			316	00
Total for Missionary service			711	14

For Books

72 Bibles,	48	75		
25 Select Sermons,	21	87		
670 Watt's Divine Songs,	28	04		
400 Trustees Report, 1805,	16	00		
750 Vincent's Catechism.	266	00		
			380	66
For the education of two Indian youths	10	00		
For boxes, carriage, &c. of Books	12	43		
Postages of letters &c.	5	91		
Entertaining Committees,	11	06		
Stationary,	2	25		
Advertising,	4	08		
A counterfeit bill,	5	00		
	40	73		

Summary of Expenditures.

Missionaries,	711	14
Books,	380	69
Indian Youths,	10	00
Contingent,	40	73
	1142	534

DOCUMENT E.

THE Committee appointed by the Hampshire Missionary Society at their meeting in August 1805, to examine and report the state of the Treasury, ask leave to report:

That they have examined the Treasurer's accounts and find them regularly charged, well vouched and rightly cast, that there is now in the hands of the Treasurer in cash the sum of 26 65

In promissory notes, with good sureties on Interest, the sum of 2056 55 1-2

Ammounting to the sum of 2083 20 1-2

Which is Humbly submitted.

ASA WHITE,
JONATHAN WOODBRIDGE,
NATHANIEL ELY,
} *Auditing Committee.*

Northampton, August 26, 1806.

Officers of the Hampshire Missionary Society, appointed at their annual meeting the last Thursday in Aug. 1806.

His Excellency Caleb Strong, Esq. *President*, Rev. Samuel Hopkins, D. D. *Vice-President*

TRUSTEES.

Hon. John Hastings, Esq. Rev. Joseph Lathrop, D. D. Hon. Ebenezer Hunt, Esq. Rev. Joseph Lyman, D. D. Justin Ely, Esq. Rev. Solomon Williams, William Billings, Esq. Rev. David Parsons, D. D. Charles Phelps, Esq. Rev. Richard S. Storrs, Ruggles Woodbridge, Esq. *Treasurer*, Rev. Enoch Hale, *Corresponding Secretary*, Rev. Payson Williston, *Recording Secretary.*

Standing Committee of the Trustees.

Rev. Joseph Lyman, D. D. William Billings, Esq. Rev. Enoch Hale. Rev. Solomon Williams, Charles Phelps. Esq.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. VII.] APRIL, 1807. [NO. 10.

Observations on the second Commandment.

(Continued from p. 336.)

PART III.

OBSERVATIONS offering themselves from a review of the preceding parts.

1. It is very observable that the duties of the Christian life, and even those required in this second commandment, are exceedingly extensive, as they include the constant worship of God in all his institutions. Since they challenge the heart, and its warmest affections; that men pray always with all prayer and supplication, read the scriptures daily, be instant in season and out of season to hear the word, profess religion, and devote themselves and theirs to God; attend the sacraments, and honor God in all his institutions; that they do this in spirit and truth. Religion does not consist in performing some duties, but in doing them all; in observing all things whatsoever God has commanded. We must not only observe and keep pure and entire all the worship and ordinances of God ourselves, but we must laboriously and diligently teach others to do the same. Well may we adopt the language of the Psalmist, "Thy commandment is exceeding broad." How numerous are the means of our communion with the Father of our spirits? The evidence of the sincerity of our hearts, and of our real religion, consists in our observance of them all. Then shall we not be ashamed when we have respect unto all God's commandments.* The Saviour preached, Ye are my friends if ye do whatsoever I command you.†

2. Men who do not worship God in all his institutions, in a holy and spiritual manner, however fair and punctual they may be in dealing with men, have no true religion. This cannot exist without piety towards God, a conscientious and con-

* Psalm cxix. 6. † John xv. 14.

stant attendance on the divine institutions. However fair their characters may be in their commerce and external conduct towards men, while they neglect these, they are contemners of the divine sovereignty, reject God's dominion over them, despise his holy institutions, and all his wisdom, goodness, and paternal care in appointing them; they are haters of God, and are bringing his curse not only upon themselves, but upon their posterity, even unto the third and fourth generation. A great proportion of mankind place all their religion in honest and fair dealing, and affable and externally kind, complaisant conduct toward their neighbor. They call this righteousness. In this they place all their hopes of future happiness. But these are totally delusive. Where men have no piety, and neglect the divine institutions, and the duties contained in the first table of the law, there is no righteousness. All righteousness toward men is founded in the love of God, and in obedience to his will. All that which men call righteousness, where God is not regarded, is selfish, seeks the honor which cometh from men, or some other temporal good.

3. The blindness, carnal ease and madness of mankind are very observable, that under the light of the gospel, where the divine institutions are so fully made known, so expressly and abundantly commanded, guarded by such awful sanctions, and where men are allured to obedience by such endearing motives, they should so trifle with them; neglect, profane, and corrupt them! That they should have little conviction of sin and danger while they violate this command, and expose themselves and their posterity to the righteous judgments of God, from age to age, in this world, and eternally in that which is to come. The more clearly duty is revealed, the more forcibly it is enjoined, and the greater and more lasting the danger of neglecting it, the greater are the sin and madness which are discovered in disregarding and despising it. God is a jealous God; the closets, the families, and hearts of men are naked and open to his view. Christ walketh in the midst of the golden candlesticks, and knows the state and works of all his churches. He perfectly knows where and by whom his worship and ordinances are neglected, profaned, or mixed with idolatry and superstition. And he will by no means clear the guilty. Are not these things laid up in store with him, and sealed up among his treasures? Will not the Lord abhor the individuals, and the communities where his ordinances are neglected, despised and profaned? Will not his holy jealousy be awakened, his anger enkindled, and his soul avenged on such a nation? How great then are the unbelief and blindness of men, that they are easy and secure in such wickedness! What madness is in their hearts while they live, and after that they go to the dead!* They send forth their little ones as a flock, and their children dance. They spend their days in wealth.

* Eccles. ix. 3.

and in a moment go down to the grave.*

4. The sin and presumption of human impositions, and the commandments of men with respect to divine institutions, and the manner in which God is to be worshipped, rashly changing our religion or modes of worship, renouncing our Christian baptism, and for trifling or wicked purposes to adopt any mode of worship, or to set aside or neglect the divine ordinances, must be exceedingly great. God only knows himself, and in what manner it is most suitable that he should be worshipped, and what mode is best adapted to the instruction and edification of his people. He only has an entire sovereignty over us, and propriety in us. He only is Lord of the conscience, and has a right to institute the manner in which he will be worshipped. No worship, but that which he hath instituted can please him; but he must infinitely abhor it. Any addition to his worship is an invasion of his sovereignty, and high and inalienable prerogatives, as God over all. It is an impeachment of his wisdom and goodness. It is an attempt to teach him what is proper and decent in his own worship. What arrogance and presumption is this! With what prayerfulness and deep consideration ought we to take every step with respect to the divine worship, since it will have eternal consequences to ourselves and our posterity! There must be great presumption and wickedness in every thing rash and inconsiderate in this great concern. A great proportion of mankind seem to imagine themselves at liberty to worship God as they please, or to neglect his ordinances, and not worship him at all. But they will find it at last to have been of infinite moment to themselves, to their families, to the church of God, and to posterity, for ages to come. The profanation, corruption, and neglect of divine worship and ordinances, will at last bite like a serpent, and sting like an adder.

5. It is very observable, that individuals, families, and countries enjoying the true religion, are in great danger, when they neglect the worship of God, corrupt, neglect and despise his holy institutions. For this wickedness God brings his judgments upon a people, from one generation to another. This brought those dreadful judgments both spiritual and temporal upon his ancient covenant people. This was the charge which God brought against them, This have they done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.* Ye are gone away from mine ordinances, and have not kept them.† Do not the same charges lie against the people of this land, at this day? Are not the divine institutions, the worship and ordinances lamentably neglected, despised, and profaned? How generally do the men of this generation cast off fear and restrain prayer? Do they not profane the sabbath? Neglect family religion and government?

* Job xxi. 11, 13.

* Ezek. xxiii. 38. † Malachi iii. 7.

Do they not without restraint violate this second commandment, in almost every duty which it requires? Are not young people and children, taught by the examples of parents and heads of families to neglect and despise the divine ordinances, and contemn the authority of the Most High? Will they not do worse than their fathers, and fill up the measure of their sins? Is here not occasion for great lamentation, fear, and trembling? Will not these things bring great distress in the land, and wrath upon this people?

6. Who can but observe the incalculable importance of obedience to this divine precept? Of shunning the sins which it prohibits, and of performing the duties which it requires? Of explaining it, and exhibiting the reasons of it, and motives to enforce it, in the strongest point of view? There ought to be a united exertion among the preachers of the gospel, and heads of families, to engage the people to keep this commandment: to worship God continually; to worship him in spirit and in truth; to pray always with all prayer and supplication; to hear the voice of wisdom always, watching daily at her gates, and waiting at the posts of her doors; to maintain family religion and government and to honor God in all his institutions. These are the means which he hath appointed to teach his name, prevent sin, promote holiness, edify his body, perfect the saints, bring many sons to glory, and eternal honors to his great name. That his blessing may attend them, they must be preserved in their purity. They are essential to the continuance of the churches in the faith, order, and purity of the gospel; nay, to their very existence, as gospel churches. For Zion's sake therefore, neither priests nor people should hold their peace, and for Jerusalem's sake they should not rest, until there be a reformation, and the divine ordinances are more respected, more generally and devoutly attended; until family religion and government be revived. Is it not a time when all the watchmen upon the walls of our Jerusalem should not hold their peace, day nor night, and that all those who make mention of the Lord should not keep silence,* until the spirit be poured out from on high, and many people shall say, Come let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we shall walk in his path,† and the word and ordinances shall be precious to the people. The authority and glory of God, the infinite worth of his favor, the dreadfulness of his displeasure unitedly plead for all prayerfulness and exertions, relative to this point. Love to God and to Zion which he hath loved pleads for it. The peace and salvation of our country, that it may not be wasted by the divine judgments, plead for it. The peace and happiness of future ages, of children which shall be born plead, yes with great energy they plead, that a curse may not be entailed upon them for ages to come, nay that they may be blessed unto a thousand generations. The people

* Isaiah lxii. 1. 6. † Isaiah ii. 3.

may be entreated and urged for the fruit of their own body, that they may be delivered from shame and wrath, and be saved in the day of the Lord Jesus. Language is too barren to express the importance of what is here urged. Oh, that its incalculable moment might make a deep and general impression. Oh, that there might be an united, perserving, and universal exertion, for the keeping pure and intire all such religious worship and ordinances as God hath appointed in his word!

Revival of Religion in Harwinton.

MESSRS. EDITORS,

YOU were kind enough to accept letters from me, containing an account of a revival of Religion in this town in the year 1799: and have given them a place in the first volume of your Magazine.

As it has pleased a gracious God to appear again in a special work of his grace among us; the following narrative is sent to you for publication if you think proper.

THE town of Harwinton was first settled in the year 1731. It now consists of about 250 families, 200 of which belong to the ecclesiastical society; the remainder are episcopalians, except one methodist and two baptists. In the year 1790, the communicants in the church thought proper to renew their profession and covenant. It was then found that the whole number was 128, only 54 of whom remain to the present day. In that, and the year following, God was pleased to excite an uncommon attention to serious things; in consequence of which, a considerable number were added to the church. After that, however, the removals by death and otherwise, were annually so many more than the additions, that the number was greatly diminished, until the revival in 1799. In consequence of which, the church in a little time received an addition of 120 members. Still however, the instances of death and removals into other places were so many more than the annual additions, that in 1805 the church consisted only of 200 members.

The late special work of God has been remarkable. The first appearance of this work was about the middle of Sept. 1805, nearly seven years from the beginning of that in 1799. Its progress was very rapid, attended with marks of divine sovereignty. In the course of four or five weeks after its first appearance, fourteen or fifteen were brought to entertain a joyful, yet humble hope of their conversion, from a state of enmity, to reconciliation to God. In the beginning of October occurred an instance, which became, by the blessing of God, a powerful mean of bringing conviction home to the consciences of others; and many became deeply impressed with a sense of the deceitful and desperately wicked nature of the heart, and of the awful displeasure of a holy God against it. After the period before mentioned, the work seemed to be suspen-

ded for nearly four weeks more. In the mean time instances of convictions and the power of them rather increased. By which God seemed to be giving testimony to the reality and sovereignty of his grace, shewing that it is his peculiar work, to *wound and to heal*, to convict of sin, and afford consolation to the sin-sick soul. It is to be observed, that though twenty or thirty persons were in great distress of mind, in view of a sinful heart, and a holy law, during the apparent suspension of the work; yet there was no ground to believe that relief was sent, during the whole period, to more than one soul. But soon after this many were favored with precious relief and real comfort, in view of the Lord Jesus Christ and his ability to save, and all in the way of exercising a cordial submission (as we have reason to hope) to God in Christ. Some however, remained in great distress for many weeks, till animal nature, in some cases, seemed to be nearly exhausted. To such, the revelation of Jesus Christ, as the glory of God and the suitable resting place of souls, was as life from the dead.

The work continued to progress, without very sensible abatement, for nearly six months; in which time numbers were hopefully converted, and such visible tokens of divine grace and infinite and sovereign love were exhibited, as gave abundant occasion for the warmest thanksgiving, "and the children of Zion were made joyful in their King," who appeared in his endearing glory to build it up.

Several things occurred besides the suspense already mentioned to manifest the divine sovereignty of this work.—While some well educated, moral and, apparently, religious young people, who had previously considered religion to be important, were continued under the pains of a wounded and comfortless spirit for fifty or sixty days; others who had scarcely ever had one realizing thought of eternity, were unexpectedly arrested, and in a few days became joyful subjects of religious hope.

At a time when sentiments of a poisonous nature are disseminated with great industry, and in the most alluring manner, there is no reason to wonder, if many should be seduced to neglect public worship and the means of grace, and become as usual in such cases, excessively bitter in their minds, if not in their speech, against any special work of God's spirit. But, to the praise of rich and glorious grace, be it said; some of this class have been arrested and, if we may judge from uniform appearances, humbled and changed. Instances of this kind have occurred in such peculiar circumstances, as to set at defiance every attempt to assign any sufficient cause, but that of the good pleasure and power of God. Indeed no sensible person, that would fairly look at the case, let his feelings of heart be what they would, could afterwards venture to assign any other cause.

The wicked heart seemed to be overawed by the majesty and the sovereignty of the work; and to appear an opposer, was to appear to be led, not by ra-

tional views of things, but by the same spirit which actuated the Jews in their opposition to the work of God, when Paul and Barnabas were preaching successfully at Antioch, Acts xiii. 45.

At this time, several, who had been exceedingly prejudiced against experimental religion, and had, principally on that account, refused to worship with us, were signally affected with divine truth; and have come, and as experienced Christians, who love that truth which they once derided, have joined in communion with this church. One instance only will I mention. A woman, who had not attended our meetings, and scarcely any other for almost seven years, and was remarkably opposed to the idea of an awakening, was, in the very act of ridiculing a sister that was in some measure impressed, *pricked to the heart*; and after some violent but ineffectual attempts to remove and conceal her emotion, she was obliged to submit in a visible manner, to convictions of a very distressing kind. In consequence, she was found to attend with great earnestness and anxiety of soul, upon those means, against which she once had an obstinate prejudice.—And in short she has a very evident change of views, and character. She has been admitted into the church as a new-born child of God, and none can reasonably attribute her experience to delusion, or to any power short of that which is almighty.

The sovereignty and power of God in this gracious work appear, not only in respect to the persons who became the subjects of it, but also in respect to their ages. Though a few were of middle age, yet generally they were between thirteen and twenty five. Some, however, were much older. To one particular case I think I may invite attention. It is that of an old lady now deceased, who through infirmity of body was not able to attend public worship, and scarcely to go to a neighbor's for twelve or fifteen years. There is ground to hope, that this woman experienced a saving change of heart, by communications of the living grace of God, when she wanted but a few days of fourscore and eight years of age. She was duly examined for admission into the church, was approved and propounded; but the wise disposer of all events was pleased to take her away before she could be regularly admitted. She died in a fit. In her last day, when from all appearances there was good ground to believe she had the use of her understanding, though unable to speak, she gave tokens, which were understood to be decided manifestations of her faith and confidence in God.

If any wish to be informed of the views, exercises and feelings of the subjects of the present work; it may be observed that they correspond in nature and kind, to those of 1799, which are narrated in the first volume of the Magazine. To that and other narratives, the writer refers the reader. But although they thus in general correspond, yet, in several respects, there is a difference. That was principally among people

from twenty-five to forty-five years of age. This is mostly among the youth or those under twenty-five—about two thirds of them are of the latter description.

Convictions have at this time been, generally, more evidential of sovereignty and power. This is singular indeed; for from what had taken place before, among the middle aged, it might have been expected that there would have been less evidence of this, and more of the influence of example and persuasion; and this undoubtedly would have been the case had it been of men. But if it would not swell this narrative too large, it might be made to appear to all, that even in the religious families, to which reference will presently be made, the evidence has been decisive, that though God works in love and covenant faithfulness, yet it is when and where and by what means he pleases.

Convictions too have been at this time more pungent and severe; and of a greater variety as to their duration previous to their relief. There have been more instances out of the common way. Their eyes and countenances were remarkably fixed, during the time of religious worship and at other times, and it seemed that nothing could be able to divert their attention from the great concerns of the soul. A few appeared to be so far overcome, as at times to be scarcely able to stand; but our assemblies were always remarkably quiet and still.

Again, the hopeful converts have seemed to have at an earlier period, a greater acquaintance with the plague of their own hearts; and to have been made more painfully sensible of the remainder of corruption within them, in consequence of which several have suffered many days of distressing darkness—after they had good reason to hope they should be saved. For, (as I suppose is the case with all Christians) the hope of being for ever in heaven, was not sufficient to comfort them, while so much imperfection remained in them.

Like the former, this awakening has extended into almost every part of the society, but the converts are not so numerous. In that there were about 140 for whom we had reason to entertain a hope of their real conversion: the number now is but little more than half of that being only seventy-five.

Further, it deserves to be remarked that the greater part of the hopeful converts—yea, as many as nine out of ten, if I am not greatly deceived, are the children of religious parents, or who lived in pious and praying families. This seems to be a great encouragement to Christian parents, and may I be permitted to observe, that usually the faithful exertions of pious parents are crowned with success. Their instructions are not all in vain. Though at times they may nearly lose all hope, and their tenderest exertions seem only to make their young people sin the more; yet great is the benefit of persevering diligence; and most generally it proves in the end successful. It ought however to be noticed, that this is not al-

ways the case. To abase the pride of men, and to shew that regeneration is not the effect of a religious education alone; we find that a sovereign God is pleased, by his Holy Spirit, to enter some prayerless and irreligious families, and one or more in them is made and kept a shining monument of his grace, while others, in the same family, only see, and scoff, and perish. For the same purpose also, we find in a religious family, one or more, and perhaps, such as the world esteems the brightest, left totally callous and insensible—"*dead in trespasses and sins*," while the showers of divine love bring life and saving health to others. This is an awful distribution of his grace, and the insensible in religious families have occasion to tremble, and immediately set themselves to work out their salvation, lest, like the Jews of old, they shall at last find the dreadful portion of beholding their near relatives in the kingdom of God, and they themselves cast out.

In the former awakening it was observed, that the subjects of it being principally heads of families, cast a delightful aspect on the rising generation; and now, with pleasure we record, that many of the late converts are the children of those, who then introduced family instructions and prayer. In the month of October one was added to the church. In December four, and in January three. Almost the whole of these were considered as subjects of regenerating grace previous to this awakening; and, in this, were brought to a stronger and more comfortable hope. On the second Sabbath of March, 1806, twenty-two made a profession of religion. In May fourteen, in July four, in August six, and a number since, so as to make the whole sixty-two.

If I may judge from the feelings of Christians with whom I am acquainted, a detail of particular instances, in which God hath appeared in his glory, would be pleasing, and might, perhaps, as they proved in their actual occurrence, "still the enemy and avenger." But to make a proper selection for the purpose, more time is requisite than my present labors will allow. The effect of the late revivals is conspicuous, in a variety of things; especially in the harmony and peace, the unity and love, which pervade the society, and in the uncommonly great brotherly affection, that cements together the numerous members of the church. These effects, together with the consideration, that among two hundred members who have joined the church, in and since the former awakening, no one has given occasion of reproach by disorderly conduct, prove to the face of every opposer, that it is truly a work desirable and divine.

To close, I hope it will not appear arrogant to say, surely the members of this church, together with their pastor and the society, ought humbly and affectionately to acknowledge, that they have very abundant reason for the liveliest exercise of gratitude and praise; and for ever to bless the Lord of hosts for such wonderful and repeated tokens of his mercy.

and also continually to sing alleluiah. Amen.

From your friend and
humble servant,
JOSHUA WILLIAMS.

Harwinton, Feb. 17, 1807.

P. S. Having mentioned in the foregoing narrative, that an instance occurred which became a powerful mean of bringing home conviction to the consciences of others; I subjoin a few particulars respecting it. It is the case of a young woman of a respectable family, whose character, from her earliest childhood, was uncommonly mild and good. She was less than fourteen years of age. As soon as she was capable, she was taught to pray; and when she was able to read, she was given to understand, that it was a duty to read the scriptures as a part of devotion. This she did almost daily, for a number of years. To be short, she was viewed by all her acquaintance, young and old, as one of the most moral and religious of her age that could be found. Indeed she thought herself to be truly religious, and the thought of dying gave her no great uneasiness, for she supposed that she should go to eternal blessedness; and perhaps had she died, no one of her acquaintance would have doubted of it. Soon after the awakening began she felt a little more engaged, but felt nothing very impressive till the beginning of October, when she was informed of the conviction and exercises of an intimate friend, who a little before, had been brought, it is hoped, to find rest in Jesus Christ. This, with some observations at a conference meeting the same evening, were blessed to convince her, that she had wholly mistaken the nature of the Christian religion; and the conviction was so clear and pungent, that her distress was very visible; it continued several days, in one of which I called and found her to appearance, as complete a picture of forlorn distress as I could remember to have seen. Affected with her case, I asked her what was the matter? She answered, "O Sir, I have read the bible in such a manner—and I have tried to pray but knew not what I was about." By these words she meant to communicate to me, as I understood by subsequent conversation, the sense she had of the great wickedness of reading the bible in a heedless and cursory manner, and also of having attempted to pray from selfish motives, and with a heart not filled with reverence and knowledge of God. It appeared to me very plainly, that her conduct had been so unexceptionable, that her awakened conscience could fix on no guilt but the selfishness and irreverence which had attended her religious devotions. From this alone she seemed to be convinced of the exceeding depravity of the heart, and of the absolute necessity of being born again; nor could any of the overtures of free mercy in the gospel afford her relief, as long as she was unrenewed. She remained in great distress of mind for two days more, one of which was the sabbath; when her mates and many of the young

people had an opportunity to see her. Sabbath evening she experienced relief; her great burden was removed, at which time she concluded that, for her great obstinacy and abuse of mercy, God had left her to be sealed up to final destruction. Under this impression she was led to take a view of God's government, and not long after said, with great solemnity and sweet simplicity, "I am losing all my impressions, and must perish; but it seems to me it is no matter what becomes of me, if God may be glorified. Soon after she opened the bible, and read and commented on some passages to the pleasing surprise of those that were present; among whom I was one. She also read some hymns with such feeling emphasis and rejoicing, that it was good to hear; after this she said "I am in a dreadful condition but joy will come." Having paused a while with a fixed countenance, she turned to me and asked me if God did not often restrain people. I told her he did; and to give her a full sight of the human heart, I turned her to the latter part of the first chapter of Romans. Having read about half of it, she exclaimed in the same artless simplicity, "what awful creatures we are!" and after reading the remainder said, "there is room enough for humility, but no reason for us to be proud." After this I pointed her to the account in Galatians v. and then to that in Corinthians, where the apostle, after mentioning the dreadful crimes of sinners, adds, "and such were some of you; but ye are washed; but ye are justified, &c." It was upon reading this, that she began to hope, that possibly she might be saved by Jesus Christ.

This case did so eminently show the necessity of a change of heart in all, that it seemed to carry irresistible conviction to many; for they were led to reflect, that if one, so unexceptionable in her life, and so apparently religious, needed a new heart, and was in such distress without it, what must become of them, who in comparison of her had no religion at all. The case indeed was used for this purpose, and it is believed not altogether in vain. Soon many became convinced that the carnal mind, which was naturally within them, was enmity to God, and they were brought to view themselves and the law of God, in a light vastly different from any that they had before.

If, gentlemen, this narrative will in your opinion tend to advance the knowledge of the truth, you are at liberty to insert it—if you think otherwise, I shall be contented to have it remain unpublished. Your's,

J. Williams.

Memoirs of Deacon William Skinner.

For the Connecticut Evangelical Magazine.

Messrs. Editors,

HAVING had a lengthy and somewhat particular acquaintance with the subject of the following biographical sketches,

and been frequently conversant with him during his last sickness and confinement, I have thought proper to prepare and send them forward to you for publication, in your useful Magazine, if, on perusal, you shall judge proper.

In the narration and representation of facts, I have stated them, according to the best of my recollection, both in regard to those things I have had personal knowledge of, and such as I have received from his and other credible information. The phraseology may in various instances be different, and other circumstances, in point of order and method, may not be altogether correct, but so far as I have descended to some of the many particulars relating to his life, character and manifestations, both in health and sickness, I have endeavored to convey the ideas, and exhibit the facts with impartiality. May the blessing of God accompany the attempt, render the perusal of it edifying to Christians in general, and particularly to such as were more intimately acquainted with him.

Your's, &c. E. L.
Woodstock, 1st Society, February 20th, 1807.

DEACON William Skinner, the subject of the following memoir, was born at Malden, in the State of Massachusetts, in the month of July 1720. In very early life, at the age of about five or six years, he became deeply impressed with a conviction of his lost and ruined state by reason of sin, accompanied with anxious enquiries what he should do to be saved. Under these alarming apprehensions of mind, it appears that he improved a very considerable proportion of his time for some years, in reading, meditation and prayer. At this time also, he was fond of consulting, and listening to the conversation of those, who were thought to be men of knowledge and experience in religion. In this situation, though with some intervals of becoming more careless and formal, he continued for a number of years, calculating, no doubt, that he should be able to work out a righteousness of his own, thereby to pacify his own conscience, and secure a title to the divine favor. But no substantial comfort or relief could he find, till it pleased God, as he hoped, to enlighten his mind, and to shew him the mediatorial character and all-sufficiency of Christ, and the wisdom and glory of God as manifested in the gospel way of salvation. Not to enlarge here, upon the new and different views he now had, of the freedom and sovereignty of divine grace, and the correspondent exercises of his heart and life; at the age of about 17 years he was admitted to join the communion of the church at Malden, then under the pastoral care of the Rev. Mr. Emerson.

Judging from what he has frequently observed of the ministrations of that pious and godly divine, it appears that he was not only much edified in the divine life under his ministry, but through the blessing of God on his public and private instructions, accompanied on his own part, with an unusual attention

to reading, meditation and prayer, he became in early life, well instructed in the great and discriminating doctrines and precepts of divine revelation.

At the age of about 21 or 22 years, he removed from Malden to this town, where, having soon after settled in a family state, he resided, till he was removed by death on the 30th of January last, in the 87th year of his age.

In the year 1763, he was chosen to the office of a deacon in this church, in which capacity he has served with singular discretion, wisdom and fidelity for more than forty three years; excepting that the latter part of the time, and at his own request, on account of the infirmities of age, he was released from the more active services pertaining to the office. In the early part of his life, and till within a very few years, he was accustomed frequently to visit and pray with the sick, and to discourse with them and others who applied to him, in a very edifying and instructive manner.

He was endowed by his Creator, with a penetrating mind, a sound judgment, and a memory singularly tenacious. By his reading he became well acquainted with the holy scriptures, and the writings of the most eminent fathers in the reformed Christian church. As the scriptures were his most delightful study, and upon which he meditated with peculiar satisfaction, so his knowledge of the great and leading doctrines of revelation was exceeded by very few. In consequence of this, and by reason of his singularly good judgment and understanding, his remarks and observations on passages of scripture were peculiarly instructive, and calculated to remove many of the difficulties attending some of its more important doctrines. His acquaintance with experimental religion, and those exercises especially, which are more essential to the temper and life of a Christian, was very extensive, and evident to such of his Christian brethren, as were more intimately conversant with him. And in him, were found some of the more evident marks of a true disciple and an Israelite indeed, in whom there was no allowed guile. He was distinguished for his self-diffidence, modesty and humility; and in the true spirit of Christian lowliness of mind, he was wont to esteem others better than himself. He had at times such views of the depravity of his own heart, and the workings of inward corruption, that he could hardly reconcile them with the existence of a gracious principle in his soul; yet he thence learned more effectually, his own dependence, prized the doctrine of free grace, and appeared very earnestly to pant after an holy salvation.

In addition to this view of his Christian character and example in general, he appeared to have been eminently a man of prayer; and discovered a great degree of pertinency, fervor, affection and self-abasement in that devout exercise. Like a wrestling Jacob, he appeared to feel the worth of the blessings for which he prayed.

In the government and discipline of the church, particularly

in the case of an offending brother, he considered it a matter of high importance, to proceed according to the rule laid down by our Saviour in the 18th of Matthew : and in cases brought before the church for consideration, he was careful to form his opinion, by what appeared to him to be the scriptural rule, carefully attending to the nature and circumstances of the case. Far from being swayed by the opinions of others, any further than he saw them to be grounded on scripture and reason, he exercised a commendable independence in forming his judgment, and candidly assigned the reasons, in cases, wherein he differed from his brethren. Accordingly, in such high estimation was his judgment generally held, that his counsel and advice were much sought in difficult cases. In the capacity of a Christian brother, he was singularly influential, and useful, in laboring with the erroneous, and dealing with offenders. Actuated, as we believe, by that heavenly wisdom which is first pure, then peaceable, and with his eye upon the word, he studied to support the dignity of church discipline, while he attempted to gain a brother, and to keep the unity of the spirit, in the bond of peace.

As a friend, he was attentive, kind and faithful, and manifestly so, on Christian principles. As a professing follower of Christ, he was signally meek and humble, exemplary in his walk, and edifying in his conversation, actuated by that gratitude, kindness and benevolence, which mark the character of the disciples of Jesus, and influenced by that faith, which worketh by love to God and man.

Few have ever discovered a warmer attachment than he did to the institutions of the gospel. This he particularly manifested by an uniform and constant attendance on the public worship of God in his sanctuary. He appeared to possess the most noble enjoyment and satisfaction of soul while attending on the public dispensation of the word, and especially when the more peculiar and glorious doctrines of grace were explained and inculcated. Speaking of the gospel privileges he enjoyed, he used frequently to mention his sabbaths and seasons of public worship, observing, " I have thought I could say, *I was glad, when they said unto me, let us go into the house of the Lord ; and how amiable are thy tabernacles, O Lord of hosts.*" As might naturally be expected from his love to Zion, and the interests of Christ's kingdom, he appeared to enjoy great satisfaction and refreshment of soul in the attention to religion, which took place in this society about six years since, and when considerable numbers were added to the church; and though far advanced in years, he frequently attended and assisted on conference occasions, in different parts of the society.

So generally was he respected as a conscientious and godly man, that he appeared to have a witness in the conscience of every man, through the circle of his acquaintance, that he was one who feared God and eschewed evil.

Having thus noticed some of

the more leading features in the life and character of this venerable father, it may be expected, we should take some view of him during his last sickness, and in the closing scenes of his life.

His last sickness and confinement continued a little more than four months; during which he was highly favored of God, with the free use of his reason and speech, and for the most part suffered little pain and distress of body. Of these circumstances, he frequently spake with abundant gratitude and thankfulness, as distinguishing favors, and laying him under peculiar obligations to the God of his life. Though, at times, he appeared to be more comfortable, to gain a little strength, and was able to read an hour or more in the course of the day; yet from the beginning of his sickness, he considered it highly probable, that it would terminate his life. And finding himself gradually sinking, he would frequently say, "my flesh and my heart fail; Oh that God would be the strength of my heart, and my portion for ever." Though deeply sensible of his own depravity, vileness, and unworthiness in the sight of God, and that he was most justly deserving of his everlasting displeasure, yet he was remarkably strengthened, and raised above the fears of death; and in a humble reliance on the merit and atonement of Christ, he appeared to enjoy the comfort of a victory, and to meet the king of terrors as a messenger of peace. Being asked with respect to the state of his mind, his views of death and another world, he observed, and that repeatedly, that death did not appear so formidable to him, as he had expected it would, and that he felt very little or no anxiety about the time of his departure. He appeared, at times, to be at a loss, how to account for it, that he should be no more exercised and alarmed at the thoughts of dying; and said, he did not know, but it might be owing to his stupidity. In reply to which, I observed, among other things, that we trusted he had committed the great concerns of his soul into the hands of Christ, to which he replied with his usual modesty and self-diffidence, "I have thought so." I further observed, that he had great cause of thankfulness, that God did not leave him to the buffetings of Satan, as he has frequently seen fit to do with respect to some of his dear children, near the close of life. From this, he took occasion to speak very feelingly and somewhat largely of the wonderful and distinguishing goodness of God to him, in many respects both temporal and spiritual, and that from early life; of the wonders of grace and mercy, which it seemed he had not words sufficient to express; and how kindly he had ordered the circumstances of his present sickness. In view of free and sovereign grace, and of the astonishing wisdom of God in the work of redemption, he frequently spake in strains of rapture and pleasing admiration; and at one time in particular, said, "it seemed as though he wanted all the world

should join with him in celebrating the praises of God."

So far was he from murmuring and complaints during his long confinement, that he frequently and feelingly spake of the kind and faithful attention of his family, and that they appeared willing to do every thing in their power to make him comfortable. Nothing appeared to be more congenial to his feelings, than a contemplation of the glorious attributes and wise government of Jehovah; and it was a darling theme and pleasing employment to him, to recount the loving kindness of God. When asked such questions as were calculated to bring the divine character and government into view, and especially such dispensations as were dark and mysterious to our limited understandings, he usually expressed the highest satisfaction and confidence in the thought that God held the reins of government in his own hand, and ordered all things well; and in the conclusion of his remarks on the subject, it became an expression somewhat proverbial with him, "Good is the word, good is the will, and good is the way of the Lord." When questioned as to his own hopes and prospects of future happiness; though he had hopes, he did not ordinarily express them with any great degree of assurance, but with that modesty and self-diffidence, which was a singular trait in his character; at the same time, he would speak with apparent satisfaction, of the rectitude of God's government; that he would be perfectly just, should he cast him off for ever; and if ever he was saved and brought to heaven, it would be a signal manifestation of free and sovereign grace, and speaking of the heights and depths, the lengths and breadths of the love of Christ, he would sometimes conclude these and similar remarks, with this consoling observation, "Infinite wisdom cannot err, infinite power cannot fail!"

His discourses, counsels and prayers, with his family and others, who were with him from time to time, were singularly well adapted and instructive, discovering at once, that strength of mind, self-possession, calmness, and gracious exercise of heart, which are rarely to be found. What he omitted at one time, which he thought important or suitable to mention, he was careful to bring into view and speak of at another opportunity; so that in things of a spiritual nature, he was peculiarly solicitous to set his house in order. At one time, when I was present, about three months before his decease, viewing his dissolution as probably near at hand, and a number of his children being present, it was suggested to him as a thing desirable that he should give them a father's blessing before he died. After a little pause, he attempted a compliance with the proposal, and continued his discourse, interspersed with prayers, counsels and admonitions, for the space of fifteen or twenty minutes; and in a manner, very remarkable for pertinency, correctness and method, considering his very weak and low state. He brought the case of

his children somewhat particularly into view, both those who were with him and such as were abroad; those who had made a public profession of religion and those who had not; adapting his counsels and prayers to their case accordingly, in a manner highly moving and instructive; a scene which it is presumed, those who were present cannot soon forget. He then brought the case of his pastor into view, praying for him with fervor and affection, that he might be both faithful and successful in his labors, and favored with divine influence and support: Then for the church, of which he was a member, that it might be built up, and made to prosper under the administrations of the gospel, and that God would revive his work among the people. After this, he prayed for ministers and churches in general; that God would raise up and maintain a godly ministry, in the land, and support a godly discipline in his churches. After having gone through with these particulars, much in the manner as now related, he raised his hands from the bed on which he lay, clasped them together, and in a most solemn and devout manner, commended his own soul to God through Jesus Christ; a circumstance, which has reminded me of good old Simeon, who had waited for the consolation of Israel, and who, upon having embraced the infant Saviour in the arms of faith and love, said "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

Something similar to this, as appears by information from the family, he exhibited in several instances afterwards. Particularly about a week before he left the world, he was wonderfully strengthened in prayer, and plead with great fervency for the ministers of the gospel, and the churches of Christ, interceding with God in behalf of Zion, as an interest which lay very near his heart. At the same time, he particularly brought into view the case of missionary societies, and those who are employed on missions, earnestly praying for the success of their efforts, and commending them to God, in whose cause they are embarked. He further took special notice of the case of the dispersed Jews, pleading powerfully for their ingathering; and that, to this end, God would bless and succeed the labors of the converted Jew,* who had embraced the Christian faith, and was preaching to his brethren of that nation, the unsearchable riches of Christ.

From the general tenor of his remarks and conversation on the scriptures, during his confinement, it appeared that he had high and noble enjoyment, in contemplating various passages, in which the wisdom of God and the glory of Christ were signally displayed. A specimen of this, he manifested, about five or six weeks before his death. He observed to me,

* Referring to Mr. *Frey*, a converted Jew from Germany, and who has for some time been employed in preaching to his brethren the offspring of Abraham.

that the Saturday night before, he had little or no sleep, though exercised with no great pain of body; that his mind had been contemplating on many passages of scripture, and more particularly on the parable of the merchantman seeking goodly pearls, of whom it is said, "when he had found one pearl of great price, he went and sold all that he had, and bought it." It appeared to him, he never before had such views of the parable, as at that time; that Christ who was there represented under the similitude of the most costly pearl, appeared to him so exceedingly precious, and with such infinite dignity, glory and all-sufficiency, that his soul was on the wing, and drawn out after him as the chief among ten thousands, with desires so intent and ardent, that he could not well endure the thought of having his prospects again clouded. He was much moved while he related the scene, and seemed again to enjoy the satisfaction of a renewed view of Christ; and concluded with saying, Oh, that it may not be "as the morning cloud and the early dew, which soon passeth away."

At another time, having brought into view the probability of his leaving the world in a very short time, and that we trusted he would soon be admitted to the pure and glorious services and enjoyments of he heavenly state, and come into the full and uninterrupted possession of that *pearl of great price*, of which he had lately had such transporting views; he replied in a very feeling manner, "Is it possible?"

Not to mention other instances; the last time in which I visited him, being about three or four days before his decease, I had considerable conversation and prayed with him as usual; found him very serene and comfortable in the views of death; and the interview, as in former instances, was highly pleasing, affecting and instructive. Being about to take my leave of him, it occurred to my mind to repeat to him those words in John xiv. which introduces our Lords farewel discourse to his disciples, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Upon which he added in a very feeling manner, those words of Christ in his intercessory prayer, Chapter xvii. 24. "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory."

I am informed, that he continued apparently in the full possession of his reason to the last hour of his life, and was able to speak more or less, till but a short time before he expired. Some of the last words he spake were, in attempting to repeat some of the lines in the 38th Hymn, 2d book, of Dr. Watts; and which he had frequently been fond of repeating throughout.

Happy the heart where graces reign,
Where love inspires the breast;
Love is the brightest of the train,
And strengthens all the rest, &c.

Not able to articulate, but with great difficulty, one of his sons took the book, found the hymn, and read the first verse to him, and then paused. Upon which, with a faint expression of the voice, he at the same time motioned with the hand, to have him proceed, which he did, till he had finished the hymn; the last words of which are,

Before we quite forsake our clay,
Or leave this dark abode,
The wings of love bear us away,
To see our smiling God.

In a very short time after the reading of these words to him, he fell asleep in Jesus (as we believe) and entered into that rest which remaineth for the people of God. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labors and their works do follow them." Such also shall have a "remembrance in the resurrection of the just; and the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

On the first day of February, his funeral was attended; upon which occasion a discourse was delivered from 2. Kings, ii. Chapter 12 verse, "My Father, my father, the chariot of Israel, and the horsemen thereof."

In order to a wise and profitable improvement of such a dispensation, is it not highly important, that not only the surviving relatives, but the churches of Christ in our land, and particularly that, of which he was a member, should seriously attend to the language of it. If those are removed, who, like this our venerable father and friend, are eminent for their wisdom and piety, the event must be sensibly felt by those who were duly sensible of their usefulness and worth. If these are the men, who, while living, make up the hedge and stand in the gap; if by their wisdom, prayers and example, they do, under God, contribute greatly, to the preservation of religion among a people, and the averting of divine judgments, is not their removal calculated justly to alarm the apprehensions of those who are left behind? Should not these indications of the divine displeasure, and the dark clouds which are thereby spread over God's heritage, deeply humble us before him, and lead us fervently to adopt the language of the devout Psalmist, "Help Lord, for the godly man ceaseth, for the faithful fail from among the children of men." Sensible of their dependence on him, and fully persuaded that the spirit of the Lord is not straitened, what better expedient can the surviving friends of Zion adopt, than to have recourse to him, who is the great repairer of breaches, and the restorer of paths to dwell in, that the spirit of Elijah may rest on Elisha; and in full and humble confidence, that the great Head of the church is able by his spirit and grace, to raise up Jacob though he be small.

But in mourning for the venerable and pious dead, we should not sorrow as those who have no hope, or whose prospects

are bounded by the narrow limits of time. He who brought life and immortality to light by the gospel, has brightened the scene, and gladened the prospect. Here we are instructed from the highest authority, that as Jesus died and rose again, even so, those who sleep in Jesus, will God bring with him. This wipes away the reproach of the saints; this clears the honor of God's word. And by this it appears, that he is not ashamed to be called their God, for he hath prepared for them a city, even a house not made with hands, eternal in the heavens.

Events in the life of Mrs. Mary Yates.

WHILE it is pleasing to witness the living examples of those who "adorn the doctrine of God our Saviour by their holy conversation and godliness," it, at the same time, comforts and animates other sojourners, as they travel thro' this vale of tears to the heavenly Jerusalem. "Be ye followers of them, who through faith and patience inherit the promises," is the apostolic direction. And as the light of such, in many instances, shines but a little while, before they are removed to the world of spirits; it has been thought a commendable desire in the disciples of the Saviour, that those, who have testified their unfeigned belief of the truth and excellence of his holy religion, by a life devoted to him, should continue to speak after their death.

For this reason it is now attempted to record some events in the life of Mrs. Mary Yates, who departed this life, in the pleasing hope of a more perfect enjoyment of her Saviour, on the 31st of Oct. 1806.

She was the youngest daughter of David Austin, Esq. of New Haven, and was born in Aug. 1776. Her parents were both professors of religion. Every one who has a just view of religion as the "one thing needful," and of the declaration of the faithful God, that he "sheweth mercy unto the thousandth generation of them that love him," will know how to appreciate the divine favor in giving her religious parents. Her mother was removed from her by death in the 6th year of her age. We may confidently conclude, however, that, while living, she had often led her infant mind to the contemplation of her Saviour, and had repeatedly dedicated her to him in prayer.

In the second marriage of her father, she was again favored with a pious and faithful guide of her inexperienced years.

The kind and compassionate disposition of the subject of these memoirs was manifested, as occasions offered, by a great sympathy in the sufferings of the distressed, and by exertions to relieve them. Fervent in her affections, and faithful in her friendships, she was highly beloved by her acquaintance.—Ready in her apprehension, and correct in her judgment, she improved, to good purpose, the opportunities with which she was favored, for acquiring the useful and ornamental accom-

plishments. "One thing," however, like the naturally amiable youth, Luke xviii, 22. she "yet lacked."

"Born in a world of guilt, she drew
Contagion with her breath,
And, as her life advanc'd, she grew
A juster prey for death."

Notwithstanding the acknowledged difference there is in the natural tempers of persons, nothing, so far as the everlasting welfare of the soul is concerned, can make up the loss of the holy image of God, destroyed in man, by the apostacy of our unhappy race. On the contrary, there is in every child of Adam a radical and total destiution of that "holiness without which no man shall see the Lord." Of this truth, she was soon to have a deep and undoubting conviction, from her own painful experience, under the operation of the Holy Ghost, who alone thoroughly "convinceth of sin."

In the course of divine providence, in which "the blind are led in a way they know not, and in paths that they have not known," she, in the early part of youth, was removed from her father's to Elizabeth Town, N. J. During her residence at this place, there was a revival of religion. The Lord, who knew from the beginning, what he would do for her, and for what station in life he would prepare her, was pleased, here to give her a view of her condition, as being "without hope, and without God in the world." A thorough conviction that her "heart was deceitful above all things, and desperately wicked," filled her with distress. "The commandment came—sin revived—and she died," as to any expectation of being received to heaven, in the state she then was. This distress continued a number of weeks. Aware now of the deceitfulness of the heart, she was filled with anxiety, lest she should be deluded by hers, lest her present convictions should, after a while, subside, and she should be led to mistake the reverence for God and religion, which she had acquired, by education, for a cordial reconciliation to him. After a season of distressing anxiety, she obtained a comfortable hope, and dedicated herself to God, in Christ, —publicly covenanting to be his, and humbly professing that she could say, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." She still retained, however, a jealousy over her heart.

After a season of "peace and joy in believing," this jealousy was excited, afresh, by hearing a preacher, personally unknown to her, set forth, in a sermon, some very high and enthusiastic experiences in religion, representing them, at the same time, as a rule for self examination. Conscious that she fell short of what she heard, she supposed that she had been taken in the very snare which she had feared. My heart,—my treacherous heart has deceived me: all the steps I have taken are totally wrong, and all my hope is a delusion. She returned from divine service in deep distress,—and retiring to a private room, threw herself at the feet of Jesus, bewailing the insensibility

and treachery of her heart, and imploring his forgivness and grace. She now felt, as she afterwards expressed to a friend, like a criminal hanging at the horns of the altar—very guilty —very vile—and having no hope, except from the sovereign mercy of God. Before she left this retirement, she had a view of the all-sufficiency there is in Christ, and felt an ardent cleaving to him as the Saviour of *sinners*, and as the sure and only refuge. She again threw herself upon the mercy of God in Christ, earnestly praying for the pardon of her sins, and for his quickening and sanctifying grace.

From this retirement, she returned much relieved.

The state of her mind after this, was, in general, more uniform. Having vowed to be the Lord's she felt her devotedness to him; and retaining through life a sense of the deceitfulness of the human heart, it was her habitual prayer to be led, more and more to a knowledge of hers and also of him "who searcheth the hearts and trieth the reins" of the children of men.

Passing over several incidents of less moment, a view will next be taken of an important event in the life of the subject of these memoirs, her marriage Oct. 8, 1797, with Mr. Andrew Yates, then a candidate for the gospel ministry, and connected with Union College, Schenectady—and now pastor of the first church in East-Hartford. A transaction of such importance, being often a crisis, from which the future happiness or misery of the parties is to be dated, can never be treated by a considerate, and especially by a religious mind, with levity. Her religious exercises, and some of her sentiments relative to the mutual duties of the marriage covenant, may be learned from a letter which she handed to Mr. Y. on the day previous to their marriage; the following extracts from which have been obtained.

* * * * * * * * * * * * * * * * * * * "Pardon me my dear friend, when I acknowledge that my feelings are incommunicable [verbally] even to you. Though the important hour is fast approaching which shall unite us for life, yet I feel my heart too full to express all my wishes at such an important crisis. And though you are acquainted with my sentiments, and possibly with my disposition, yet, methinks I could wish my heart laid open more fully to your view, that your just knowledge of me might prevent the least disappointment, through the path, in which we shall, shortly, solemnly engage to walk, in love until death us do part. O my friend, could I tell you what I am, or what I shall be under crosses, afflictions, disappointments, and all the formidable company of distresses, which lie in wait to come upon us through this wilderness world, I might then help you to a knowledge of myself. But alas! this I cannot do. Whatever I am, this you will remember, that, far from deceiving you, in the least, by appearing in your eyes what I am not, I ardently wish my heart and soul were open to you as the day. I am surrounded not only with foibles, but errors. Let your eyes not

be open to them at all times, and when you see them, *reprove me*; but do it in such a way of kindness, that the manner of reproof may not wound more than a sense of the fault. Perhaps you will say, this is an unnecessary request: I hope it may be so, and trust it is; but, my friend, we know the feelings may be wounded for want of reflection. Such a wound would be to me, beyond expression painful. You will discover my many weaknesses, be faithful in discharging the duty of friendship. It is sometimes a painful office; but, when it is kindly received, the satisfaction exceeds the pain.

* * * * * * * * * * * * * * * * "In such a connection as we are about to form, there are a thousand nameless attentions, on the part of each, which must not be omitted; and a thousand little inattentions which must not be too often or too nicely observed. The peace of persons, in this connection, I believe does as often depend on what an uninterested person would call trifles, as on greater circumstances. There is a certain delicacy and tenderness of feeling, that is open to the least occurrence, and if wounded, proves deeper than we might, at first, be aware of. If such a wound should at any time be given, let there be no delay on either side to heal it, and by the soothing language of affection to prevent its poisonous effects from spreading too far.

To say, I wish we might live together as none others have done, would be a romantic wish; but to wish we might live together as we ought, is not improper, and it is what I most sincerely do. Did I not hope to be what I ought, a helpmeet in spiritual as well as in temporal things, or were I to know that I should be a weight to hinder you from running with diligence the Christian race, I would cease to say more, and fly the approaching union as your and my greatest bane; but God grant it may be otherwise. If I am not an assistant in those important concerns, oh, may my dull and feeble spirit never, for a moment, hinder your progress in the divine life. May it be our great object and uniform endeavor, to be mutual assistants to each other while here; that when we have passed this vale of tears we may look back with heartfelt satisfaction. And when the awful hour of separation comes, may religion's soft hand be extended to wipe the tear from the eye of affliction, and her language sooth the soul. May each, in receiving the other, receive a blessing which shall be resigned when called for with this exclamation, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

It pleased God to continue her life nine years after this. Four years she resided at Schenectady, and five at East-Hartford, greatly beloved and respected by the inhabitants, and by her numerous acquaintance, for her peculiarly mild, amiable and benevolent temper, her judiciousness, her sense of propriety, her hospitality, and her pious, meek, unassuming deportment. Entertaining a humble opinion of her own proficiency in knowledge, she was pleased with hearing the religi-

ous conversation of others; especially of those whom she esteemed for their piety. To her husband, she proved an help-meet indeed, whom he often consulted, but who forbore to give her opinion respecting matters of importance until requested. He changed his situation once, and had an invitation to remove a second time; but she declined expressing an opinion, or wish, until he had decided; observing that she was ready to go where God, in his providence, should direct, when her husband had decided it was her duty to accompany him.

For some years before her death, a declining health, accompanied with hectical symptoms, reminded her that her time would probably be short. Her last sickness continued nearly eight months. From its commencement she was impressed with the idea, that it would terminate in death; and that she should be brought to her grave through a long and tedious series of sufferings. This excited her to pray earnestly for divine grace; that her mind might be fortified by a stedfast reliance on the strength of her Saviour, and that she might be enabled to endure patiently whatever he should be pleased to lay upon her. With composure, she made the arrangements necessary for her final departure from her family, and she generally conversed upon the subject with the calmness of a person about to undertake a journey to a distant though desirable habitation. "God," she observed, "is holy—his people in heaven are like him—the happiness of heaven is holy; I therefore desire to be there, I wish to see him as he is—but if ever I enter there, it must be as a sinner saved by the blood of Christ. I know the sufficiency of Christ, and rely upon him alone—if my heart does not deceive me."

Hymns and passages of scripture committed to memory in her youth, were now of great service, by furnishing her with subjects for very agreeable and improving meditation.*

* This is a practice strongly recommended by the experience of thousands of the children of God. Besides the general reason, which always exists, for enriching the mind with divine knowledge, there is this additional motive for committing to memory select pieces which are sentimental and pious, and especially "the words which the Holy Ghost teacheth;" that, hereby, an invaluable treasure is laid up in store, against the time, when the person, from whatever cause, is deprived of the privilege of reading, or is in deep affliction and temptation. "Trouble and anguish," saith the Psalmist, "have take hold on me; yet thy commandments are my delights. Uphold me according unto thy word, that I may live. Unless thy love had been my delight, I should then have perished in mine affliction. I will never forget thy precepts: for with them thou hast quickened me. This is my comfort in my affliction. Thy testimonies are my counsellors. Let thy salvation come unto me, O Lord, even according to thy word: so shall I have wherewith to answer him [especially Satan Rev. xii. 10.] that reproacheth me. I love thy commandments above gold, yea above fine gold."

"The children of this world" anxiously treasure up wealth against the time (they say) of sickness or old age. Let "the children of light" be admonished that the "law of the mouth of their Saviour is better than thousands of gold and silver." Lay up this treausure therefore diligently, while the faculties of body and mind are unimpared.

Though generally possessing her soul in sweet serenity, and calm, patient resignation; yet there were times, when she was agitated with fears, lest her patience should fail under accumulated and long continued distress. These fears she endeavored to allay, by a consideration of the power and faithfulness of her Saviour, and usually succeeded. On one of these occasions she thus addressed her brother, "You remember my dedication to God, and I know he is able to keep what I have committed to him."

There were times also, when a sense of unworthiness, and apprehensions lest her heart should after all, deceive her, interposed, for a season, a dark cloud, between God and her soul. At such times, it is very worthy of notice, that the best mean of relief, and that which almost universally succeeded, was a plain and simple enumeration by some intelligent person, of the *peculiarities* of the Christian doctrines, such as the covenant of redemption—free sovereign grace—the atonement made by God our Saviour on the cross—the provision made for the special influences of the Holy Ghost, by which the sinner is "created anew in Christ Jesus"—the resurrection of the saints in the image of God—the holy services, and disinterested enjoyments of heaven, and the pleasure that will be derived, from the deep humility and the ardent, pious affections of the happy inhabitants towards God, and each other, that will there prevail without end.

On the morning before her death, she directed her children (three lovely sons) to be called to her. They approached her, one after another. The natural affections, which are not extinguished in the breast of a virtuous parent till nature is dissolved, now put in their last claim for indulgence. They were indulged for a moment, "Oh, my son!" said she, taking the hand of the eldest. A mother's tenderness beamed in her emaciated countenance. A mother's prayer was offered to a faithful covenant God, to whom they had been dedicated. Her soul hovered for a moment, over these dear objects of her earthly care; but the eternal scene, just before her, soon reoccupied her mind. She bid a last adieu to her babes, and with them, to the exercise of the natural affections, which, though so necessary and so lovely in this life, are for ever to cease when the spirit has passed into that world, "where they neither marry nor are given in marriage; but are as the angels of God." Her children and friends, she observed, were in the Lord's hands, and she could, without distrust, leave them all with him.

She discerned the symptoms of approaching death as soon as any who were present, and spake of them with composure.

Towards the close of life, the paroxysms of distress became more frequent. In one of these she observed, "I expect the phlegm in my throat will presently strangle me, and I shall sleep in Jesus." In another, she expressed an ardent desire to depart; but added, "God's time is the best time, and I hope I shall with patience wait for

it." In the midst of another, which continued for a long time and was very distressing, she enquired of her husband, "Do you suppose this is the hour?" He replied, "God only knows." "True," she rejoined, "he knows, and that is enough." When the last, the fatal paroxysm seized her—sensible of her condition, and appearing to be filled with great joy in the prospect, she lifted up her eyes and hands towards heaven—till her hands fell, her eyes were set, and her countenance was fixed in death.

Reader—Are you a parent? Meditate solemnly upon the trust which providence has committed to your care,—a trust, the adequate value of which no created being can estimate. Together with your trust, God has put into your hands your instructions. Consider what he demands from you: "It is required in stewards that a man be found faithful."

Remember, "there is no work, nor device, nor knowledge, nor wisdom in the grave." Lay it to your heart, that the time is short:—with you it may be very short. Soon the hour arrives, when you bid the last adieu to those who have been under your care, and you look forward, with the trembling expectation af standing in the presence of your Judge, to "give an account of your stewardship." In this trying hour, it affords a consolation which no language can describe, to be able to say, with deep humility indeed, yet, with the testimony of an approving conscience, "I have been faithful."

On Evil Speaking.

MESSRS. EDITORS,

ALTHOUGH I have read your useful publication from the beginning, I do not recollect to have seen any thing on the sin of speaking evil. A review of the tables of contents affixed to the different volumes satisfied me that no observations had been communicated on so common a sin. Having not long since witnessed the commission of this sin, it occurred to my mind, that a few observations might be useful, at least to awaken reflection in the bosoms of the wise, and save them from both the doing and the suffering of evil in this way.

To distinguish the sin under consideration from slander legally considered, let it be observed that it does by no means imply that malice and falsehood, which constitute the nature of slander. It may be committed without any malicious designs, and in perfect consistence with the strictest veracity, although it sometimes is accompanied by the one or the other. It is nearly allied to slander and, in the downward way of sin, it is the step which is immediately succeeded by it.

Evil speaking consists in making known the supposed sins and failings of others, without any good end.

There are instances which, not only justify but demand the exposure of the failings and sins of others, as far as we *know* them. Many of these occur. Their general character is this, where individual or public good requires it. My neighbor is about to entrust his pro-

perty in the hands of one whom I know to be a knave; the command, "love thy neighbour as thyself;" obliges me to apprize him of his danger as much as it would in the case of a blind man who is exposed to peril for the want of sight. When summoned by the laws of the land to testify respecting particulars touching the character of any, the public good demands the truth without evasion or reserve. In these and such like instances, in which we expose the faults of others, we are far from beingguilty of the crime of evil speaking. They are obviously distinguished from this sin by the end that is had in view. They have in view a good end, evil speaking has none that is good.

A report injurious to the character of a neighbour hath reached us. It is believed, whether on sufficent grounds is needless to determine. Suppose it is accompanied with every testimony necessary to support its credibility. With the sincere belief of its truth we retail the rumor we have heard. It is made the subject of conversation with a friend or in the social circles, merely for the purpose of telling some new thing, or to afford matter for conversation, or which is worse, to gratify envy or malice. Those who have never heard, are informed; and those who know already join in expressions of surprise, of censure or of pretended pity. This is evil speaking.

It is a sin of greater guilt than many are aware of.—How far is such conduct from doing to others as we would they should do unto us! If we have been guilty of injuring our own character, we cannot be willing that any should mangle and open the wounds afresh. You are a penitent and with a broken heart mourn over your sins, you are willing and desirous that others should know your fall and its circumstances, together with your repentence, that all may take warning and that, he that standeth may take heed lest he fall; but you are by no means willing to be the subject of careless conversation, still less of censorious and malicious animadversions. How far also is evil speaking from "the wisdom that is from above, and is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy!" How little does it savor of that charity, which thinketh no evil, and which when faith shall be lost in vision, and hope in enjoyment, shall never fail! To speak evil is utterly inconsistent with the Christian character. Wherever it is found, it is to be considered as the ebullition of an impure heart, and whatever plausible appearance of religion may be found with such, they are destitute of the love of God. —"If any among you seem to be religious," saith the apostle James, "and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain."

This consideration, that evil speaking is an evidence that the love of God is not within us, I am aware, has influence with them only who entertain a hope that the same mind is in them which was also in Christ Jesus. With others who have not the love of God within them

it has no weight; a thousand delusions blind them against the odiousness of a spirit unreconciled to God—I would therefore observe further,

That in the practice of evil speaking, there is something that discovers a spirit under the influence of the foulest passions.

In its most favorable light, when nothing more than known truth is declared, to expose the faults of others unnecessarily, appears like taking a secret delight in traduction. To say, no harm is meant, is only acting the part of the fool "that casteth firebrands, arrows and death—and saith am not I in sport?" Madness indeed, that mangles and deals in death blows with a smiling face!

If the defamation which is retailed by the evil speaker, is received without credible evidence of its truth, such evidence as is sufficient fully to satify an unprejudiced mind; it discovers in a more striking light a strong desire to traduce. The heart must be bitter indeed which exposes the faults of others needlessly, but that exceeds in bitterness, which rests the charges of detraction on evidence that is insufficient to support them.

But if the slanderous rumor comes, from the mouth of falsehood and infamy, from the mouth of a lying enemy, or is attended with evidences of its falsehood, how base must be the spirit that receives and circulates it! Perhaps you believe the lie, although it come from a suspicious and polluted source; this only proves the badness of your heart in receiving it. That it hath delight in that which is evil and is full of all malice and subtlety. And by receiving for truth that which is so obviously false, and giving currency to it in evil speaking, you become an accomplice with the first inventor of it; you make it your own, and cover yourself with all the blots that stain his character.

In every view that can be taken of evil speaking, a secret pleasure in detraction, a malicious and envious spirit are discoverable. And a temper more base than this, where can you find?

Should we consider the consequences of evil-speaking, as society and individuals are injured by it, the guilt of the crime is still enhanced. It wounds like the assassin, it stirs up enmity and resentment, it exposes to temptation that spirit which instead of thinking no evil, is ready to suspect all evil, and which instead of rejoicing in the truth rejoiceth in iniquity; and it breeds contentions and broils. Perhaps however enough hath been said to define the sin and expose its baseness.

To guard us against this sin, we are furnished with many precepts and examples in the gospel. Be ye holy in all manner of conversation—Having your conversation honest among the Gentiles—Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man—To him that ordereth his conversation aright will I show the salvation of God—Out of the abundance of the heart the mouth speaketh—Keep thy tongue from evil and thy lips from speaking guile—Every idle word that men shall speak, they shall

give account thereof in the day of judgment—Speak evil of no man—" I am purposed," saith David, "that my mouth shall not transgress—I will take heed to my ways, said he, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is with me"—The apostle Paul, from being a persecutor exceedingly mad, become mild, and could in the review of his life appeal to others and say, " ye are witnesses how holily, and justly and unblameably we behaved ourselves among you"—and in one greater than David and greater than Paul, in our blessed Lord, we have the brightest example of a conversation always tending to some good—Go and do likewise.

It is true, these precepts and examples are to many very unacceptable. The precepts are too rigid, and the examples unamiable. To maintain a constant guard over our very words, and have them always ordered aright: to be watchful that not even an idle word escape our lips: these are cords of restraints and bands of confinement, that are intolerable to them, they say, " our lips are our own, Who is Lord over us?" But to the heart that is reconciled unto God, to them who have in them the same mind which was also in Christ, the commandments are not grievous, nor the examples despised. They desire to be conformed unto them. They pray for the enlargement of their hearts in the way of the divine commandments, and that they may have the spirit of Christ within, to walk in his steps. They crucify the flesh with its affections and lusts, and exult in every conquest over sin in any form. They rejoice to walk according to the divine will in the gospel, and cheerfully exercise every kind of self-denial that is required. To these, to as many as walk according to the divine rule, we say, peace be on them, even on all the Israel of God—" Who is a wise man and endued with knowledge? Let him shew out of a good conversation his works with meekness of wisdom." A. B.

MESSRS. EDITORS,

It is the request of some of your readers, that the following letter from a gentleman to his brother, should obtain a place in your Magazine. If you think it worthy, you may comply with their request. S.

December 13th. 1806.

VERY DEAR BROTHER,

THIS day commences the fortieth year of my life; and when I look back, how short it appears! And probably the greatest part of my days are already numbered and finished. Such a reflection should press upon me the great importance of filling up what remains with usefulness and duty.

As you are my only brother, you must be sensible that my affections for you are peculiarly strong. You are every day the subject of my thoughts and prayers; and I hope you will not consider it unkind in me, if I address you in a serious and solemn manner. I have been wishing, for some time, to write to you; but a multiplicity of business has hitherto prevented.

Yet as delays are always dangerous, I am determined to omit it no longer.

We were early dedicated to God in baptism, and have had, in our youth, much religious instruction. We have undoubtedly, been the subjects of many parental supplications. How often have we been carried to the throne of grace in the arms of prayer! We have become men, and heads of families, and the duties devolving upon us are indeed weighty. We have children to train up to be vessels of wrath, or vessels of mercy; and their future happiness or misery, under God, greatly depends on us. And it is certain, that we must meet our children in another world, where we must give an account how we have discharged our duty towards them —how we have fulfilled all the divine requirements, and how we have improved our mercies and afflictions. God has given us his revealed word, and told us that we must be holy here, or we can never be happy hereafter. It will avail us nothing, could we possess the whole of this world, if we are not rich towards God.

You, my dear brother, have shared largely in divine goodness, and are, therefore, under correspondent obligations to your gracious benefactor. God blessed you with a worthy companion, who was willing to encourage you in the duties of religion, and who has left you two little pledges of conjugal love. But for wise reasons, he who gave, saw fit to snatch her from you, and clothe you with sackcloth. In that sore affliction your mind was impressed, and you seemed to feel the importance of religion. I am sensible that you treat it and its professors with becoming respect. And I approve of the sentiment contained in the following sentences in your letter to——"If religion has a friend, who is not a professor of it, I really think myself to be one."—"I had rather possess the good opinion of the beggar on the dunghill, if a real Christian, than the prince on the throne, if an infidel." This certainly shows a veneration for religion. But, Sir, the great question is, have you, real religion at heart? Has Christ been formed within you the hope of glory? If so, it becomes you to confess him before men, and maintain a Christian walk. But if not, how dangerous is your situation! and every day renders it more so!

As we are all dependent on God, it becomes us to acknowledge our dependence, and go to him for the blessings we need. Prayer is a duty, which you will permit me, once more, to urge upon you with all the earnestness of an affectionate brother, and I trust your new and worthy companion will be willing to exert herself to encourage you in the same duty.

How reasonable is it when we rise in the morning, that we should unitedly with our families acknowledge the providence of God in our preservation, and implore his continued mercies, assistance and protection? You plead your inability. But I cannot feel that there is much weight in the excuse. If you want any thing of a fellow creature, you can find language to ask for it. Why then can you

not express your wants both spiritual and temporal, to your heavenly Father, who only is able to supply them ? We have the greatest encouragement to this duty in the word of God : " Seek the Lord and his strength, seek his face continually."—" If thou seek him, he will be found of thee ; but if thou forsake him, he will cast thee off for ever." (1 Chron. xvi. 11, and xxviii, 29.) " I love them that love me ; and those that seek me early shall find me." (Prov. viii. 17.) " And ye shall seek me, and shall find me, when ye shall search for me with all your heart.' (Jer. xxix. 13.) " Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke xxxi. 36.) The apostle exhorts to " continue in prayer, and watch in the same with thanksgiving." (Col. iv. 2.) To the Thes. he says, " Pray without ceasing." i. e. Be always in a praying frame, and never forget, nor suffer your daily seasons for prayer to pass unimproved. The apostle Pet. exhorts thus : " Be ye sober, and watch unto prayer." The bible is full of exhortations to this duty, and I think we cannot omit it and be blameless.

Do, my dear brother, think seriously of these things, and let not the fear of a scoffing world, deter you from duty. Begin, if you have not already, and persevere, and you will never regret it. If you find yourself embarassed through diffidence, prepare a form, and commit it to memory, and begin in that way ; and you will soon find yourself able to overcome all your difficulties arising from diffidence.

For such dependent creatures, as we are, prayer is surely a most seasonable duty. How reasonable that we should go to God morning and evening with our families, and implore his blessing and protection, and the influences of his spirit, which we always need.

But I will desist, with only intreating you not to be so much cumbered about much serving, as to neglect the one thing needful ; but, above all things, to make sure of that good part which shall never be taken from you. For the present, I will wish you good night, imploring for you, divine mercy, and everlasting blessings.

From your sincerely
affectionate brother,
D.

Messrs. Editors,

I have ever read, with indescribable pleasure, the animating accounts of the special work of God, which has been wrought in various parts of this country, and in other parts of the Christian world ; and which have been published in your highly useful Magazine, and in other publications of a similar nature. And considering that every instance of the kind strikingly exhibits the sovereign grace and power of God, and warms the heart of every true believer, I have been strongly inclined, and often solicited to contribute my mite to this important stock of information. But, for certain reasons, I have hitherto deferred

it; and perhaps, at this late period, you may suppose it had better be finally omitted. This, however, I submit to your better judgment; and proceed to give you a brief account of the late revival of religion in this town, which you will dispose of as you think proper.

AT the time of my settlement here, in the ministry, which was in August 1799, a general stupidity prevailed among the people with respect to religion. In autumn following, I proposed to the church to appoint a conference, which should be attended once a fortnight, for the purpose of prayer, and religious improvement. On these meetings, all were invited to attend, who felt a disposition. Curiosity, or some other motive, excited a more general attendance than was expected, and we soon experienced some happy fruits. At the third meeting, if I rightly remember, a woman in middle life, was deeply impressed, and went home in great distress. Similar feelings were soon produced in her husband, and both were extremely anxious for their spiritual welfare. They were both professors of religion, maintained a good moral character, and supported the form of religion in their family, but they now found that they were destitute of the one thing needful. Sleep departed from their eyes, and they were filled with horror. But a sovereign God soon released them from this bondage, and spake peace to their souls. The genuineness of the work of grace on their hearts has been hitherto exemplified in their life and conversation.

Several instances of a similar kind occurred in the three succeeding years; and several additions were made to the church. But nothing very special appeared, except a strong opposition to the doctrines of the gospel, such as the total moral depravity of mankind, divine sovereignty, election, and regeneration, as a special work of the spirit of God, until some time in the latter part of the winter, and in the spring 1803. Then our conferences, which had been attended once a week for more than two years, became more crowded, and it was thought proper to appoint an additional conference on every sabbath evening, the other being attended on every Thursday evening.—These also become very much crowded, and many became deeply sensible of their guilt and danger We soon found occasion to appoint a third conference on Tuesday evening, making three conferences each week. At these meetings, one great object was to illustrate and enforce the doctrines of grace, particularly the holiness and sovereignty of God—the sinner's total depravity, and entire dependence—the necessity of the atonement and the electing grace of God.—In May, June, July, and August following our meetings were most crowded and solemn. God was now in very deed, among us manifesting his sovereign power and grace in bringing down the lofty looks of man and subduing the pride of the human heart. Some who were strongly opposed to the work at its commencement, and employed against it the shafts of ridicule, were brought to submit to the power of divine grace, and to

embrace those truths which they before opposed. Though many were deeply impressed, and extremely anxious for their immortal interest, yet no enthusiasm or noise was observed, except what was made by the opposition to the work. Balls and carnal amusements, which had before been prevalent among the youth, were now laid aside, and the awful concerns of their souls engaged their attention. Evening lectures were occasionally preached by neighboring ministers, which were attended with much solemnity.

Though this work was confined to no particular age, yet the youth, and young married people were the largest sharers. Several, however far advanced in life were hopefully made the subjects of divine grace.

From the time we began to attend religious conferences, which was in Autumn 1799, till the awakening began in 1803, twelve were added to the church. From the fifth of March 1803, to the close of that year, forty persons came forward, and publicly professed the religion of Jesus. To this number twenty three have since been added, making in the whole sixty three, who may be considered as fruits of this revival. And, excepting in two or three instances, they have manifested the sincerity of their profession by an orderly Christian walk. This was truly a precious season, which many, I trust, will remember with joy in eternity.

The character of the work was very similar to that of the several revivals, of which we have had accounts from various parts of our country. But it has since declined, and a greater degree of coldness and stupidity has succeeded. We, however, still attend two conferences a week, one on Sabbath and the other on Thursday evening, which are sometimes full and solemn. In addition to these, we have now a church conference on the last Tuesday night in every month, one principal object of which is to pray for divine influences. May the friends of Zion unite with us at the throne of grace for this greatest of all blessings.

The feelings and sentiments entertained by the subjects of this work, may be learned from a few instances which I have selected, and shall now state.

One young lady, in giving an account of the exercises of her mind, after describing her distress under a sense of sinfulness and opposition of heart to God, writes thus:—"On the evening of the same day, I attended a conference meeting, which was solemn and edifying. Here new feelings occupied my breast. I thought I felt wholly resigned to the will of God, and that I could praise him, even were he to send me to hell. Since that evening, my feelings have been very different from what they ever were before. Every thing appears new. My bible is quite a new book, and the doctrines of grace I cordially approve. I think I have reason to believe, that it was on the evening above mentioned, if ever, that God made me willing to accept of salvation, and embrace the Saviour on the terms of the gospel. It is not in consequence of any thing that I have done, but from the bound-

less mercy and free grace of God, that he has been pleased to bring my soul out of the horrible pit and miry clay, and cause it to rest, as I humbly hope, on the rock Christ Jesus."

Another, in discribing her distress of mind and opposition of heart to God, writes thus: "—What to do I knew not. If I went to my bible for relief I found none. If I attempted to pray, I found no satisfaction. All that I did or ever had done was sin. I found that I was entirely opposed to God and his wise decrees, and sometimes felt disposed to accuse him of partiality—that he was not so kind to me as to some others. At other times I felt myself to be the chief of sinners, and that it required a longer time for me to repent. I thought that if I could see my heart as it really was, I should be some better, and consequently that Christ would receive me. But alas! I was attempting to be my own Saviour. At length I was brought to feel that I was utterly unable to save myself; that, during my whole life, I had never done one act from a right motive; but that I had been constantly adding sin to sin. But in those distressing hours, God, I trust, compelled, or secretly constrained me to throw down the weapons of my rebellion, and to cast myself at Immanuel's feet, and to feel reconciled to the dispensations of grace. This reconciliation I think I realized, at a conference meeting on the evening of the 23d of June, 1803. That was the time, as I humbly hope, when God was pleased, of his infinite mercy, to beam the rays of divine glory into my broken heart. I saw such beauty and holiness in God as no tongue can describe. I wondered that I had never seen such a glorious God, and precious Saviour before; and I was filled with astonishment that I was then out of hell."

Another instance, which I would mention is a woman about 40 years of age. She gave this account of herself: "I was," said she, "one of that unhappy number, who depend on morality for salvation. I thought that if I lived a moral life, God would not be so unjust as to make me for ever miserable. Thus I continued until I repeatedly heard the doctrine of election and divine decrees. I found that my heart was dreadfully opposed to such doctrines. I could not bear to think that I was in the hands of a sovereign God. It was too mortifying to my proud heart to grant that he is the potter, and I the clay." Such were her feelings for some time. On returning from meeting one sabbath, being greatly irritated at the doctrines which she had heard, she rashly formed this resolution, that she would quit the public worship of God and attend to her bible only. Soon after she got home, she took her bible and sat down. On opening the sacred volume, the first passage which engaged her attention was the following: *Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* Several other passages of a similar import occurred to her mind, and she immediately saw that the doctrines, with which she had

been quarrelling, were clearly contained in the holy scriptures, and that in opposing them she had opposed God. This filled her with extreme distress, and she was impressed with the idea, that she was one of the non-elect, and consequently that she must be miserable for ever. She saw that she was dead in trespasses and sins—that all her morality was of a selfish kind—and that she had never performed one act of duty acceptable to God. She remained in this situation, not a long time before she received comfort, and was made to rejoice in the character and government of God. She has ever since been peculiarly attached to those doctrines, to which she had been most violently opposed.

A young man, now a member of Yale College, in stating his views and feelings, expressed himself thus :—" I began, as I supposed, to reform my conduct, and live a better life. I attended the outward means of religion, and was more strict on the Sabbath. But still I did not find that comfort in religion which I sought; for I found that I had no delight in holiness, to which my heart was opposed. If I asked advice of religious people, the answer would be, *repent and believe, and give up yourself to Christ.* But how to do this I knew not. In this situation I knew not what to do. My own works did me no good, but rather seemed to make me worse. I determined to abandon my self-dependence, and rely only on Christ for salvation. I remained not long in this situation. One evening, as I was returning from meeting, if I am not deceived, I felt the love of the Saviour in my heart. I thought he was truly the one altogether lovely. I thought I was willing to own him for my prophet, priest and king. I now saw that if I was born into the kingdom of Christ, it was through the sovereign grace of God, and not for any thing that I had done."

I might mention a number of other instances very similar to those already described, but I forbear, and confine myself to one other, which is the most striking.

A man between 40 and 50 years of age, his wife having, a few weeks before, been hopefully made a subject of divine grace, had his attention called up by an extraordinary dream. The strongest convictions immediately ensued. His distress was so great, that he observed to a person present, that should he hold his finger in the candle, and let it burn off, it would be less than what he then endured. He felt his heart strongly opposed to God, and to the methods of his grace. In this situation he remained several days, being almost, or quite in despair. He one day retired into the field, with little expectation of ever returning. He felt himself to be one of the greatest of sinners, and expected soon to plunge into eternal woe. While sitting in this situation, he seemed to feel a stroke on his back, at which he immediately started up, but did not discover from whence it come. This distress immediately left him, and the first object which attracted his attention, was a bunch of flowers, which to him,

appeared the most beautiful he ever saw. He took them into his hand with a view to carry them to his wife; and when he cast his eyes abroad upon the fields, to him the face of nature assumed a new appearance, and all the works of God were full of beauty beyond what he could describe. On his returning home, those who saw him immediately perceived in him a great alteration. He went out borne down with distress and sorrow, and returned full of joy. He now thinks that if he ever experienced a change of heart, it was at that time, though he then had not the most distant idea of any such thing. Such have been the wonderful effects of divine grace on the hearts of sinners. From the most obdurate enemies God is able to form the most cordial friends.

In the extracts contained in the preceding narration, the phraseology has, in some instances, been a little altered, but not so as, in any instance, to alter the sense.

May the Lord continue to revive his work, to build up Zion, and to display the banners of the cross throughout this land and world.

I am, &c.

DAVID SMITH.

Durham, Jan. 1807.

From the Christian Observer.

On the Temporal Advantages flowing from True Religion.

IT is a frequent mistake to suppose that the advantages of religion are confined to another world, and the preparation for it. Religion, however, has a no less intimate relation to the present life, its beneficial influence affecting the happiness not only of individuals of every temper and disposition, in all circumstances and situations, but of societies and nations. Religion instructs and assists, encourages and animates, in the great work of reforming whatever is amiss, and of altering whatever conduces to the general unhappiness of mankind. The tendency of it is to make this life not merely a preparation for the kingdom of heaven, but a resemblance and fore-taste of it.

I need hardly observe, for example, that it is the tendency of the passions, by which men are generally actuated, to deceive, enslave, and hurry on to misery and ruin, those who neglect the remedy which God has given us in the gospel against their too powerful influence. Lust, vanity, envy, anger, impatience, pride, and avarice, like wayward children, torment the breast which nourishes them, and even fill the world with misery. How vast a multitude have been sacrificed, ere they have lived out half their days, to excessive drinking! How many, from the love of luxury and dissipation plunge themselves into poverty, debt, and a prison! Not a few, urged by avarice, and lured with the bait of a large gain in prospect, ruin themselves, their families, and perhaps, many innocent and worthy persons! How many from peevishness, impatience, or impetuosity of their tempers, are perpetually disquieted themselves, and disquieting all around them! Such are a few of the effects of the ty-

ranny of the passions. Now it is the end of religion to prescribe bounds to these, to correct their evil tendency, and to arm us with power against them. It instructs us to watch against their first emotions, to dread those pursuits and enjoyments which minister fuel to them, and to be perpetually engaged in mortifying our corrupt affections. And thus while in others the lust of the flesh, and the lust of the eye, and the pride of life are gratified, and by gratification encouraged and cherished, the truly religious man is anxiously withdrawing his "affections from the things of the earth, and setting them on the things that are above." "He is dead to the world," and his "life is hid with Christ in God." Religion, by thus bridling the impetuosity of the passions, as well as by imparting elevated views and hopes, is directly calculated to tranquillize the mind in all the varying circumstances of life, even in those which are the most adverse and afflicting.

But here it must be noted that the advantages which have been stated to result from religion, are confined to those who are truly and earnestly religious. Let not those who are contented with a superficial knowledge of the truths of the Gospel, and a still more superficial practice of its sacred duties, vainly imagine they shall obtain peace of mind, or exemption from the dominion of tormenting passions. The degree of religion which such possess, often serves only to excite their fears, to produce anxiety and irritation, and to fill their minds with a fretfulness and gloom, which extend their influence to all the circumstances of their temporal situation The principles of the Gospel must be digested in the soul by much reflection, and constant prayer; the hope of future glory must be realized to the mind by frequent meditation; and the power of the Redeemer in his various offices be habitually felt; before the peace of God is shed abroad in the heart.

It may be proper, however, to shew by some examples, how it is that religion is fitted to produce those effects on human happiness which have been ascribed to it. Is any one hurried away with a levity and fickleness of temper, which prevent application to business, and encourage habits of dissipation? Let him embrace by faith the truths of the Gospel, those truths which present to his view the awful realities of the invisible world, the shortness of time, the nearness of eternity, the strictness of the day of judgment, and the worth of the soul. A belief of these truths is surely calculated to make the most giddy sober, and the most dissipated serious. —Is any one, on the contrary, a prey to melancholy ideas which throw a gloom over every earthly prospect of felicity? Would to God that he knew those glad tidings of great joy which are able, in the figurative language of prophecy, to make the dumb to sing, and the lame man to leap as an hart;—that he understood what treasures of mercy are laid up by God for the righteous; what inestimable blessings are communicated to those who put their trust in God!—Is there a person laboring under a covetous

temper, his heart hardened against the necessities and wants of his fellow creatures? What will soften his heart, and produce liberality of mind, if the free forgiveness, the grace and mercy of Christ Jesus do not move him? In the case of the prodigal also, whom the impending ruin of his family is unable to affect, we may perceive the benefit of religion: for religion brings him back crying, "Father, I have sinned against heaven and before thee."

Mark likewise the benefits of religion in times of public calamity, and in scenes of private suffering. Changes and afflictions are incident to all; and how bitterly will they be felt by those who are destitute of the consolations which religion affords. How hard is it, for instance, to bear the loss of property; to have our hopes of a comfortable subsistence for ourselves and our families at once cut off, perhaps thro' no fault or defect of prudence on our part; and to be left a prey to want after the labor of a whole life has been employed, and supposed to be successfully employed, in acquiring a decent provision! How painful to be bereaved of those in whom our life was bound up, a dear wife, an affectionate husband, or a dutiful child, the stay and support of our declining age;—to meet with unkindness, perhaps, in those on whom we had conferred many benefits;—to see ourselves, as we grow older, less and less valued, and losing one after another the comforts of life;—to feel ourselves subject to some fatal distemper, which medicine cannot relieve, and which holds us as prisoners in our houses, destroys our activity, consumes our vigor, drinks up our spirits, and leaves us melancholy and dejected;—to know that we are likely soon to be called away from a family wholly depending on us for support, and consequently left dependent on the precarious bounty of strangers, or exposed to all the miseries of poverty! Now is not religion beneficial, if it will alleviate these calamities? Can its value be described, if it will enable men to bear such evils as these with patience? In such cases religion alone promises a resource to the sufferer. Wealth itself becomes disgustful under many of these circumstances, and the heart turns with aversion even from the most favorable pursuits. But let religion in all its sovereign power be felt, and mark the effect which it will produce. It will instil patience, teach submission, lighten the burden, communicate support, and endue with strength. It will teach the sufferer to look at joys which never fade, at a portion which is never to be taken away, to an Almighty God, and to a wise and beneficent Father. Faith and hope will concur to support him, while they shew him a better world to come, where all tears shall be wiped away from the eyes, and all things shall be made new.

How different are the prospects of that man, who having passed his life without religion, comes at length for the first time, when on his dying bed, seriously to consider, that all he has heard of the righteous judgment of God against sin may possibly be true: nay that it

probably is true. How melancholy and distressing must his reflections be, when in such a state as this he looks into the invisible world; considers what might have been gained in it, and what may now be dreaded; how dreadful the loss of the soul; how intolerable a ruin that is for ever and ever! Keenly will he then feel that religion might have been not only the repose of a dying bed, but its consolation and joy.

But religion is attended with beneficial effects not only to the individual who practises it, but to all who are placed within the influence of truly religious persons. *Children* of a pious parent will have their minds stored with useful instructions, will be guarded from the influence of evil passions, will be saved from many a hurtful lust, and many a pang of remorse, and will reap an abundant harvest of prayer; if pious, they will be dutiful and affectionate, for piety will make them mindful of their obligations, and will strengthen by the tie of duty the bond of natural attachment. *Servants and masters* who truly fear God, will live in mutual confidence and peace. Angry passions will not disturb the peace of the house, nor discontent poison the pleasure of domestic intercourse. How happy must that family be where every member of it, enjoying peace in his own soul, through the knowledge of God and of Christ, meets the rest to minister to their comfort, and to exercise towards them acts of cheerful attention, kindness, and love;—where the indulgence of no jarring passions interrupts the general harmony. Let us suppose but one family, in which the precepts of the Gospel have their full influence; a family loving without dissimulation, kindly affectioned one to another with brotherly love, in honor preferring one another, not slothful in business, fervent in spirit, serving the Lord, rejoicing with them that rejoice, and weeping with them that weep, minding not high things, but condescending to men of low estate, recompensing to no man evil for evil, but as far as in them lies doing good to all men: surely such a family would not only be happy in itself, but a blessing to a whole neighbourhood. Let the view be enlarged: let the whole world be supposed to partake of the same spirit, and then how beneficial would religion appear to be even in the present life! There would be no restless jealousies between subjects and their governors, no violent animosities between contending parties in the state, no war and bloodshed between nations. All men would be brethren. No scenes of cruelty would shock the eye, no cry of oppression wound the ear. Tyranny and slavery would be only remembered with a sigh, that human nature should once have suffered them. The voice of joy and praise would be heard in every cottage, and the sufferings, which still remained in the earth, would be alleviated by the affectionate tenderness of every neighbor and every stranger, for every stranger would be a friend.

But, alas! where are such scenes to be found? Goodness flourishes not on this earth: it

is here like a plant in a soil unfavorable to it, where its growth is stunted, and its beauty injured. Families must yet be scenes of jealousy, distrust, and unkindness: the eye must yet be pained to behold the tumults and distractions of nations: and the ear to hear the lamentations of misery, and the groans of despair. What do all these things teach us but the misery of sin, and the blessedness of religion? Let us read in them the inscription of heaven drawn in characters too legible to be mistaken: "Godliness is profitable for all things, *having the promise of the life that now is*, as well as of that which is to come." Sin, indeed, is the cause of misery, and in proportion to the increase of the former is the latter also increased. The evils which God inflicts on man are comparatively few in number, and he mingles with them all something which may alleviate or compensate them. But the evils which we bring upon ourselves, or which others bring upon us, through the influence of vicious passions, are far more numerous, and also far more ruinous in their effects.

But whether the evils we endure be of the former or of the latter description, religion is their proper, their only remedy, and in proportion as it is sought with earnestness, and practised with sincerity, evil will be less abundant, and that which remains will be less keenly felt, and blessings will spring up and multiply on every side.

But let it never be forgotten that true religion is not a cold assent to certain dogmas: it is not a natural softness and benevolence of temper: it is not abstinence merely from gross sins, or the giving to God a part of our hearts, and some vacant portions of our time. No! The religion of Christ is the entire subjection and devotedness of the soul to God himself. It is the practical acknowledgment of his unlimited sovereignty, and the unreserved dedication of every faculty to his service. It is, in the emphatic language of the Apostle, "Christ formed in the heart," by the powerful energy of the holy Spirit, in consequence of which the Christian becomes "a new creature" with regard both to his temper and practice; "partakes of a divine nature;" and his members, formerly "servants of sin," are employed "as instruments of righteousness unto God." This is real godliness. The mere form of godliness, too often mistaken for the reality, brings no just or lasting peace to the mind, implants not the love of God, corrects not the sinful dispositions of the heart, is of no service in the distressing scenes of life, and produces little or no benefit to society at large. From this shadow of religion the opinion of the world respecting the substance has been too generally taken, and its effects estimated: it is no wonder, therefore, that it should have been judged by many to be of no use in promoting the virtue or happiness of the world. "The kingdom of God," however will still be found, notwithstanding the scoff of the infidel and the mistakes of the undiscerning, to be "righteousness, peace, and joy, in the Holy Ghost;" and to attain to this kingdom will appear at the last to have been the only object worthy of our pursuit. D. V.

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A Dissertation on Old Age.

THE proportion of the human race immediately interested in this subject, though comparatively small, is so numerous and important, to themselves and others, as to invite friendly aid in discharging the duties of this last and most difficult period of human life, and sustaining the trials of it. Had man been steadfast in his obedience to his Maker, he would never have experienced the calamities of age, or been a prey to death; of this the tree of life in the garden of Eden was a constituted token. "By one man sin entered into the world, and death by sin, and so death passed on all for all have sinned."

It hath pleased God to mark the approach of death to the aged, with many sorrows, usually connected with old age, and to make the advance from youth to old age, exceedingly rapid. In the first ages of the world, tho' man was appointed to death and to the introductory calamities of old age, yet his life was protracted almost to a thousand years. But infinite wisdom soon reduced it to not more than a twelfth part of that measure. In this and many preceding generations, "the days of our years are three score years and ten, and if, by reason of strength, they be four score years, yet is their strength labor and sorrow, for it is soon cut off and we fly away." By far the majority of our race are cut off at a much earlier date, and the few who surpass it witness the truth just mentioned, that their strength is labor and sorrow. This also is commonly the lot of those whose bounds do not exceed the age of seventy. Several of their latest years are filled up with calamity.

The design of the following dissertation is to submit to the aged a few thoughts which it is hoped may be useful to them, and tend, in some degree, to smooth the path of declining life.

With a view to this, the following method will be adopted:

1. To consider the calamities of old age. On this branch of

our subject the decays of old age invite our attention.

In youth, the activity and vigor of body is a source of much comfort and joy. By this the various active functions of life are rendered easy and pleasurable to themselves and useful to others.

The strength and firmness of riper years are adapted to the occupations of manhood and the scenes of middle life, and enable the subject to discharge the active duties of individual and social life. At this period too, the mind is matured and improved, so that the man composed of body and mind has the means of usefulness and comfort to himself and others, to be active in the service of God and man and in preparation for a better world, and answer the ends of his creation. But when old age arrives, the vigor and activity of youth, and the strength and firmness of riper years are for ever gone. To those succeed weakness and inactivity; and the favored few who escape the more dreaded tortures of the stone and gravel, and the class of intolerable pains incident to declining life, yet experience innumerable pains and distresses, and find the increasing weakness and inactivity of their bodies gradually reducing them, and rendering them incapable of taking a part in the active scenes of life and business.

They experience the truth of that inspired description of declining life which informs us that *"the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those which look out at the windows be darkened." The faculties and members of the body grow by degrees unfit to discharge their respective offices, the eyes are dim, the ears are deaf, the hands are weak and trembling, and through feebleness and decay, the legs refuse to walk. In short, the aged man feels the gradual, but constant and incurable decline of all his bodily powers and faculties, and has the constant premonition of his approaching dissolution.

But bodily decays are far from being the only or even chief calamities of the aged. Such is the righteous constitution of heaven, and such the connection of body and mind, in the present state, the mind usually decays with the body. The important faculty of memory, requisite to nearly the whole of our knowledge, usefulness and comfort, is so dependent on the state of the body that it fails with the decays of age, till in some instances it is nearly extinct. In every degree of its decline, the man is proportionably disqualified for many of the scenes of active life, and for many of its enjoyments.

The faculty of invention fails with bodily decay. The aged become less able to discover new ideas, and through the loss of recollection, to call up the old. Hence, they are less able to form a correct judgment on the various subjects which call for their determination, and less qualified to act a useful part in their calling, or that path of life to which they are accustomed; much less can they successfully attempt a new one.

* Eccl. xii. 3.

That fortitude and stability which were experienced in earlier times, and which are necessary to meet the dangers and surmount the difficulties incident to human life, no longer support us: we are "afraid of that which is high, and terrors are in the way," and even "the grasshopper is a burden." All exertions and occurrences beyond the usual events of the day, impress the aged with fear and dread, and shew him his rapid descent into declining life, and that he is hastening to the valley of the shadow of death.

Advancing decay removes the aged from the busy scenes of life and the intercourse of society, and from the rank and respectability to which they were accustomed.

By their own motion, or by the voice of society, they retire from public business and the active places they have filled, and others who are younger, more active and vigorous, assume them. They feel themselves to be laid aside as no longer useful.

The opinions and manners of every successive generation are, in many respects, diverse from the preceding. The aged look on these changes with regret, and feel themselves and their opinions to be neglected. They have impressive views of the many growing evils in society, especially in what is new and diverse from the opinions and customs of their day; and they find that their feeble voice in remonstrating against the evils of the day is employed in vain.

Who can refrain from the tear of sympathy at the affecting description which Job has given of his former prosperity and then present calamity, in the following language: "Oh, that I were as in months past, as in the days when God prospered me, when his candle shined upon my head, and when by his light, I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle; when the Almighty was yet with me, when my children were about me; when I washed my steps with butter, and the rock poured me out rivers of oil; when I went out to the gate, through the city; when I prepared my seat in the street! The young men saw me, and hid themselves; and the aged arose and stood up. The princes refrained talking, and laid their hand on their mouth.—When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I put on righteousness and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out.—Unto me men gave ear, and waited, and kept silence at my counsel.—I chose out their way, and sat chief—as one that comforteth the mourners. But now they who are younger than I, have me in derision."

The time would fail us to name at large the calamities of declining life. We will pass

over many of them, but we must not fail to name the loss of friends by death. We know that by far the majority of mankind die before they arrive at old age. Of course the aged who survive must have parted with most of their friends and dear connections.

Many of the aged have felt the parting stroke which numbered the chosen companion of their youth and friend of their heart to the grave. Many have suffered the loss of their dear children, and many with circumstances which added much to the weight of their sorrows. Not a few live to see their children forsake the principles of their education and the path of wisdom and virtue, and become abandoned to irreligion, uselessness, and misery, and to be apparently filling up the measure of their sins, and ripening for aggravated destruction. Sad and distressing as is the case, this cup of bitter sorrow, is the sad lot of many an aged parent.

We add to this catalogue of woes for the aged, the near prospect of approaching death—this change is so great, and attended with consequences so vast, that the mind not dead to things the most interesting and important contemplates its approach with the most awful solemnity.

Death is a great change in the manner of our existence. We enter into a new world, new employments and connections.—"The dust returns to the earth as it was, and the spirit returns to God who gave it." We leave this world and all its joys and sorrows to appear before God, and receive his approbation or his frowns, which fix our future destiny, without the least possibility of a change. We began to exist in the body, in a state of sin and ruin, and by our numerous and aggravated offences, we have added an immense sum of guilt to our account. A view of this fills the mind with dread at the approach of death, and those objects which naturally fill the mind are solemn and gloomy beyond description.

Nothing but a view of the gospel salvation, and a well grounded hope in the atonement of Christ, can so pluck the sting from death and the victory from the grave as shall enable the aged to contemplate its near approach with serenity.

Without this a view of approaching death must be inexpressibly gloomy.

But let us dismiss this branch of our subject, and contemplate *the duties of the aged.*

Many general duties are equally binding on the aged and the youth, and in all circumstances; this is true in particular of the great fundamental duty of the love of God and man, "On these two commands hang all the law and the prophets." These are implied in every particular branch of the Christian religion, and no religious performance comports with divine revelation unless it involves the essential love of God and our neighbor, and there is no age, condition or relation exempted from the great command of love.

There are however many duties adapted to particular ages, circumstances, and relations, or at least, apply with peculiar obligation or emphasis to them.—Those duties which either ex-

clusively or more eminently apply to the aged are now to be considered.

1. Among these we begin with resignation to the divine will. The will of God is revealed in his holy word as it respects the whole system of law and gospel; and entire submission to that will thus manifested, is essential to genuine religion—Every good man esteems God's commandments concerning all things to be right, and hates every false way; but we are now to consider especially the duty of the aged to be resigned to the providential will of God, or the divine disposing determination and agency in all events. We must be fully established in the universal and perfect government of God, or that "his counsel shall stand and he will do all his pleasure;" and that the divine purposes and agency are all perfect in wisdom and goodness. In this is implied a general submission to the will of God, which is presupposed in all cases of particular submission. The calamities allotted by divine wisdom to declining life, call for particular exertions of the spirit of submission on many occasions, some of which we have been led to mention already.

The bodily decays usually attending the aged, very much reduce the comforts of life, and increase its evils.

Old age is usually attended with weakness, inability, and pain and what much increases the evil the decays and pains of age seldom admit a cure.

These evils are much aggravated to the sufferers, by the failure of our mental powers and especially of the fortitude of earlier years.

Under these and the many other calamities incident to declining life, resignation to our lot as the appointment of Heaven is a great relief and indispensable duty. Shall not the Judge of all the earth do right? Or shall the thing formed, say to him who formed it, why hast thou made me thus?

Reason and religion, the word of God and our own comfort loudly and with one voice, teach submission to the divine will, saying "be still and know that I am God." God has wisely appointed the calamities of age to humble the pride of men; to shew us our exceeding sinfulness and desert of his holy displeasure; to wean us from the world; to remind us of our approaching removal, and to prepare us for it; and shall we repine at the appointments of infinite perfection? Shall we not accept the punishment of our sins, and say, it is the Lord, let him do what seemeth him good! We add, that *prayer* is eminently the duty of old age; this is indeed, a great duty of every age, but old age is the evil day, it is the season of sorrow, on account of the reasons named, and of many others, and "If any be afflicted let him pray." The book of psalms is eminently adapted to the aged, and it is so especially, because the Psalmist, as his afflictions abound, betakes himself to humble supplication, and abounds in prayer? "O God, saith he, thou hast taught me from my youth—Now also when I am old and gray headed, O God, forsake me not." "Cast me not off in the time of old

age, forsake me not when my strength faileth."

God is righteous in all the sorrows of declining life, yea he is not only righteous, but merciful, yea abundant in mercy. When we consider the number and greatness of our transgressions and the aggravations of a long life distinguished with favors, which we have very greatly abused, and when we remember our coevals who are generally numbered to the grave, we are constrained to acknowledge that it is indeed of the Lord's mercy, that we are not consumed, and that we still live because his compassions fail not.

We have abundant inducement to be instant in prayer, because we have many sorrows which God only can relieve, and because our time is short, and we have very much depending on divine mercy. When a few days, a few days indeed, are come we shall go the way whence we shall not return. Now is the last and only opportunity for us to lay up in store a good foundation against the time to come, and to lay hold on eternal life, and God for Christ's sake "will hear the prayer of the humble, and not despise their prayer." "Call on me," saith he, "in the day of trouble and I will deliver thee, and thou shalt glorify me." How many subjects have we for humble, fervent and persevering prayer? Our only hope in all our sorrows is in God, and he bestows the needed salvation in answer to prayer. Our preparation for a safe and happy death is all depending on the infinitely wise and free grace of God, and he makes all grace abound in answer to prayer.

The whole interest of our families and friends, the future and eternal state of our dear children is suspended on the grace of God, and "for these things he will be enquired of by the house of Israel, to do it for them." The prosperity of our dear country, and all the interests of his redeemed church are in his hands, and he is waiting to be gracious in answer to prayer. It will be soon too late, our days will be numbered and finished, let no more of them be lost, but let us "pray always with all prayer and supplication in the spirit, and let us watch unto prayer."

Watching should be connected with prayer. Surrounded with dangers as we are, from within and without, we should stand with our loins girt, and our lamps trimmed and burning, that when we have done all we may stand. How often doth our Lord call on us in his word to *watch*, and to "arise and trim our lamps, and be awake and be prepared for the coming of the bridegroom, lest coming suddenly he find us sleeping."

The numerous and awful warnings of God's providence, speak the same truths with his holy word. Oh, let us not turn a deaf ear to these his last calls to us, lest we call in our turn and he will not hear, we cry and he will not answer.

To prayer and watchfulness we must join solemn and frequent self examination. We must examine and re-examine ourselves, by the rules of God's word, concerning the genuineness and sincerity of our love to God, our repentance, our faith and the other graces of the Spi-

rit, and the various fruits of the Spirit, in a life of practical holiness in the branches of obedience to the commands of Christ.—Knowing that if we do not produce the fruits of Christian holiness, it is because there is no life in us.

We must devoutly attend the institutions and duties of the Christian religion, such as prayer, private and social, the reading the holy scriptures, the careful and religious observation of the Christian sabbath, and the rest of the Christian institutions.

We must watch and pray against those sins which most easily beset us, the sins of age; these are especially, though not exclusively, the love of the world, and an uneasy and repining spirit. Let us always strive to keep a humble and submissive temper, and let the meekness and gentleness of Christ be manifest in our conversation, always remembering that the Lord is at hand, and his coming draweth nigh.

Among the various duties of old age, we must by no means omit to mention those incumbent on us respecting our children, and the youth in general. They may profit by our experience and with regard to these, the aged may live to important purposes. What can be more commendable than the address of the aged and departing prophet Elijah, to his young and beloved friend? "What shall I do for thee before I be taken from thee?" This must be the language of every pious old man, to the youth about him. Experienced age may communicate many salutary and practical truths to the young, and impress them with motives and arguments drawn from experience and observation.

The near approach of the aged to the world of spirits, enables them to address the young on the vast and important realities of religion and eternity—with great solemnity, and with a hopeful prospect of a serious hearing. The last words of the dying are generally noticed, and all the words of the aged are to be numbered among their last.—What a price is in the hand of the aged to diffuse the instructions of wisdom among the young! How profitably may the aged be employed in teaching to the young the lessons of wisdom, virtue and the fear of the Lord!

Especially, how animating is the prospect when their own children are their pupils! That respect and veneration which the Author of our nature has impressed on the hearts of children for their parents is an avenue to the mind for the conveyance of wisdom in the form of parental instruction and advice. This advantage should be improved with great diligence and fidelity, and it should be attended with humble supplication for the divine blessing.

How highly favored was Solomon, in his youth, to be the beloved child of a pious father, who taught him the precepts of wisdom with the most tender and moving importunity of parental love; as he has informed us in the fourth chapter of his Proverbs and thirteen first verses. Those parental instructions were not forgotten. The wise man well remembered them in his old age, and we have

ground to believe that these instructions were much conducive to that rare degree of the most important wisdom, in which he so much excelled.

Let the aged be encouraged to fill up their latest days in leading the youth, and especially their own children, by kind and well timed instructions and advice in the paths of wisdom, virtue and piety.

The aged may do much for the benefit of the rising generation, by their example. Hence the peculiar inducements to them to live for the good of the rising age; their personal motives to a life of wisdom and piety, are in every respect as strong as on others, and much more so from the consideration that their end is near: "The young may die, but the old must die." Whatever they do, preparatory to death and futurity must be done quickly; and who would not improve the last hour of that day which is succeeded by the long night in which no man can work! But this late hour of life may be improved, not only for their own benefit but for that of their children, and the rising generation. Age and experience give weight to their example, and that example gives energy to their counsel; in this respect, old age is the most important and useful part of life.

What though we are withdrawn from the busy scenes of active public life, the eyes of the younger are still on us, and we may render old age useful and venerable by practising the duties of men and of Christians in their view, and thus leaving our last, and most decided testimony for virtue and religion.

Is old age the evil day? is it attended with many calamities and discouragements? It has also its advantages; among which and none of the least, is the weight of example, attending experienced years. In this view, the aged may be encouraged to exert their remaining prayers for the good of mankind, and at the same time, and in the same manner, for their own greatest benefit.

Well founded and exceedingly encouraging is the conclusion that the path of wisdom, of virtue, and religion, leads us with equal certainty to promote by active exertions the glory of God, the interest of mankind, and our own best good; this is a general truth applying to all the duties and truths of life.

But it is emphatically true of old age. The man venerable for age and piety wishes to devote his last days to a preparation for a safe and happy death, and a blessed immortality; for this he must live in a course of undissembled piety;—he must serve God faithfully, and whether he eat or drink, or whatever he doth, do all to the glory of God; and for this, he must pray for the peace of Jerusalem, seek the best interests of society, and do good to all as he hath opportunity, especially to the household of faith.

The man who is ardently engaged in the advancement of the divine glory, in the accomplishment of the work of redemption, expresses the most undissembled love to God and concern for the honor of Jesus Christ, and the purest affection to his fellow men; and is of course, the most ready and active in all the

duties of his place and station; such an one is prepared to meet the bridegroom, and whenever he shall come he will "find him watching." Let the aged therefore remember, this that they need not live in vain. Their lives if spent in the discharge of duty, will be spent to the glory of God, the best good of their fellow men, and their own everlasting good. By this course old age will be rendered comfortable, death will be safe, and eternity blessed.

We are next to consider the *comforts and supports of old age.* On this head we attempt not to describe the comforts actually enjoyed by the aged, but those which divine providence places within their reach, so that if their minds are properly disposed, they may enjoy them, and which, in many instances, are actually enjoyed.

Among these, the following sources of consolation deserve a leading notice.

1. The universality and perfection of the divine government. None of the truths of religion rest on a more firm and solid basis than that the divine government is universal and perfect. There are indeed mysteries involved in all important truths, both in the natural and moral world; but these are by no means a just objection against the existence of such truths. There are more mysteries implied in the existence of the one living and true God than in any other truth, and yet we know, not only that this is true, but that it is fundamental to all other truth, so that a denial of this is a denial in effect, of all other truth. In like manner, the universality and perfection of the divine government, involves some difficulties beyond our comprehension, but the denial of this evinces general absurdity and contradiction, and the doctrine is supported by the most direct and indubitable evidence. This applies with equal certainty to the moral and providential government of the Most High. It equally respects the fall of a sparrow, the destruction of an empire, the actions of all moral creatures, and the retributions of eternity. With the most perfect assurance we may say, in the inspired words of scripture, "The Lord reigneth let the earth rejoice, and the multitude of the islands be glad thereof."

The purposes of divine wisdom are all perfect, and they change not. God hath said, My counsel shall stand and I will, do all my pleasure. Is it possible, that under the government of such a Being there should be just ground for complaint, or that any event should take place, the existence of which is injurious on the whole? Partial evil, both natural and moral may exist, but in no greater measure than infinite perfection will make subservient to the greatest good. The time of old age is, indeed "the evil day," and its calamities and sorrows are not few or small; but let the aged remember that "the everlasting God, the Lord, who is the creator of all the ends of the earth, fainteth not, neither is weary, there is no searching of his understanding, he giveth power to the faint, and to those who have no might he increaseth strength."

Scriptural views of the univer-

sal and perfect government of the Most High, furnish a general ground of confidence in God, applicable to all particular cases, by which the heart may quietly rest in the darkest times and under the most severe trials, and be assured that all is governed well, and shall issue in the greatest good. In the many sorrows of declining life there is a safe hiding place in the adorable perfection of God, and the unfailing stability of his gracious promises. Therefore "they who wait on the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." The holy scriptures abound with declarations of the extent and perfection of the divine government over all creatures, and all worlds, and the gracious promises of God embrace every supposeable case of fear and danger which can fall to the lot of any who put their trust in the living God. All such may rest assured of deliverance in distress, or support under it, and that in the final issue they shall find it good for them that they have been afflicted.

2. The mediatorial plan of redemption revealed in the gospel, is an unfailing source of consolation.

Scriptural views of the divine government assure us that all events in all worlds are under the disposal of infinite perfection, and therefore that all things will issue well. But by the revelation of the mediatorial plan we are instructed in the way in which they will be brought to their happy issue, even by Jesus Christ in the work of redemption.

Though an assurance that infinite perfection governs all, involves the certain proof that all will issue well; yet the awful prevalence of sin and misery in our world, and the forebodings of still greater evil in the world to come cast a gloom over the contemplative and serious mind, not easily dissipated by human investigation; but in the gospel this greatest difficulty is solved, or at least the divine wisdom is wonderfully displayed. Here is glory to God in the highest, and on earth peace, and good will to man.

The doctrine of the divine trinity in unity, or the infinitely perfect mode of the divine existence, so as to constitute the most perfect and independent unity, and still to embrace all the advantages of a complete trinity, this being revealed, we are capacitated to believe the revealed distinction in the personal agency of the Father, of the Son, and of the Holy Ghost; and how that "God so loved the world, as to give his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

The doctrine of the incarnation of the word, and giving his life a ransom for sinners, opens a door of hope for the guilty, shews how God can be just and justify the ungodly, who believe on the Son of God.

Jesus Christ is the divinely appointed substitute for the guilty. In his mediatorial character and work, the Father is well pleased. "God is in Christ, reconciling the world to himself, not imputing their trespasses."

"Mercy and truth meet together, righteousness and peace embrace each other;" and "grace reigns through righteousness to eternal life, by Jesus Christ our Lord."

This united display of divine perfections in Jesus Christ, so far beyond any thing conceivable by man, in any other way, is all consequent on the introduction of moral and natural evil; could not have taken place without it, and is the plan of infinite perfection to counteract all this evil, and overrule it to much greater good. And infinite perfection will not fail of the accomplishment of its object. This wonderful object is accomplished by the actual and eternal salvation of redeemed sinners, even of all those who believe on the Son of God. The salvation of sinners is the direct object of the incarnation and death of Christ, yet so that other most important objects are accomplished by it; for in this wonderful plan, "grace reigns through righteousness to eternal life by Jesus Christ our Lord;" and "all things are for the sake of the saved, that the abundant grace through the thanksgiving of many, may redound to the glory of God."

In the devout contemplation of this most animating theme, the good man, borne down with the calamities of age, forgets his sorrows, and is ready to say, in the words of aged and pious Simeon in similar views, "Now, Lord, lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation."

Under the bodily decays and pains of declining life, the good man remembers the sufferings of Christ for the sins of his people, he confesses his own desert of these and greater evils, he accepts the punishment of his sins, and adores the riches of divine grace for the many mercies mingled with his sufferings. The same views impress him under the similar decays of his mental powers, under the loss of friends, and the evils in society. Amidst the numerous sorrows of painful recollection of the sins and sorrows of his past life, and the abounding evils which surround him, he reposes in the assured belief that the Lord Jesus Christ is head over all things to the church, and that he will guide the storm, and cause all past and present evils to subserve the interest of his eternal kingdom, and promote the good of all his faithful followers.

When he looks forward to his approaching removal to the world of spirits, and realizes the solemnities of eternity, knowing that he is a sinner by nature and by practice, and that it is a fearful thing to fall in the hands of the living God, he flees for refuge to the hope set before him; and rests with thankful praises on the foundation which God hath laid in Zion, knowing that Christ came into the world to save sinners, and saves to the uttermost, all who come to God by him.

Sensible of the numerous faults of his past life, and even of his best services; his only hope is on the infinite grace of God in Jesus Christ, and he is comforted in that hope, and longs to be delivered from sin, and made perfect in the praise of his God and Saviour, and is comforted in all his sorrows in God, in Christ, in

the government of God, in the grace of the gospel, the predictions and promises of the word of life, and the sure accomplishment of the application of the work of redemption, till the head-stone thereof shall be brought forth with shouting, crying grace, grace to it.

Such are the comforts' of declining life, in the view of a separation from all below, and an entrance on the great scenes of eternity, which christianity dictates and inspires. But the aged who are strangers to the faith of the gospel, and the views which it inspires, have also no sources of consolation—to dispel the gloom of declining life, support them under present evils, or arm them against the terrors of those which are future.

Let this discourse be concluded with the following address to the aged.

Respected companions in years and sorrows, the writer is no stranger to your calamities, for he experiences similar; he attempts not to shew you a way to shun the evils of old age and death, but he would gladly suggest a few thoughts to you and himself which may assist us to bear those evils as we ought, and as may render them useful to us here, and a lasting benefit hereafter.

We must be established in the conclusion that the divine government is uncorrupt and perfect, that Christ is head over all things to the church, that we and all for whom we are concerned, are in his hand, that such have forfeited his favor, and all we possess or hope for is on the foundation of sovereign grace, pure grace reigning through righteousness—by Jesus Christ our Lord and Saviour; and that the calamities of life, and the approach of death are wisely ordered, and will turn to our benefit, if we do not abuse them. Let us contemplate these and similar truths with becoming solemnity, and use the means which God has provided, that we may so improve them as to be prepared to give up our account with joy and not with grief. Let us be instant in the service of God, and in doing good to our fellow men. Let us give all diligence to make our own calling and election sure, and promote the best good of our fellow men.

To all the other exertions in duty which christianity requires, let us join ardent and persevering prayer. God knows our needs and is able and ready to supply them; and it is even after so long a time, now called to-day, and it is our last day, the night cometh when no man can work. Let us be diligent that we may be found of him in peace.

May all grace abound to us in all our trials, and "the goodwill of him who dwelt in the bush," never leave us nor farsake us, and may we have a remembrance in the resurrection of the just, for Christ's sake! Amen.

Thoughts on Death.

AS "it is appointed to man once to die," and as this event is highly interesting and important to every one, we are called to consider it in relation

to all, and especially to ourselves.

We may view it with respect to the very great change in our manner of existence, and its various and important concomitants and consequences.

Death is a dissolution of the connection between soul and body, the cessation of animal life and motion, and the return of the body to its native dust; this may be called bodily death. All the connection of the soul with the body, and all the functions consequent on that connection cease, and the spirit acts without the agency or instrumentality of the body, till they are reunited in the resurrection of the body; the mind no longer receives information by the bodily senses, or perceives or acts by their instrumentality, consequently it hath no intercourse, in a manner known to us, with the objects of the senses, or the concerns of this material and sensible world; though as we are strangers to the mode of existence for separate spirits, they may have communications from the objects of sense in ways to us unknown.

The natural relations of families, and larger circles in this life as they result from our existing in the body, and are useful only for the functions of this bodily life, will not exist in the world of spirits. In that world "they neither marry nor are given in marriage, but are as the angels." How empty then are the pursuits and prospects of men of the world, whose treasures are only of this earth, and who have no portion beyond the grave! Would we wish for a portion beyond the grave, we must lay up treasures in heaven; the food and support of the mind, where moth and rust do not corrupt, and where thieves do not break through or steal.

We proceed to observe that death is the penal evil originally threatened to man for sin. "In the day thou eatest thereof, thou shalt surely die." This is generally understood to imply temporal death, or that death of the body of which we have been treating. By many it is supposed to imply what is called spiritual death, or a state of sin; at any rate this is implied in that state into which we are brought by transgression. The threatening also implies a state of condemnation and punishment, or what is called eternal death. So true is it that it is appointed to men once to die, and after this the judgment.—The proper mode of determining the nature and extent of the first threatening to man, for sin, is to attend to the scriptural meaning of the term *death*, when mentioned as a penal evil, and it is conceived that by this rule, we shall be led to determine that all the evil we have named is comprised in it. The last and most important meaning of the threatening is the second death, or a state of endless punishment, consisting in misery. The evil threatened is the punishment of sin. We may therefore be assured that whatever evil is represented in scripture, as the punishment of sin, is comprised in the threatening of death to the first transgression.

The original threatening was addressed only to Adam, but by the event, and by subsequent scriptures, it appears that Adam

stood in that relation to his posterity by which their character and state would be affected by his conduct, even as his own. He was constituted a public, federal or complex person, with respect to his posterity; so that the fruits of the first transgression are the same to him and his posterity, in point both of character and state. This is accordingly verified in experience through all generations. "By one man sin has entered into the world, and death by sin, and so death passeth upon all, for all have sinned." In consequence of the original lapse, the whole race of man is by nature in a state of sin, and condemnation, and so justly exposed to all that evil implied in the full import of the word *death* in the original threatening.

The whole race of man must therefore be in a state of hopeless ruin, without the intervention of sovereign grace, on the mediatorial plan of redemption and salvation, by Jesus Christ. The great object of divine revelation after describing the complete ruin of man by sin, is to reveal and explain the way to recovery and salvation through Jesus Christ.

The revelation of the mediatorial plan, opens a door of hope for the guilty and dying. We are led to ask with the deepest concern, What has God wrought for guilty and ruined man? The scriptural answer is, that Christ came into the world to save sinners, and saves to the uttermost, all who come to God by him. This great salvation delivers from the power and punishment of sin, and brings the sinner into union with God, to the pardon of sin, and the favor of God, and eternal life, and all this "not by works of righteousness which we have done, but according to his mercy he saves us, by the washing of regeneration, and the renewing of the Holy Ghost;" and that we are "justified freely by his grace through the redemption which is in Jesus Christ." Thus Christ redeems his people from the curse of the law, or the second death, and though he doth not exempt them from the death of the body, yet he hath secured a blessed resurrection for it, and a reunion with the soul, at the end of the world. But this is not absolutely for the sinful and ruined race of man, but for those only who believe to the saving of the soul. "He who believeth shall be saved, but he who believeth not shall be damned." Such is the will of infinite perfection, that hereby the sinner may be saved in a manner which exalts the divine character and government, condemns sin, and saves the sinner, in a way honorable to God, safe for the sinner, and which makes the most illustrious display of free and soveregn grace, even "grace reigning through righteousness to eternal life, by Jesus Christ our Lord."

Hence those who are true believers in Christ may look forward with hope in the hour of their departure. To such, the sting is plucked from death, and the victory from the grave; but to the unbelieving and impenitent, the weight of the curse of God's broken law, and all the justly deserved threatenings for the abuse of gospel grace, are in their full force against them.

To escape therefore, from the wrath to come, we must be united to Christ, by divine faith, and be sanctified by his spirit. On such the second death hath no power, and those who are of this description may suffer the dissolution of this bodily life with a divinely supporting hope of a blessed immortality.

This leads us to observe that it is an object of the greatest concern, to be prepared to meet God in this great and most interesting change of death. This great change, exceedingly important in various respects, is especially so in this, *viz.* that it admits of no future change.

The present life is given us to prepare for an eternal state, and in the general and final judgment, we shall be judged "according to our works," and "according to the things done in the body." The retributions of eternity depend therefore, on our preparation for death. Who then will not be in earnest in the enquiry, How shall I be prepared to meet my God?

A preparation for death may be considered in a general, or particular sense. That which is general, implies a state of union to Christ by the faith of the gospel, a justified state through the atonement of Christ, and a life of Christian holiness. This is usually called *a habitual preparedness for death.* Because all such are entitled, according to the gospel, to eternal life, and will be saved, whenever and how suddenly and unexpectedly soever it may please God to call them hence.

But what is called an actual preparation for death, implies in addition to what is already mentioned, those lively views and exercises respecting our death, and of divine and eternal things in general, which correspond to the nature and solemnity of the event, and the unspeakably interesting concern which we have in it.

This implies that we have a clear and solemn prospect of the near approach of our dissolution and of the great realities of our approaching state. And it implies the following particulars, viz.

1. Submission to the righteous will of God in death, founded in a view of the perfect rectitude of the divine government.

The dying Christian properly affected, contemplates the holy hand of God in his death, and views it as the final consequence of his great sin, and is still, and knows that he who inflicts it is God. He cordially subscribes to the infinite perfection of the divine character and government.

He feels himself to be a great sinner, and acknowledges the righteousness of God in all the evils threatened, and executed on transgressors for sin, and especially in his own death. He so views his exceedingly sinful state, and the greatness of his guilt, that he utterly despairs of ever obtaining pardon and the favor of God by any thing in himself, and he accepts the punishment of his sins, as a fit and becoming expression of the infinite perfection of the divine character; and he utterly despairs of any relief except from the immense riches and sovereign freedom of gospel grace in our Lord Jesus Christ. Under scrip-

tural impressions of his extreme necessity and unworthiness, and of the preciousness of Christ as the fit and only Saviour, he pleads for pardon and all saving mercy, through his atonement, and humbly commits his departing spirit to God who gave it. With humble confidence in God he commits the keeping of his soul to him as to a faithful Creator and Redeemer, and casts all his cares upon him. In respect to his friends, his country, and the church of God, he humbly commits them to divine keeping, and cries to them as the departing Prophet to his friend, "What shall I do for thee, before I be taken from thee?" Leaves his best advice and counsel with his family and friends, together with his prayers for them and for all, but especially for the church on earth, and with humble resignation he sleeps in Jesus.

This concise view of death, is adapted to impress our minds with many solemn and weighty considerations. Among these no one is more interesting than the duty and importance of our spending life in preparation for death and the future world.

Death is the dissolution of the union between soul and body, and the final conclusion of this present mode of existence and separation from this world, from the objects of sense, and from the connections and objects and relations of the present life. Separated from all the objects of our dear affection on the earth, we enter the world of spirits, and must appear before God to give our account for the things done in the body, and this account must be given to him, who searcheth the reins and hearts of the children of men, and who is of purer eyes than to behold iniquity. And the state into which we shall then enter is according to what we have done in the body, and this state is unchangeable.—From the decisions of that interesting day, there is no appeal.

The present life is a state of trial, in which we pass that great change, whereby we are translated out of the kingdom of darkness into the kingdom of God's dear son. By sin we are plunged into a state of remediless ruin, guilt and misery, from which there is no possible escape but by the atonement and grace of the gospel; by this we may pass from death to life, and rejoice in the great salvation, for ever. But the overtures of Divine grace to us are limited to the present life; our probation reaches not into the state of the dead, therefore whatever is effected for the salvation of the soul must be effected now.

"Behold *now* is the accepted time, behold now is the day of salvation." Between the righteous and the wicked, in the world of spirits, there is a great gulf fixed," so that they can not pass from one to the other.

Hence the vast importance of the present life as the only season to escape from the wrath to come, and secure a blessed immortality. The salvation of all who are saved is by free grace, through Christ; those who are saved believe to the saving of the soul. But the faith which is to salvation is always connected with sanctification. A life of christian holiness, is the dviding line, between be-

lievers and unbelievers, the saved and the lost.

Hence we cannot have spiritual evidence of our preparation for death, and a well grounded hope of blessedness beyond the grave, except by a conciousness of a work of the divine Spirit in our hearts, by which we are animated to a life of christian holiness in heart and life. That christian holiness which is connected with salvation may be termed the religion of the heart, of the tongue, and of the life. The religion of the heart is founded in that divine work which is called regeneration, by the Spirit of God, by which the moral disposition, temper, or taste, is changed, and the sinner, from being governed by an evil heart, influenced by the love of sin, and alienation from God and goodness, is reconciled to God, and truly counts all things but loss, for the excellence of the knowledge of Christ Jesus the Lord, and a foundation is laid, according to the gracious plan of the gospel, for all holy views and affections to God and divine objects in general, and for all right and benevolent regard to men.

The religion of the tongue is that free and undissembled verbal testimony to the truth and excellence of christianity in its various branches, to men, on proper occasions, and to God in all devout and sincere worship, which naturally flows from such a state of the heart.

The religion of the life, or practical religion, has for its object the keeping the commandments of God, or that uniform course of christian obedience which the gospel requires, and which is the genuine expression and proof of a saving change.

Preparation for a safe and happy death in the children of God is effected by the divine blessing, or the powerful agency of the Holy Spirit accompanying the instituted means of grace and salvation, and it is only in the use of the instituted means, in the manner pointed out in the institution, that we are authorized to hope for the divine blessing to render them successful.

As the great mean of preparation for death, we must therefore, give all diligence to make our calling and election sure in the use of these means, and in the manner prescribed, and we must persevere in this course to the end of our lives.

The whole system of instituted means for this important end must be diligently applied; religion must truly be our business, our calling, from which we must not be detached by any worldly inducements, deceitful lusts, or temptations from the enemy of our souls. We are acting for eternity, and Oh, how doth it concern us to act as it becometh those who are shortly going to that world.

A description of the means divinely instituted, to secure a safe and happy death, would open too large a field for present discussion, and it would be needless as they are specified in the holy scriptures, and are easily understood. But it is proper to observe that the success of these means depends wholly on the divine blessing. "Paul may plant and Apollos water, but God giveth the increase." This divine blessing

is bestowed in answer to prayer; we are therefore to consider prayer as essentially connected with all other means, and to join it with them, and we have the most gracious encouragement to this duty, for the Lord is near to all who call upon him, to all who call upon him in truth, and he that asketh receiveth, and he that seeketh findeth, and to him who knocketh, it shall be opened. How urgently therefore are we called to "pray always with all prayer, and supplication in the spirit, and to watch unto prayer."

The sad and dreadful prospect opened by death, to those who are lost, must stimulate us to "give all diligence to make our calling and election sure." When we reflect on the very great worth of the soul, the awful and glorious retributions of eternity, and the joys and sorrows of departed souls, as represented in the scriptures of divine truth, and especially in the address of that *friend of sinners* who "gave his life a ransom for many," and suffered the just for the unjust, to bring us to God, shall we not take the friendly warning and "fly from the wrath to come," lest we are finally lost, with the world of the ungodly, and compelled to say with many others in the regions of despair, "The harvest is past, the summer is ended, but we are not saved!"

This subject calls the serious attention of those who entertain a hope of eternal life, but are distressed with many fears of coming short at last.

The prevalence of these fears, if they are real Christians, may arise from mistaken or indistinct views of christianity, from the weakness of their faith, from the state of their mind depressed with melancholy, or from their comparative negligence in the duties of religion.

To obtain a more stable and supporting hope, they must labor and pray for more correct and clear views of the nature and operations of religion in the soul. They must examine themselves more frequently and strictly, they must pray more earnestly, they must watch against the incursions of melancholy, and must make religion more eminently, the business of their lives.

If they are distressed with temptations from the world, the flesh, or the devil, they must resist—they must watch and pray, and never yield to the temptations, but pray with all prayer, and supplication in the spirit, and resist the tempter, steadfast in the faith. If they thus do and endure to the end, they will be carried through all their dangers, and be conquerors, through him who loved them and died for them.

A proper state of mind in which to meet the king of terrors, is a humbling sense of our own extreme pollution and guilt; an unreserved submission to the holy and righteous will of God, in the punishment of sin, with a meek reliance on the free grace of God through our Lord Jesus Christ as revealed in the gospel; and a commitment of our souls to him, as a faithful creator and Redeemer, together with resignation in all things to the divine will, casting all our dear connections on earth, on divine mercy, and committing

his redeemed church to his guardian care; ardently praying that his kingdom may come and his will be done on earth as in heaven.

A scriptural review of the death of good men left on sacred record, is suited to animate us to live the good man's life.

"Enoch walked with God and he was not, for God took him," And "before his translation he had this testimony that he pleased God." Jacob before his death was blessed with a foresight of the great things God would do for his church, down till the incarnation of the promised Saviour, the coming of the Shiloh to whom the gathering of the people should be. Joseph foresaw the departure of the children of Israel from Egypt, and gave commandment concerning his bones. Moses, in view of the wonders of divine wisdom and grace, closed his life in publishing the name of the Lord, and ascribing greatness to our God. David, after all his trials, closed his life with assuring his people that "he had prepared for the house of his God with all his might," and in expressing his firm belief in the promised Saviour. Simeon and Anna, in the closing scene of life, recognized the incarnation of the Son of God with exultation and thanksgiving, and expressed their readiness to depart. Holy Stephen died for the faith of the gospel, and in his departing moments, saw heaven opened, and the Son of God, on the right hand of the Majesty in heaven, and committed his departing spirit to his guardian care.

And what shall I more say? for the time would fail to speak of that long list of distinguished worthies who followed God, living and dying, and resigned their spirits in humble dependence on the divine word.

"These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on earth."

All these things were written for an example, and they afford the most important instruction and most excellent pattern for us to follow. Hastening as we are to the house appointed for all living, and to the world of spirits, with such facts and examples before us, shall we not employ the short period of our remaining continuance on earth, in diligent preparation for that world to which we are hastening; and be in readiness for a union with all the wise and good who have gone before us, and to welcome to that blessed society of the spirits of the just made perfect, all who shall come after us? Let us follow in the path of "those who through faith and patience inherit the promises." And let the perfectly bright example of all the graces in our suffering Saviour, in the hour of his departure, arrest all the powers of our souls.

"Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us; and let us run with patience, the race set before us, looking to Jesus the author and finisher of our faith, who for the joy which was set before him, endured the cross,

despising the shame, and is set down on the right hand of the throne of God."

On the Reward of the good and faithful Servant, in the joy of his Lord.

THOUGH a sinner do evil an hundred times, and his days be prolonged, yet surely I know it shall be well with them that fear God*. Though men may cast off fear, restrain prayer, contemn God and his ordinances, and scorn those who walk with him, yet verily there is a reward for the righteous†. The righteous Lord loveth righteousnes, and his countenance doth behold the upright‡. He is a rewarder of them who diligently seek him.

This reward, which God will give to every good and faithful servant, is expressed by various names and things in the holy scriptures. In the old testament it is expressed by being received into glory. Thou shall guide me with thy counsel and afterward receive me to glory. The wise shall inherit glory. In the New Testament, it is described under the notion of a kingdom. Fear not, little flock, it is your father's good pleasure to give you the kingdom. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Sometimes it is termed, Eternal Life, a crown of righteousness, and the inheritance of all things. These in general are expressive of its immense worth, grandeur and magnificence. But in the gospel of St. Matthew xxv. 21. it is expressed in a peculiar manner, by the joy of our Lord. Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. The words not only express the liberality and superabundance of the reward, as the faithful servant who has been faithful over a few things only shall be ruler over many things, but they seem to imply that he shall have a participation in the same joy and blessedness, in kind, as his Lord's. Can this be the meaning that the saints, but poor sinful dust and ashes, shall be raised up to a participation in the same kind of joy and blessedness, as the man Christ Jesus? Nay as that of God himself? It is humbly conceived that this may be the true sense of the text.

Upon a careful examination of the subject, it is imagined that the joy and blessedness of our Lord is founded in the same principle, and has the same objects as the joy and blessedness of the saints. The Lord Jesus rejoiceth in the infinite perfection and the glory of the Father, and in his glorious works, in all the manifestations of his perfections and glory in his works, and in all the good he hath effected by them; in his love to him, and to all the saved in him; and in the holiness, perfection and happiness of the church, and of the whole holy moral system of beings. He rejoices in his own infinite fulness as mediator, in his love to the church, in its re-

* Eccl. viii. 12. † Psalm lviii. 11.
‡ Psalm xi. 7.

demption, holiness and happiness. He rejoiceth and is blessed in his Father's approbation, in his own exaltation, and in all the happy effects of his mediatorship. In one comprehensive view of these consists his joy and blessedness. The blessedness of the deity doubtless consisteth in the contemplation of his own infinite perfection, and of the perfection of all his works, and in the perfection and happiness of his holy moral kingdom. Now this blessedness hath its foundation in love.—God is love.* He is love to himself, to holiness, to his own honor, and government and to the perfection of his kingdom.—Were it not that he loved these he could not rejoice, or be blessed in them. Did not our Lord Jesus Christ love them they could not be his joy, or blessedness. The divine blessedness is therefore founded in love. God has one perfectly comprehensive view of himself and of all his works, and of the perfection and blessedness of his moral kingdom, from and to all eternity, without the least possible change. Hence his blessedness is unchangeably the same from and to all eternity.

From comparing the blessedness of the good and faithful servant with the joy, or blessedness of his Lord, it may appear that his blessedness, how far soever it may differ in degree, is the same in kind, as that of his Lord. His joy originates from the same principle; love to God to his Saviour, to holiness, to the church of God, and to the perfection and happiness of the kingdom of God. He was chosen to be conformed to the image of the Son of God*; to be holy and without blame before him in love†. In regeneration and sanctification, the love of God hath been shed abroad in his heart by the Holy Ghost, and the same spirit which was in Christ hath been given to him. In death he is made perfect in holiness, loves God with all his heart, his Saviour, his fellow saints, and holy objects perfectly. He therefore rejoices in the infinite holiness, supreme dominion, consummate and eternal blessedness of God with all his heart. He is prepared to join all the hosts of heaven in shouting Alleluia, for the Lord God omnipotent reigneth; let us be glad and rejoice, and give honor to him. He at once rejoices in the glory of God, in his blessedness, and in all the manifestations of his glory. Hence he is blessed in all the perfection and blessedness of God himself, and so far, as he can comprehend it, it becomes his own blessedness. As he is perfectly united in love to his Redeemer, he rejoices in all his glory and exaltation, in all the honor he hath done the Father, his law and government; and in all the good he hath effected, and in all the blessedness he enjoys as mediator. As he loves God and his Saviour more than his own life and happiness, so he rejoices more in them than if they were his own, so far as his mind can conceive of them; and in this way it becomes his own personal happiness, and is the same in kind as the joy and blessedness

* 1 John iv. 8.

* Romans viii. 29. † Eph. i. 4.

of his Lord. He rejoices in his own perfect holiness and blessedness, in the love of Christ towards him, and in all the honor which his salvation will bring to his Saviour. At the same time he rejoices equally in the salvation of all his redeemed brethren, as all selfishness will then be done away, and as he will love others as well as himself. St. Paul rejoiced in this that the crown of righteousness would be given not only to himself but to the innumerable multitude of his fellow saints. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give unto me at that day: and not unto me only, but unto all them also that love his appearing*. He will rejoice in the purity, perfection and happiness of the whole church; in the holiness and perfection of the Angels, and in the perfection and blessedness of all holy and happy beings. Thus the saints will rejoice and be blessed in all the blessedness of heaven, so far as they shall be able to conceive of it. Thus they will have a most glorious and abundant communion with their Lord in love, and in the same kind of blessedness. He rejoices in the purity and blessedness of the church; to present it without spot, or wrinkle, or any such thing.—He is represented as rejoicing over her with exceeding joy, and as satisfied for all his shame and sufferings in her salvation. As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee†. He shall see of the travail of his soul and be satisfied‡. Thus all the saints, every good and faithful servant, hath communion with his Lord in love and in blessedness. His joy being founded in love, and consisting in the same things as the joy of the Lord must be in kind the same. Hence it is with the greatest propriety termed the joy of our Lord. Enter then into the joy of thy Lord. It is true that the joy of Christ will be infinitely greater than that of the saints, because he is infinitely more holy than they, and so must have comparatively greater blessedness in the same objects and things; and as his understanding is infinite and he perfectly comprehends all the perfection and happiness of himself and of all his creatures. But theirs is of the same kind.

What a grand and exalted idea does this give us of the reward, the exaltation and blessedness of the good man, raised up from his naturally sinful, lost and miserable condition, to a participation in the same blessedness, in kind, with his Lord, with God himself! He enters into all the happiness of the heavenly world, and of the whole holy kingdom of God, so far as he can possibly comprehend and enjoy it. This must be the most pure, sublime and perfect blessedness. It is founded in love, benevolent and godlike. It will be fulness of joy, and pleasures for evermore. Can the godly contemplate it but with a kind of holy astonishment and extacy? Without the most animated thanksgiving and praise? Without the highest animation and engagedness in their master's service? What

* 2 Tim. iv. 8. † Isaiah lxii. 5.

‡ Isaiah xliii. 11.

are all the labors, reproaches, dangers and sufferings of the present time, compared with the glory and blessedness, which shall be revealed in them? How should they lift up the hands which hang down, and confirm the feeble knees? How should the fearful heart take courage and be strong?

But there are other important views in which this reward may be termed the joy of the Lord, which may still further animate Christians, and stimulate them to obedience. It is a joy to which Christ chose and appointed them from everlasting. According as he hath chosen us in him from the foundation of the world, that we should be holy and without blame before him in love.* Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.† The kingdom was prepared for them from the foundation of the world, and they were appointed to inherit its eternal joy.‡ They were not appointed unto wrath, but to obtain salvation through our Lord Jesus Christ.‖

It is the joy of their Lord, as he purchased it for them with his own blood. All the blessings bestowed on the saints are the effects of the death and righteousness of Jesus Christ. They have redemption through his blood, the forgiveness of sins according to the riches of his grace. The dignity and blessedness of heaven is termed the purchased possession§: Which is the earnest of our inheritance, until the purchased possession, according to the riches of his grace. He prepares it for them. I go to prepare a place for you.

Again, it is the joy of their Lord, as he bestows it upon them. It is his free gift. My sheep hear my voice, and they follow me, and I give unto them eternal life. He applauds the good and faithful servant, and pronounces, Enter thou into the joy of thy Lord. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. The gift of God is eternal life thro' Jesus Christ our Lord. In all these respects the joy of the saints is the joy of the Lord.

He prepares them for it as well as bestows it upon them. As it is a reward originating in love, so no man can possibly enjoy it until the love of God is shed abroad in his heart by the Holy Ghost. Christ therefore effectually calls them by his grace; forms their hearts to love him; unites them in love to himself, to holiness, to their brethren, and all the interests of his kingdom, and so enables them to enter into his joy.

No sooner is the heart renewed, the glory of God and the Redeemer seen, and the heart made to rejoice in the dominion, glory and blessedness of God, and in the happiness of the saints, in the holiness and perfection of the kingdom of God, and in the hope of this glory and blessedness, than the good and faithful servant has a foretaste and earnest of this blessedness. As the Israelites ate of the clusters of Eschol in the wilderness before they entered

* Ephesus i. 4, † John xv. 16.
‡ Mathew xxv. 34. ‖ 1 Thess. v. 9
§ Ephe. i. 7 14.

into the promised land, so the saints, have sweet prelibations of the joy of their Lord before they are admitted to the fulness and perfection of it, in his immediate presence. Hence the apostle terms it, the seal of the spirit, and the earnest of the purchased possession* This, in the clear and realizing views of faith, sometimes rises even to joy unspeakable and full of glory. The saints may from their own experience adopt the language of the poet and sing,

The hill of Sion yields,
A thousand sacred sweets,
Before we reach the heavenly fields,
Or tread the golden streets.

The greater proficiency the good man makes in love, and the more he becomes united to God and his interests, the greater will be his joy in the present life, the clearer his evidence of an interest in his Saviour's love, and that he shall finally enter into the full joys of his God. As every one will be rewarded according to his works, according to the degree of his love, faith, hope, and all the fruits of his righteousness, the most holy and fruitful will have the greatest joy and blessedness in time and for ever. The better relish a man has for a royal and most delicious entertainment, the more pleasure it will give him. If one has ten times better appetite than another, he will have ten times the pleasure in participating in the same dainties; so in proportion to man's holiness, his love to God, to his Saviour and the interests of his kingdom, the greater, in the nature of things, in time and eternity, will be his blessedness.

What engaging motives in these views have Christians to forget the things which are behind, and like the holy apostle, to press toward the mark for the prize of the high calling of God in Christ Jesus! To give diligence, to add to their faith virtue; and to virtue, knowledge, and to knowledge, temperance; and to temperance, patience; and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness charity. How may Christians in this way be sealed to the day of redemption? Have the earnest of their inheritance on this side heaven, glorify God, and rejoice in him with accumulated joys for evermore? Were they appointed to these joys from the foundation of the world, has Christ purchased them with his own precious blood, hath he prepared them for his faithful servants, and does he give them to them, how incalculable is his love, how free and sovereign his mercy? How will all the saved lay their crowns at his feet, and shout grace, grace from the foundation to the top stone? Not unto us, O Lord, not unto us, but unto thy name give glory! How should Christians feel and acknowledge that God hath wrought all their work in them, that by grace they are saved, and ascribe the whole glory of their effectual calling, sanctification and hope of heaven to him only? How should their hearts expand with gratitude, and their lips continually speak his praise? How practical is our subject? How calculated to revive the hearts of the saints?

* Ephe. i. 13 14.

To awaken and invigorate every grace, and call into exertion all the energies of the soul in the service of the Redeemer, and his holy kingdom? How should the love of Christ constrain them to every good word and work? How should the purity, sublimity, glory, fulness and eternity of the joy set before them, excite and animate them to diligence, zeal, fortitude and faithfulness? O ye blessed of the Lord, let not your heart be troubled, neither be afraid. Be not weary in well doing: for in due season ye shall reap, if ye faint not. Since your reward in heaven is so great, set not your affections on things on the earth, but on thing above. By faith realize the glory of your inheritance. Bring the day of retribution near, think how it approaches every year, month and day; nay, every moment, whether you wake or sleep, rejoice or mourn. Hear the approbation and plaudit of your judge, Well done, good and faithful servant, enter thou into the joy of thy Lord. Contemplate how publickly they shall he pronounced, before assembled worlds of men and angels. Be always looking for the blessed hope and glorious appearing of the great God, and our Saviour Jesus Christ. Think and converse much of the joy of your Lord, how godlike, how full, uninterrupted and lasting it will be; and be all love, gratitude, life, exertion and diligence in the service of your Lord. Be helpers of each other's faith and hope and joy. Provoke one another unto love and good works. Exhort one another daily, and so much the more as ye see the day approaching. Amen.

Messrs. Editors,

IF you think the following will not exclude what is more profitable from your valuable Magazine, you are requested to insert it.

Thoughts on Proverbs xxiii. 7.

"For as he thinketh in his heart, so is he."

THIS is an important passage of scripture. But important as it is, no one has, by perversion, suffered greater violence than this. It has been used to prove that every man is right in his own way, if he be sincere in it—that it matters not, as respects the moral rectitude of a person's belief and practice, provided he be sincere. Hence, it has been used as a broad foundation for universal catholicism. Taken in the sense in which some would understand it, we must by no means refuse to extend our charity and fellowship to the infidel, or those of any other character, if they with that boldness, which is evincive of sincerity, avow their sentiments. And those who thus understand this passage of scripture, think it unchristian that the sentiments of all are not thus liberal—that all, how much soever they may clash and jar in their sentiments, are not united in their fellowship. It is undoubtedly the case, that there is among Christians, in many instances, too much illiberality, and too great a degree of

censoriousness, and too much want of fellowship; hence, a specious appearance is attached to the principle which encourages universal fellowship. The want of fellowship among Christians, is, in many instances, to be lamented; this, undoubtedly, often separates those, in this life who are one in Christ, and whose fellowship will be perfect in the day when he appeareth. But, a spirit of universal, indiscriminate fellowship and charity would be much more to be lamented. And the principle which encourages it, supposed by some to be deducible from that declaration of the wise man we are now considering, is, perhaps, the most dangerous of any to which the word of God stands opposed.

1. It is in the highest degree dangerous to those who embrace it; as it is calculated to make them sit down at ease, without any enquiry concerning the justness of their sentiments, or the safety of their state.

Why should a person, who believes that he is right in that in which he is sincere, take any pains to examine his sentiments —to bring them to the light? Why should he give himself any anxiety about his future state, if sincerity make him right, and hence secure his happiness? If this principle be just, there would be no propriety in our ever harboring an anxious thought about futurity, if we could, by any means, be wrought into the belief that we were sincere in our present principles and practice. And the danger of this principle appears in this, that those who embrace it, are, in consistency with what it teaches them, so apt to speak peace to themselves, saying, "I believe I am sincere in my belief, therefore, there can be no reason for any anxiety." Such speak peace to themselves, when God hath said, there is no peace to them. No doubt, those whom Christ represented as coming to him at the day of judgment, and saying, "Lord, Lord, have we not eaten and drunken in thy presence, and hast thou not taught in our streets?" he intended to represent as sincere; but did their sincerity recommend them?

2. This is a principle dangerous, not only to private happiness, but also to the happiness of the public.

God has given us various appetites and passions; it is not hard for us to forget or to disbelieve, that a part of the trial to which He intended we should be subject, in this life, consists in a due regulation of these appetites and passions; nor is it difficult for us to believe, while under the influence of corrupt nature, that God intended we should seek for happiness in the full indulgence of every propensity. Should a person become sincere in this belief, as we may easily imagine, his belief would be right, on the principle we are now considering. Our belief will have influence on our conduct, and if our belief with respect to any thing be right, it cannot be wrong to conduct according to this belief. But should those who believe it right to gratify, to the full, every passion God has given them, conduct accordingly, and should this belief become general, and be as generally acted out, what

would be the consequence?—Consider what are the passions of men, and consider what must be the effect of their being universally gratified, and we need look no farther to discover the dangerous tendency of this principle. May not the plunderer, who is destitute of property, think he has a better right to a part of his neighbor's property, than his neighbor has to the whole? May not the murderer think he has a right to murder? Nay, there have been instances in which this atrocious act has been thought to be a duty, and it has been committed to discharge a supposed duty. May not the incendiary, the robber and the seducer of the artless and the unsuspecting, think themselves right? Might not some of the inquisitors of the church of Rome, those masters of cruelty, have thought themselves right in the most extreme rigors of their cruelty.

This principle, against which I would prepossess the minds of my readers, would prove, that in many instances, the most flagrant enormities ever committed were right. Saul, a most bloody persecutor of the church, verily thought he was doing God service when he was engaged in this work. Was he not sincere in his belief and practice? Hear what he himself says: "After the most straitest sect of our religion, I lived a Pharisee." But did Paul's sincerity justify him? No; on account of what he had done against the church, he says, "he was not fit to be called an apostle," and that he obtained mercy because he "did it ignorantly." Here observe, there would be no ground for mercy to be exercised, if, because he verily thought he was doing God service, he *were* doing it. When it is said that a person is right in his own belief, if he be sincere, we are apt to be caught by the word *sincere*; its general import being something commendable. But may not a person be as sincere in hating, as in loving God? May he not be as sincere in the practice of sin, as in the practice of holiness? And is not sincerity as criminal in the one case as it is commendable in the other? Yea, sincerity in sin, instead of rendering it not criminal, is the very essence of its criminality.

Having shewn the dangerous tendency of this principle, I shall now shew its absurdity. And 1st, if this principle be true, it proves that the light which God has given to regulate our belief and practice, is useless and worse than useless.

May we not be sincere as well without light as with it? Yea, the ignorant are generally more obstinate and fixed—more fortified against conviction, than those whose understandings are enlightened. Must we not suppose that some of the idolatrous heathen are sincere? If sincerity can make their belief and practice right, why are they so severely reprobated in scripture? If sincerity can make their worship right, how do our opportunities for knowing what are the mind and will of the Lord exalt us above them? How can it be said that any, in comparison with them, are "exalted to heaven" in point of privilege. Must we not suppose that many are sincere in the belief of lies? If sincer-

ity can make belief right, what propriety is there in this passage of scripture: "Because they received not the love of the truth that they might be saved, God shall send them strong delusions, that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness." This principle makes our own feelings the standard of right and wrong, but the language of the word of God is, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

2d. If this principle be true, it will prove that there are no fixed principles of truth, and no fixed principles of right and wrong.

We are right in our faith, when we believe the truth, and wrong in our faith, when we believe that which is false. This is self-evident. Hence it follows, if sincerity make our belief right, that the belief of any two persons, with respect to a particular point, although they be directly opposed, is a belief of the truth; and hence, it follows, if these two opposite beliefs be each a belief of what is true, and hence right, that there are no fixed principles of truth—that truth is the most uncertain and variable thing in the universe.

Further, this principle will prove that the same thing may be true and false at the same time. One person may believe a proposition true, and another may as sincerely believe it false, and if sincerity make our belief right, both are right in their belief, at the same time; but, as it is self-evident, that that faith is wrong, which consists in a belief of what is false, it clearly follows, that the principle, that sincerity makes our belief right, can have no foundation, unless the same thing can be true and false at the same time. Can any principle be good from which spring such absurdities?

Further, if this principle be right, it proves that there are no fixed principles of right and wrong. One person sincerely believes this sentiment or this action right; another believes the contrary sentiment and action right; according to the principle, I would disprove, both are right, and if both be right, when both are opposed with respect to the same things, then, there are no fixed principles of right and wrong; and right and wrong depend not on any connection existing in the reason and nature of things, but on the bare impressions which things make upon our senses.

According to this principle, the absurdity of which now stares us in the face, for him who believes that God is a being who ought to be loved, it is right to love him; but for him who sees no beauty or excellence in God's character, why he should be desired or loved, and who must hence conclude that he is not lovely, it is wrong to love him, it is right not to love him. If any person sincerely believes the bible is the word of God, he is right in his belief; so, on the other hand, if any one sincerely believe the bible is a forgery, that is, if he has become a thorough infidel he is right—right in thus denying the Lord who bought him.

But here again this principle clashes with the scriptures, which declare that those who thus deny the Lord, "bring upon themselves swift destruction." This principle, which we can no longer believe true. teaches us that he who, convinced by the evidence which exists in proof of the being of a God, believes in his existence, does right; but on the other hand, it teaches us that he is right, who has rendered himself so callous, as to become insensible to the proofs which God has given of his existence, and hence believes there is no God, right, not only in denying the Lord who bought him, but right in denying the God who reigns above!

The principle, which is thus dangerous, thus absurd and contradictory in its consequences, and thus opposed to the word of God, which claims to be the only standard of truth and righteousness, and which declares that there is but one faith, can have no foundation; we must renounce it, would we not run the risk of stumbling over it into everlasting ruin.

Having exhibited, at much greater length than was at first contemplated, the dangerous nature, absurdity and falsehood of the principle which some have thought deducible from the passage of scripture under consideration, it is high time to bring into view the real doctrine which it does contain. Altho this passage has suffered the greatest violence, by the perversion to which we have attended, yet the instruction it contains is important. We are taught by it, that all moral good and evil consists in the exercises of the heart, and that these determine the character of man.

Could we read the scriptures with a single, unprejudiced eye, we should at once see that this is the doctrine which the passage under consideration contains: "For as he thinketh in his heart, so is he." That is, if the thoughts of our hearts be good, if we have such exercises toward God, as are becoming, and proper exercises toward holiness and sin and toward our fellow men, our moral characters are good. But, on the other hand, if the exercises of our hearts be evil; if our exercises toward God, holiness and sin, and toward our fellow men be evil, our moral characters are evil. Thus, according to the declaration of Solomon, do moral good and evil consist in the exercises of the heart, and thus do the exercises of the heart determine the character of the man.

As this doctrine is important, I shall advance some further proofs in support of it.

1st, Some considerations will be advanced to prove that moral good and evil consist in the exercises of the heart. We are exhorted to keep our hearts with all diligence. The reason assigned for this is, "for out of it are the issues of life." There could not be sufficient ground for so emphatical an exhortation were not the exercises of our hearts possessed of moral qualities. The issues of life could not proceed from the heart, were not its exercises morally good or evil. The prophet Joel, by the direction of the Holy Ghost, commands "Rend your hearts and not your garment." The

children of Israel had become sinful in the sight of God; as the command that they should reform, principally respected the heart, we are taught that good and evil have their seat in the heart, and that this is their only seat. "Out of the heart, says our Saviour, proceed evil thoughts, murders, &c." "With the heart, says St. Paul, man believeth unto righteousness." Thus it appears, from other scriptures as well as from the one we have particularly considered, that moral good and evil consist in the exercises of the heart. I shall

2. Attempt to prove that the exercise, of the heart determine the character of the man.

Solomon declares that "a man's heart deviseth his way." Do we judge of a person's character by the courses we see him pursuing, and does a man's heart devise his way, it is certain that the exercises of the heart do ultimately determine the character of the man. Our Saviour says that "A good man, out of the good treasure of the heart, bringeth forth that which is good; and an evil man, out of the evil treasure of the heart, bringeth forth that which is evil, for out of the abundance of the heart the mouth speaketh."

Thus Christ has taught us, that the treasure of the good man's heart is good, and that he, out of this good treasure, bringeth forth to the view of others, good things; and that the treasure of the evil man's heart is evil, and that he, out of this treasure, bringeth forth, to the view of others, evil things. "By these fruits, it is also said, ye shall know them." Thus, not only in the sight of God, but frequently in the view of men, is the character of the man determined by the qualities and exercises of the heart. These things alone determine our characters, in the sight of God, as he looks directly on the heart; and as "out of the abundance of the heart, the mouth speaketh," we are, in many instances, at liberty to judge of a person's character by his conduct, considering it as indicative of the exercises of the heart.

In addition to what has been said, some remarks may be profitably subjoined.

1. Our depravity has its seat in the heart, and not in the understanding.

It is the opinion of some that our hearts have not become depraved in consequence of the fall—that our understandings alone are weakened, and that were they cleared of this darkness, our hearts would become right of course. This is a very dangerous doctrine, according to which, every man is inclined to do right, and *does right*, so far as he has understanding.—Every man does, in his heart, love the character of God, and there is no necessity for any change of heart; light is all that is wanting, and the light of the day of judgment will bring all men to their proper place. But the single declaration of the wise man, to which we have attended, independent of the whole tenor of scripture, destroys all possible foundation of this doctrine. If the heart were right, the understanding would be enlightened of course, but, as long as the heart remains in its natural state, not all the light which can be given, is sufficient to clear it of darkness.

2. We see that the true doctrine of the words we have considered, is in direct opposition to that which is supposed by some to be deducible from them. Sincerity, in the performance of any action, implies that the heart is engaged in the performance of it; it implies, that the language of our conduct is the language of our hearts. Is sincerity in sin an excuse for it? Are we excusable for opposing God, because our hearts and our affections are set against him? The sincerity which sinners manifest, in sinning against God, aggravates their criminality. Where then shall we find a place for the liberal doctrine: "It is no matter what a person believes, if he be sincere?"

3. We see the importance of coming to the light. Were the doctrine which has been exploded true, there would be no impropriety in refusing to come to the light. We might be as sincere while ignorant as when enlightened. But this doctrine being false in itself, and built on a false foundation, it becomes us to seek for light, and to come to it, although our deeds be reproved; for we cannot see the truth without light, and we cannot embrace the truth before we see it, and *truth* must be embraced by us, or we perish forever.

4. We see that the proper subject of every one's inquiry is, his own heart. Do moral good and evil consist in the exercises of the heart, and are our characters determined in the sight of God, by the exercises of our hearts, then surely it becomes us seriously to enquire into to the state of our hearts, and to keep them with all diligence. God searches the heart and tries the reins, that he may render to every man according to his deeds. What a motive is here presented, that we should search our own hearts, and see that they are amended, that we may be able to bear the scrutinizing eye of Omniscience!

5. We see that the most profitable preaching must be that which is plainly addressed to the heart. God in his word speaks to the heart, and the messages with which he has commissioned his servants are addressed to the heart. Hence we are taught, not only by our subject, but also by divine example, that ministers, would they be faithful and profitable to their people, must speak plainly to the heart. Those who do otherwise, heal slightly the hurt of the daughter of God's people, "saying peace, peace, when there is no peace." If ministers ought thus to preach, when they do thus preach they ought not to be blamed, but to be heard, and their messages to be received as the messages of God. Y. Z.

An attempt to explain several of the principal texts, which are brought forward by those who hold to a universal Restoration, in support of their system.

(Continued from p. 130.)

No. V.

"Pharaoh shall see them and shall be comforted over all his

multitude, even Pharaoh and all his army slain by the sword, saith the Lord God."

Ezek. xxxii. 31.

SINCE I have set down this text, the thought strikes me, that perhaps the Universalists will think I impose upon them, by calling this one of their prinpal texts,* but I am confident I have heard it brought to support the Restoration system. It is a common observation, that a drowning man will catch at a straw. In this thing the Universalists resemble a drowning man; they cacth at the word *comforted* in this text, without examining its true import by its connection. What is Pharaoh represented as being comforted with? Is it with the approach of their feet, who publish glad tidings of salvation? Is he comforted with the declaration of sins pardoned, and his iniquities blotted out? No such thing is mentioned, or even intimated. No intimation is given that he is ever to be released from his confinement. "Pharaoh shall *see them*, and shall be comforted." Pharaoh shall see them, i. e. Ashur, Elam, Meshek, Tubal, Edom, the princes of the north and all the Zidonians, which are gone down with the slain, and who with their terror are ashamed of their might, and lie uncircumcised with them that be slain with the sword, and bear their shame with them that go down to the pit. Pharaoh shall see them and be comforted over all his multitude. The idea communicated appears to be this, that Pharaoh, whose pride would be greatly mortified by being vanquished with all his numerous forces, would be selfishly gratified by seeing so many other mighty warriors, with their numerous hosts, vanquished and brought down to the pit, as well as himself. Misery is said to love company. If we are depraved, and yet retain all the pride of our depraved natures, we cannot brook it to see others exalted; we are therefore gratified to see them brought down as well as we. This truth is set in a striking point of light in the fourteenth chapter of Isaiah. The fall of the king of Babylon, with the overthrow of his kingdom is the subject in view, when we meet with this passage, "Hell from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, even all the chief

* I know that the Chaunceans have other texts on which they make more dependence; but these are chiefly such as are made use of, in common, by them and the Huntingtonians, who believe in no future punishment. Such texts cannot therefore be considered as the appropriate texts of those, who hold to a restoration from future punishment: for these two kinds of universalists, in some respects, have no communion together. Mr. W. and Dr. C. spend much of their strength in trying to explain away the endlessness of those words and phrases, which speak of future punishment: but Dr. H. thinks all this is labor lost, and that nothing can be more disingenuous, and wider from the truth. The latter thinks that if *endless* punishment can be expressed by words, it is expressed in the bible. I think it difficult to find texts to which the restoration system can pretend any *peculiar* claim; I therefore venture to set this down among *their* principal texts.

ones of the earth ; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become "weak as we ? art thou also become like unto us ?"

This text is very parallel with the one in Ezekiel, which is now under consideration. Here the chief ones of the earth, who had been conquered by the king of Babylon, or by other conquerors, appear to be comforted in the grave, when they see the mighty king of Babylon come to join them being now as weak as they. Yet no one can think such to be the "comfort of love."

There is a passage in the xxxi. chapter of Ezekiel, the 16th verse, which is perfectly similar to the one in the xxxii. chapter. "I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit : and all the trees of Eden, the choice and best of Lebanon, all that drink water shall be comforted in the nether parts of the earth." —That is, the kings and chief ones of the earth, who had gone down into the nethermost parts of the earth, should be comforted, or were comforted at the fall of the king of Assyria.— But, let me ask, is such comfort as this any symptom of the beginning of a restoration to the image and favor of God ?

It is not improbable that one reason why this passage, which speaks of the comfort of Pharaoh, has more attracted the attention of the Universalists, has been owing to a mistake as to the man who is intended. It is not that Pharaoh who was overthrown with all his host in the Red Sea. It is evident from the whole chapter with several preceding chapters, that the Pharaoh, of whom the prophet spake was then alive. The glory of Egypt was to depart with him. The Chaunceans are peculiarly desirous of getting Judas, the Sodomies, those who perished in the flood, and those who were drowned in the Red Sea out of hell : for then they, perhaps, think the rest of the damned will come out of course. But a small attention to this text, with its connection, will make it clear, that the Pharaoh who was drowned in the Red Sea is not here spoken of ; and a small attention to it, together with the exercise of a little candor, will convince the reader, that whatever Pharaoh is intended, his being comforted is no indication of a restoration from a state of sin and misery to a state of holiness and blessedness.

The whole of this chapter, but particularly from the 17th verse to the end, is recommended to the attention of the reader, as quite a solemn portion of sacred writ. Here, whole nations are described as going down to the pit *uncircumcised*, that is, being interpreted, unrenewed. In this situation, the inspired word leaves them. "In the place where the tree falleth there it shall be." It is a dreadful thing to go down into the grave uncircumcised, unprepared : for in the grave there is no work, nor device, nor knowledge, nor wisdom. From this portion of scripture, we learn that *whole nations* go down to the grave unprepared. *Follow not a multitude to do evil :*

For though hand join in hand, the wicked shall not go unpunished. Though millions of sinners be shut up in hell, they will not be able to break open their prison: For Christ, the Judge, shutteth and no man openeth. "*Now* is the accepted time, *now* is the day of salvation."

NO. VI.

"By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water."

1 Peter iii. 19, 20.

THIS, by the Chaunceans, is considered as a capital text to support the restoration system. My readers will recollect, that this system supposes that some sinners will be punished in hell, but that these also will be delivered from sin and misery, and finally attain to the blessedness of heaven.

The advocates for this system think, that the passage now before us supports their scheme, by declaring that Christ, after his crucifixion, went and preached the gospel to the spirits in the prison of hell. I shall first offer several arguments against this construction of the passage, and then state what I conceive to be its true meaning.

In opposition to the above construction there are these objections:

1. Christ, upon dying, went to heaven, and not to the prison of hell. When he was dying, he said, Father, into thy hand I commend my spirit. His human soul then left the body, and was received into heaven to his father's presence. This is strengthened by his declaration to the dying thief, This day shalt thou be *with me in paradise.*

To this will be objected Acts ii. 27. "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption." The word here translated *hell* is *hades.* This word, it is well known by those acquainted with the Greek, signifies the *unseen* world, without certainly determining, whether it be happiness or misery, tho' it is acknowledged that its connection will sometimes determine that it means the state of the miserable. Christ's soul was not, like the souls of others, left any length of time in the state of separate spirits, neither did his body putrify in the grave. We ought to understand this passage so, since *hades* (hell) is capable of being so understood; but *paradise*, into which Christ told the penitent thief he was that day about to enter, is not a name ever given to the place of the damned.

2. Another objection against the universalists' construction of this text is this, that Christ is represented as finishing his sufferings *on the cross.* They who suppose that Christ's spirit went to hell and preached, suppose also that it went to hell to complete the sufferings necessary for a full atonement. But when Christ was dying upon the cross he said, *it is finished.* The apostle says, "He humbled himself, and became

obedient unto death, even the death of the cross." He speaks of this as the depth of his humiliating sufferings.

3. This preaching, if it was in hell, and if it issued in the conversion of any, would prevent the sentence of the last day from proceeding according to the deeds done in the body; which is the way, the scriptures declare it shall proceed. If we suppose the preaching mentioned in this passage was in hell, it either issued in the conversion of some, or none: if in the conversion of none, how does it make for the Universalists?

Gospel truths will no doubt for ever be in the view of the damned; but these will not relieve their anguish. But if, on the other hand, this preaching issued in the conversion and salvation of some, then this difficulty arises, how can these, at the last day, be judged according to the deeds done in the body? It will be granted, that all the deeds which they did *in the body* were sinful deeds. While their spirits dwelt in their bodies they neither repented, nor believed. And the Apostle declares 2. Cor. v. 10. "We must all appear before the judgment seat of Christ; that *every one may receive the things done in his body* according to that he hath done, whether it be good or bad." Those with whom we now contend, believe there will be two characters at the day of judgment, that there will be saints and sinners; and do they not perceive from the text last quoted, that so many will be saints then as were so in this present life, and no more? This then is a considerable objection against supposing that almost eighteen hundred years ago, Christ went to hell to preach the gospel to the spirits imprisoned there.

4. Christ lets us know, that if we do not agree with our adversary quickly, while we are in the way with him, we shall be cast into prison, and not come out till the uttermost farthing be paid: Mat. v. 25, 26. By this we are led to understand that this life is a day of grace, in which God is proposing to us terms of reconciliation and pardon, and that our refusal of the terms, during this day of grace, will render it for ever impossible that the debt should be *forgiven* us; but that we must be cast into the prison prepared by the great King, and there remain till we have *ourselves paid* the uttermost farthing of the debt. "Verily I say unto thee thou shall by no means come out thence till thou hast paid the uttermost farthing." This we conceive to be a strong and pointed declaration, that the wicked, who are once sent to hell will never be released from their confinement; for surely they can never in their own persons, by doing or suffering, satisfy that holy law which they have broken and are still breaking. This text, however, must mean either that the wicked will never obtain a release from their prison, or that they will not be released till they have suffered all that which the law threatened, and which they had deserved. If it mean the first thing supposed, the restoration system certainly has no foundation; and if it mean the second, namely, that the wicked will be

released from the prison of hell, but not until they have suffered all the punishment due to their sins, then there would not be the least propriety in preaching the gospel to them after their confinement in prison: For the gospel is altogether a system of grace; but men, who pay their own debts, need no surety, and need nothing remitted to them. And this will spoil the interpretation, which the restoration system has given to the passage, which we are considering. The advocates for this system suppose that Christ went among the damned spirits in hell, and preached the gospel to them; but if damned spirits are by no means to come out thence till they have paid the uttermost farthing, what good could the *gospel* do them?

5. The history, which we have of the antediluvians in the vi. chapter of Genesis, is against that interpretation of this text, which is advanced by the Chauncean Universalists. "And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." My spirit shall not *always* strive with man. To this agree the words of the text in Peter, "When *once* the long suffering of God waited in the days of Noah, while the ark was a preparing." Once God waited on them, but not now. They had the gospel preached to them. Christ strove with them once, while the ark was preparing, and that was a hundred and twenty years. During this time, Christ employed Noah as a preacher of righteousness to them; but they were disobedient; they would not hear; they would not repent; they sinned away the day of God's patience, the 120 years to which he limited the striving of his spirit with them, and now they are damned spirits, shut up in the prison of hell. If the Lord had designed to continue the preaching of the gospel, and the striving of his spirit with the people who perished in the flood, even after that catastrophe, he would not have told them, that his spirit should not *always* strive with them; and then limit it to just an hundred and twenty years, which was the time the ark was preparing.

I promised, after bringing some objections against the Universalist interpretation of this passage, to state what I conceived to be its true meaning.—This I have in some measure anticipated under the last particular. These spirits were not preached to in prison; but these spirits which were once preached to, i. e. while they were upon earth, were now, in the time when the apostle wrote, in prison. "By which also he went and preached unto the spirits (now) in prison." The word *now*, I suppose to be understood, and this will relieve the seeming difficulty of the passage. The sense is this—The old world had a day of grace. Christ used means to bring them to repentance before they were destroyed. They enjoyed the preached gospel and the strivings of the spirit. God did not consume them in a moment as soon as he began to be angry with them for their disobedience; but his long-suffering waited all the while the ark,

that capacious vessel, was building, which took up 120 years. When the ark was prepared, and Noah and his family were safely shut in, the Lord made way for his wrath to come upon an ungodly world; he swept them all away, and confined their rebellious spirits in the prison below. Here they were when Peter wrote his epistle. To this exposition of the text, it will be objected, that the apostle says concerning these spirits, "which were *sometime* disobedient;" as though they were not so when he wrote.

To suppose, they were not disobedient when he wrote, is to suppose that some are converted between their death and the general judgment, so that when these shall appear before the judgment seat of Christ, they will not receive according to the deeds done in the body. But this objection against their conversion in hell we have previously brought into view.

The apostle does not say, Which were sometime disobedient, but now obedient. The word is to be understood to mean *of old*, or in ancient times, to mark the distance of the time when these disobedient men lived, from the time in which Peter lived, and not to mark the distance between their disobedience and their obedience: for there is nothing said of their obedience—and this would be a capital omission, if the exposition, against which we contend, were the true one. If that exposition be admitted, it must also be admitted, that this is the only text in the bible, which speaks of preaching in hell; might we not, therefore, have expected some explicit account of its success?

A query may arise in the minds of some, how the *antediluvians* came to be particularized, if the preaching referred to, was what was enjoyed on earth?

To this we would answer, Is it not equally difficult, to see why they were distinguished from all other sinners, if the preaching was enjoyed in the prison of hell? Surely they were not the only sinners in that place of torment.

One reason why those, who were destroyed by the flood, are here introduced as enjoying the means of grace for a long time, is to give a clear idea of the divine patience and long-suffering; and that though God will miserably destroy the impenitent at last, yet he is loth that any should perish. Another reason why the Holy Spirit led the apostle to mention the means, which were used with these particular sinners, might be to make another use of that piece of sacred history, to illustrate Christian baptism and an interest in Christ, by the safety of Noah and his family in the ark, while all their enemies were swept away by the flood, "Wherein few, that is eight souls were saved by water. The like figure whereunto, even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ from the dead."

COROLLARIES.

1. The children of Adam do in this life, enjoy a gracious probation; a time when the Spirit of God strives with them; a time when the long-suffering

of God waits. Our offended, but merciful Sovereign gives us a space to repent. He uses means which are calculated to bring us to repentance. Among these gracious means, a preached gospel has from the beginning been the most distinguished.

2. This gracious probation will not last always. *Once* the long suffering of God waited upon the old world; but at length the time came, when God could consistently wait no longer, he sent the flood and swept them all away, unprepared as they were. Now a long-suffering God is waiting on *us*. Christ is coming to us in a preached gospel, and by the striving of his spirit. Do not let us, from the long-suffering and patience of God, draw this false conclusion, that he is not angry with the wicked, and that he will not at length, put an end to the day of his patience, and swear in his holy wrath, that they shall not enter into his rest!

3. The King of heaven has a prison. A prison is a necessary appendage of government. Not only kings, but republics make use of prisons as places of confinement for those, who are troublers of the common peace. The passage before us considers hell as the prison of the supreme Lord, where he eternally confines incorrigible offenders. It is spoken of as a prison Mat. v 25. and Rev. xx. 7. In allusion to prisoners confined in dungeons for enormous crimes, those, who are sent to suffer the pains of hell, are said to be *bound hand and foot, and cast into outer darkness.*

4. The souls of men will exist in a state of sensibility and activity between death and the resurrection. Those who perished in the flood and left their bodies as dung upon the face of the earth, are nevertheless spoken of as being alive more than two thousand years afterward. They are however now spoken of as *spirits*, without bodies.—Angels exist and are sensible and active without being ever clothed with bodies, and the souls of men can exist, be sensible and active, when they are unclothed.

As we are taught by the scripture before us, that the souls of men will be active in the intermediate state between death and the resurrection, so also we are taught that the souls of the impenitent will immediately pass into misery. The judgment of the great day has not yet come, but those who perished in the flood have long since been imprisoned in hell. If, my readers, you are not near the gates of paradise, you are near the gates of hell. "As the Lord liveth, and as your souls live, there is but a step between you and death;" and there is but a step between death and hell to those who die uninterested in the covenant of grace. How solemn the thought, that we are all so soon to come to the society of the spirits of just men made perfect, or to be shut up with the spirits which are in the prison of hell!

Explanation of Scriptural Types.

NO. XIII.

The BURNING BUSH Typical.

OF the wonderful phenomena, which have astonished

the world, few have exceeded the prodigy which was exhibited to Moses, in the wilderness of Sinai. We have an account of it, Exod. iii. 2, 3. And the angel of the Lord appeared to him in a flame of fire, out of the midst of a bush: and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burned. In this extraordinary appearance, are not the following evangelical subjects typically represented? Was not the fire, that pure, that subtle, and penetrating element, selected on this occasion, designed to represent the purity and spirituality of that God who is a consuming fire?—More particularly, did not this flame of fire in the bush, especially represent,

1. The divine nature dwelling in the man Christ Jesus? Very significantly is the nature of man represented by a bush, slender, feeble and incapable of resistance. For this reason the human nature of our divine Redeemer is termed, a root out of dry ground, Isa.liii. 2. a stem out of the rod of Jesse, a (righteous) branch out of his roots, xi. 1. and a tender plant, but a plant of renown, Ezek. xxxiv. 29. So frequently, in the holy scriptures, is the Deity exhibted by the figure of fire, to denote his spirituality, and purity, and the terrible effects of his indignation, the fire of his jealousy, which consumeth his enemies round about.

What a glowing type was the flame of fire in the bush, of the fulness of the godhead dwelling bodily in the person of our glorious Immanuel? Was the bush burning in fire, to Moses, a most surprising phenomenon? and is not the union of the divine and human nature, in our blessed Redeemer, a spectacle far more wonderful to angels and to men? If Moses turned aside to see this great sight, should not we divest ourselves of other objects, that in solemn meditation, we may contemplate and admire the glorious mystery of godlines, *God manifest in the flesh?* If Moses wondered that the bush burned, and yet was not consumed, shall we not be filled with equal, nay, greater astonishment, that this frail nature of man, in the person of Jesus Christ, is not dissolved by the perpetual residence of the uncreated and eternal *Jehovah* in it?

2. Hath it not been supposed, with good reason, that the burning bush was a striking similitude of the oppressed and afflicted Israelites under their cruel bondage in Egypt, from which they were brought forth as from a fiery furnace, and of the church of Christ in all ages?—Which for the imbecility of it is termed, a *bruised reed* and *smoking flax*, and its members *trees* of righteousness, the *planting* of the Lord, the rod of his inheritance. Doth not the flame of fire in the bush, aptly represent those fiery trials by which it hath been tried and purified? the fire of dissension within, and the flame of persecution without? Did the bush in the fire go near to destruction; and hath not the church, in her trials, gone near to extinction?—How perilous its situation, when it floated in the ark on the boisterous surface

of the mighty deep ?—When in the furnace of affliction in Egypt ?—In the captivity of Babylon ?—In the persecution of Antiochus, who swore in wrath, that he would make Jerusalem the common burying ground of the Jews, and blot out their name from under heaven ?—When persecuted by Herod and the Jews ?—By the great red dragon, and the man of sin, who hath worn out the saints of the Most High ? How similar and often hath been its condition to Shadrach, Meshach and Abednego, in Nebuchadnezzar's fiery furnace ? But the bush which burned was not consumed, for the *Lord* was in it. And the church hath not perished, *the gates of hell have not prevailed against her*, because God hath been her refuge and strength, a present help in trouble. In all her afflictions, the angel of his presence hath saved her.—When on the verge of destruction, God hath helped her, and that right early. She may now adopt her ancient expressions, and say, Many a time have they afflicted me from my youth ; yet have they not prevailed against me ; (Psa. cxxix.) and the exulting language of the Psalmist (Psa. cxxiv.) If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick. Blessed be the Lord who hath not given us a prey to their teeth. Let Israel hope in the Lord, from henceforth, and for ever. Amen.

CONNECTICUT

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FROM THE LONDON EVANGELICAL MAGAZINE.

Memoir of the late Rev. John Caspar Lavater.

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TO THE EDITOR.

Dear Sir,

YOU have expressed a wish for a short account of Mr. LAVATER'S Life in your Magazine. I feel the more willing to comply with your request, as I have had many opportunities to observe, that Mr. Lavater is not so well known in this country as, in my humble opinion, he deserves to be. Some persons being, perhaps, only acquainted with the eccentricities of his Physiognomical Works, seem disposed to decry him altogether as an enthusiast; and, as for his religious principles, some are pleased to call him a Socinian; and others, I am told, have very gravely accused him of having lived and died a champion of Popish superstition. All these misrepresentations would be rectified, if the account of his life, which has been published by his son-in-law, the Rev. Mr. Gesner, in three octavo volumes, were translated from the German, or at least its most essential parts. By this means every reader would be enabled to appreciate the character of Mr. Lavater, who (notwithstanding all his imperfections) for talents, extensive knowledge, unremitting zeal and activity, noble courage, unfeigned Christian piety, and universal benevolence, deserves to hold a distinguished place among the most excellent Divines of ancient or modern times.

Being circumscribed by the plan of your work, which admits only a few pages for Memoirs, I have confined myself to a short narration of the most remarkable events of his life, which are taken, for the most part, from Mr. Gesner's Works; in the selection of which I have paid a principal regard to his private and religious character.

C. F. STEINKOPFFT.

Savoy, London, Nov. 13, 1804.

JOHN CASPAR LAVATER was born in the year 1741, of very respectable parents, in the city of Zurich, Switzerland, who, to the best of their knowledge and abilities, educated him

in the strictest principles of virtue and religion.

From his infancy he had many serious impressions; and, when only seven years old, felt himself strongly drawn to seek God by prayer. "To *use* God," says he, "as my *own* God, was one of the earliest and most deeply impressed ideas in my mind.—Observing the indifference of others towards God, I was determined to make the best use of him I could. I felt a need of his presence, and made it a constant practice to pour out my heart before him in fervent prayer every morning and evening: yet my light and volatile disposition oftentimes disturbed me in my devotions. To listen to the sermons was too tiresome for me, so I took my little pocket Bible to the place of worship; and, with the greatest eagerness, I read the Histories of the Old Testament, more especially that of Elias and Elisha. Christ and the New Testament had but a small share of my attention or affection at that time."

When ten years of age, young Lavater freely declared his intention to devote himself to the ministry, and, notwithstanding all the objections and difficulties he had to encounter, he never changed his mind; but zealously applied himself to the study of the Latin language, and other branches of human learning requisite for this purpose.

In his fourteenth year he had a dangerous fit of sickness.—"When thus taken ill," says he, "I seriously reflected upon my former life, endeavouring to purify my heart, most heartily forgiving every received injury, and asking pardon of all those to whom I suspected I had given the least offence." This illness, he adds, left behind it many a serious impression.

Soon after this, having taken a long walk on a very hot day, and too eagerly drinking more wine than he could bear, he got nearly intoxicated; which grieved him to his very heart.

"Hardly," says he, "any occurrence in my whole life has made such an indelible impression upon my mind as this accident. I shed streams of penitential tears, and nothing could erase the remembrance of it from my mind; and, even now, after the lapse of twenty-six years, it serves me as a powerful warning never to exceed moderation in drinking, in the least degree."

In the fifteenth year of his age, a violent shock of an earthquake, and the happy departure of his elder brother, greatly contributed to confirm and to increase the good impressions and pious resolutions of his mind.

"When," says he, "my brother was in his last moments, he sat up in his bed, lifted up his hands, and, looking up stedfastly toward Heaven, exclaimed,—"Behold, I see the heavens opened, and the Son of Man standing at the right hand of God! Father, into thy hands I commend my spirit."—Thus saying, he sunk down and expired. All of us were dissolved in tears. Now I saw my brother a dead corpse on the very same spot on which I was born, I felt quite heavenly-minded.—Death and Heaven were my only thoughts; so I went to bed; but when I awoke the next

morning, I felt quite pleased in my having become the eldest son of the family, and the heir of the cabinet of natural curiosities which my brother had collected. I could not help abhorring myself, on account of this sudden change of mind.—"Oh! vanity of vanities! all, indeed, is vanity!"

When young Lavater entered upon his academical course, his talents soon began to shine forth so brilliantly, as to attract the notice of the most learned characters who were at that time Professors in the College at Zurich, some of whom endeavoured to encourage and direct his rising genius.

During the three years of his studying divinity, he was most deeply impressed with a sense of the infinite importance of well-employed or mis-spent time; and had such views of the awfulness of sin and the holiness of God, that he oftentimes humbled himself in the dust. He made it a point of conscience daily to examine himself, watching over all his thoughts, words, and actions, and most sincerely bewailing, not only every improper action which he had done, but even every impure motive which might have influenced his conduct. At the same time, Christ, in his person, and all his endearing characters and offices, was rendered exceedingly precious to his soul. To him he approached, "weary and heavy laden," seeking rest for his immortal soul, and entirely devoting himself to his blessed service.

In confirmation of what has just been stated, we subjoin a few extracts from Mr. Lavater's journals and letters, written about this time. In the early part of his twentieth year he thus expresses his feelings in a letter to a friend:

"Alas! what a sinner I am! Oh! that all created beings might weep before God on my behalf! and yet their combined efforts could not save me. * No, no! I have sinned against the infinite Majesty of Heaven! but, lo! the Creator himself becomes man—my brother! He lies prostrate before his Father! he prays, and wrestles, and sheds tears of blood for me—even for *me!* Oh, what boundless love and compassion! I am lost in wonder, love, and praise, and melted in tears of shame and gratitude! I bow before him, and adore!".....

In another place, he says,—"When I examine the secret springs of my actions, words, and thoughts, sincerely as in the presence of God, I must confess that I do not always act from a principle of pure love to God, and a sincere regard to his glory; but alas! too often I observe selfish motives, which I cannot but consider as grievously sinful. Genuine religion rests not satisfied with a mere outward form; it requires the heart. All virtues, considered in themselves, are a mere mechanical motion, if they are void of the Spirit's enlivening influence. Morality, without the heart, is like a body without a

* It may not be improper to observe, that Mr. Lavater most carefully "fled youthful lusts;" and was very much esteemed by all who knew him, on account of the regularity of his conduct, and the virtuous life he led.

soul. Both reason and revelation plainly tell us, that our good actions have no value whatsoever, if God be not their source, aim, and end. Now, for my own part, I will not deny the real good which the grace of God enables me to perform; for instance, when I give alms, I seldom can discover any thing in it like hypocrisy, but rather I do it with the sincerest joy, and generally with a single eye to the glory of God. But, alas! too often I observe, in the course of my conversation with others, a want of that simplicity and sincerity which are so precious in the sight of God, and for the attainment of which I long. Often I use improper expressions, and speak in a way dictated by self-love, seeking not so much the glory of God as to please myself. Sometimes pure motives to please God are so intermingled with an impure desire to please myself, that I can hardly ascertain which is the prevailing principle. From this I cannot but infer, that I am not free from pride; and should any doubt remain whether this really be the case, my being so very prone to anger, and that inward grief I feel within when reproved for any thing done amiss, ought to convince me that I have a proud and irritable temper."

"I know," says he, in another letter, "that I am wretched, and miserable, and poor, and blind, and naked: but, blessed be God, there is a book called the Bible, in which I meet with a plentiful supply of the most approved and never-failing remedies, by a good use of which I may become rich, healthy, and clothed. I know that I cannot be saved without love to God and man; for, without it, no true happiness can possibly exist. Now, the Holy Scriptures tell me that love is the fruit of the Spirit: that the love of God is shed abroad in our hearts by the Holy Ghost. But how am I to obtain this sacred Spirit? This Jesus plainly tells me, Luke xi. 13. How foolish, then, any longer to delay!.....

"All that can render a man completely happy, both in this world and the world to come, is set forth in the Scriptures in the most distinct, exalted, and solid way; so that there is no book in the world which could lead us to any higher degree of wisdom, virtue, and happiness, than that which is obtainable by attending to the blessed doctrines of the Bible.....

"One, and only one there is, in whom I find ten thousand times more delight than in every thing else. I mean Him who was God, who is to be the Judge of the world, who, *for me*, became man, to reconcile me to God! O! how happy am I! Now my soul feels its immortality!"

In another letter, Mr. Lavater, after having described the sinful situation of a wicked man in his dying hours, thus addresses his friend:

"O, my dear friend! I rejoice over you; but, pray, never depart any more from the good way of righteousness! Never look back! First of all, endeavour to be reconciled to God by a dying Saviour, and then you may cheerfully run the way of his commandments.

"Until you have felt a godly sorrow, and an anxious concern about your sins; until you have bewailed them with tears of the most unfeigned repentance; until you cheerfully give up your weeping heart to the Son of God, deeply lamenting those very sins that nailed him to the cross; until you become *sick*, as it were, with *love* to him; until you confidently embrace his knees, humbly applying for a blessed experience of his healing powers; until you have repeatedly experienced and exercised these things, you must never flatter yourself with making real advances in the Christian life. I know, by sad experience, how often we fall into sin and temptation, so long as we remain too fondly attached to any object of earth and sense. If we do not deeply abhor and detest sin, from an experimental view of its exceeding great sinfulness and awful consequences, we go our way, and fondly imagine that we are better than the common bulk of sinners; but even the smallest remainder of the most subtle pride may prove a snare to us, to lead us astray from the narrow way of life."

In the year 1762, Mr. Lavater, after having finished his Theological Studies, entered into holy orders, to the great satisfaction of his professors; but under very humble views of his own attainments.

"The principal duties of my new station," says he, "require a close application to the acquisition of solid and scientific knowledge, and of exemplary piety, which ought eminently to shine far above the virtues of the very best private Christians. A clergyman ought to be possessed of a very solid and extensive knowledge of the languages, and of philosophy; but my progress in these necessary branches of learning is very imperfect; and how infinitely short do I fall of those moral accomplishments which ought to adorn a worthy minister!

"But, shall I rest satisfied with this humble confession?—No.—I will humbly cast myself down before my Creator and Redeemer, and firmly resolve to strive after the highest degree of perfection; never to make a stand; never to get weary in honouring God; above all things, not to become the slave of man; not to look for my own advantage; but I will endeavour, by the grace of God, to try all my actions by the rule of St. Paul:—*Whatsoever is not of faith, is sin.* Thus acting, I shall prove a good soldier of Jesus Christ, and act in a manner becoming his faithful servant."

Soon after his ordination, he thus addressed one of his dearest friends:—"You have preached this day; and, I trust, with much success. O let us consider the infinite importance of addressing immortal beings in the name of God! May the principle of St. Paul never fail to be yours: "We preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants, for Christ's sake."

Mr. Lavater was only twenty-one years old when he performed an action which cannot but highly interest every impartial reader in his favour:—There lived in the city of Zurich, and even a member of its senate, a most wretched charac-

ter, who, during the time he had been Prefect over a district of the Canton, had committed innumerable acts of the grossest injustice; yea, such abominable crimes, that all the country people loudly reproached and cursed him; but no one dared to call him to public account, he being related to several gentlemen who were members of the Zurich government, and son-in-law to the principal magistrate of the city. Mr. Lavater, after having often heard of, and duly examined into, the atrocities of the Prefect, committed even against helpless widows and orphans, could at last no longer refrain himself: his tender feeling heart was glowing with the noblest sentiments of justice and humanity, and felt an irresistible desire to plead the cause of the poor and oppressed. He was fully aware that his stepping forward in this cause would expose him to the frowns of the great and mighty, and occasion much uneasiness and anxiety even to his nearest and dearest relations; but he was determined to obey God rather than man. Having prepared himself by earnest prayer, and consulted an intimate friend, he first addressed a letter to the Prefect; in which he strongly reproached him for his detestable actions; and freely declared his full intention to bring him to public justice, should he not restore his spoils within the term of two months. This time having elapsed, and the warning proving in vain, Mr. Lavater proceeded to print a most solemn indictment against him; which he caused to be delivered to every Member of the Zurich government. At first he kept his name a secret; but when called upon, he came forward in the most open manner, nobly avowed and fully proved the points of his indictment before the whole assembly of the Senate; and had the unspeakable satisfaction to see the wicked Prefect, who, conscious of his guilt, had saved himself by flight, solemnly condemned by law, his unjust property confiscated, and restoration made to the triumphant cause of oppressed poverty and innocence.

[To be continued.]

For the Connecticut Magazine.

A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled relative to the great period of 1260 years, the Papal and Mohammedan apostacies, the tyrannical reign of anti-christ, or the infidel power, and the restoration of the Jews.

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No. I.

AS these volumes are evidently written with great ability by the learned Author, and contain matter interesting, in a high degree, to the religious and learned world, especially at the present day, when all nations are shaken to their foundations, and when there is a general expectation excited in the church, that the joyful period is near at hand, when *the desire of all nations* shall come, we purpose, in several numbers, to give the outline of this work, with a special design to draw a more general attention to the work

itself. We are fully sensible of the difficulty of this undertaking, and that complete justice cannot be done either to the Author or the subject, by any abstract whatever, much less by any which we shall be able to make, still we hope to do that degree of justice to both, as to attain, in a good degree, the main object in view.

In the present number we shall attempt a summary of the author's account of *the symbolic language of prophecy:* and of the scriptural phrases, *the latter days*, *the last days*, and *the time of the end.* The predictions of Daniel and St. John, says the author, Daniel's last prophecy excepted, are written in the language of symbols, the import of which must be ascertained. And here it is proper to remark that different symbols may express the same thing, as two or more words, in ordinary language often do; these *synonyms*, so far from creating confusion, enrich a language, and heighten the beauty of the imagery; but the same symbols, are never used to express different things which are not analogically related to each other, as words in ordinary language often are; for then a prophesy couched in such *ambiguous terms* must be wholly unintelligible; because, the context cannot, as in ordinary language, remove *the ambiguity.* Hence the language of symbols is, in one respect, more perfect than ordinary language, for while it possesses the advantage of variety, it is free from the obscurity of ambiguous terms. The same symbols indeed are divided into two grand classes, and sometimes represent *temporal*, and sometimes *spiritual* objects; and each *leading symbol* is generally connected with several others, which nature has united in one complex object. Thus *the symbolical heaven* includes *the sun*, *the moon*, and *the stars*, and thus *the symbolical earth* includes *the sea*, *the rivers*, *the islands*, and *the mountains.*

1st. *The symbolical heaven*, taken *temporally* means *the whole body politic.* As such it includes the *sun*, or the sovereign power, *the moon*, the people, and *the stars*, the princes and nobles of the realm. If the empire be divided, *the sun* will be the government of that state which is *pre-eminent* above the rest, *the stars* will be the other sovereigns, and *the moon*, *the people* of the whole empire. Hence, *the blackening of the sun*, *the turning of the moon into blood*, *the falling of the stars*, or *the departing of the heavens like a scroll*, will mean *the subversion of a kingdom or empire*, while *the shooting of a star* from heaven to earth, will mean *the down-fall of a sovereign prince.* On the same principle, *an eclipse of the heavenly bodies* will mean *a partial calamity* short of utter subversion. By *the sun's scorching* men with fire *a grievous tyranny* of the supreme power will be denoted. If *the air* be used for *political heaven*, then *thunder*, *lightning*, *hail*, *and clouds*, will denote *convulsions*, *tumults*, *uproars* in the sickly or expiring *body-politic.* But if taken *spiritually the symbolical heaven* will mean *the church militant*, *the sun* will be *Christ*, *the moon*, *the church*, and *the stars*, *pastors* and *teachers.* Christ, *as a priest*, will be *the bright and morning star*, *dews and gentle rains* will be *the graces of the Holy Spirit:* and *the new heavens* will be *the church triumphant.*

2d. The earth taken *temporally* will be *the dominions of a Pagan or irreligious prince*, *the sea* will be *nations* in *a tumultuary state*, *a flood*, *a large body of men put in*

motion for an evil purpose. Rivers and fountains will be *nations with their political heads in a tranquil state. An earthquake, a sudden convulsion in an empire. Mountains and islands* will be *kingdoms and states.* These symbols, taken in *a limited sense*, often apply to *the empire*, in open opposition to *the church of Christ*, at the period of the events predicted, *exclusively.* Thus the several Pagan empires have been, successively, *the symbolical earth* to the existing church, or *symbolical heaven.* In the apocalypse, the *temporal* symbol *earth* always means *the terrestrial dominions of the Roman empire*, under its *sixth* or *seventh* head: and the other symbols connected with it as their head, have a like limitation. Very few of this set of symbols are to be taken *spiritually; the earth*, however, when so taken, denotes a state of *Paganism* or *apostacy—a mountain* imports *the triumphant kingdom of the Messiah*, being exalted above all other *mountains* or *kingdoms*, and *hills* or *petty states.* As *temporal rivers* denote nations in *a settled state*, so *a pure river of water of life* denotes the state of *eternal rest.* And as *the temporal sea* means *nations in tumult*, so in the state of future bliss, there shall be *no more sea.*

3d. The third set of symbols commences with that of *a city.* In the apocalypse two cities are mentioned, *the great city*, and *the holy city. The great city* is the Roman empire, *secular* and *papal*, whose mystic name is *Babylon: The holy city* is *the church of Christ*, whose mystic name is *Jerusalem.* Accordingly *the great city* is exhibited in its two-fold character as *a harlot* or *apostate church* riding triumphant on *a beast*, or *idolatrous empire.* It is said to consist of ten parts or *streets*, answering to *the ten horns* of the beast, which denote *ten kingdoms.* Here is *the seat* or *throne* of the dragon, which he has transferred to his delegate *the beast. This great city* is seated upon *the sea*, her *merchants* and *ship-masters* are *the great men of the earth*, or *Roman empire. The beloved city*, or residence of the church, is called *a camp*, because the church is *militant.* This city, like *the literal Jerusalem*, hath *a temple*, an *altar*, and *a court without the temple, a sanctuary, a daily sacrifice, the throne of God*, and *the ark of the covenant.* In this temple also are *two olive trees*, and *two candlesticks*, or, *two witnesses* of Christ. *The truly pious* are *the mystical temple* of God, *their hearts* are *his throne, their prayers* are *the daily sacrifice* offered on *the altar* before *the ark of the covenant.* As the church is *two-fold, the pre-christian*, and *post-christian church*, we have *two olive trees* and *two candlesticks* to represent it. *The outer court* which, in *the literal temple*, was set apart for *the Gentiles*, represents *nominal Christians: the treading it under foot* signifies the introduction of *heresies* and *apostacies. The taking away of the daily sacrifice*, and *the setting up of the abomination of desolation*, mean the introduction of *apostacies*, and *abolition or interruption of divine worship.*

4th. *A chaste woman* is a symbol of *the true church*, the Lamb's wife; *the seed* of the church, by which her children are born again, is *the word of God.* On the contrary, *a harlot* is a symbol of *an apostate* or *idolatrous church.* In the apocalypse, two women of this opposite character are often mentioned with various and forcible description.

5th. *The vine* is also a symbol of *the church;* that which yields *good fruit* is *the true church*, and that which yields *sour grapes*, called *the vine of the earth*, is *an apostate*

church: hence, *gathering the clusters of the vine of the earth* and *treading the wine press*, denote the wrath of God against *apostates*.

6th. *A wild beast*, considered *prophetically*, is *an empire hostile to the church of Christ*; it never means *a single kingdom* co-existing with other kingdoms, all in joint opposition to *the church*, but always, *an empire, universal* so far as the church is concerned: *its heads*, if it have more than one, will represent its successive *different forms of government: its horns, different kingdoms* of an empire *partly broken*, co-existing: *its tail* will mean *the anti-christian superstition of the beast*, which renders it *utterly offensive* in the eyes of God: *his dominion* will be *his power of persecution: his life* will be his *idolatry* or *apostacy: his death* will be *their renunciation*: his *revival* will be *their resumption*; we are not to suppose that when *a beast* ceases to exist, *as a beast, all government will cease* within the limits of the empire, nor, that while *his life is prolonged* he will of course have *the power of persecution; his dominion may be taken away*, and yet his temporal power, in his own proper territories, may remain.

An ecclesiastical beast is *a spiritual power affecting universal dominion; his horns* are *spiritual kingdoms*; such a horn may spring out of a *secular beast*. In that case its *geographical origin* is pointed out. *An ecclesiastical kingdom* may increase to *an ecclesiastical empire*, with ecclesiastical kingdoms subservient to it: hence what in one prophecy is symbolized by the horns of *a secular beast*, may afterwards, in another, be symbolized by *a distinct spiritual beast*. Such a beast is found in the apocalypse, whose character is there marked by the appellation *false prophet*. A beast may have *a natural* and *a spiritual* origin: his *ascending out of the sea* marks his *natural*, and his *ascending out of the bottomless pit*, his *spiritual* origin. The spiritual parent of a beast is *the dragon* or *serpent*. This fierce and noxious reptile, when *simply* mentioned, is *the devil*: when mentioned with *other symbols* it is *the devil* acting through the power marked by *those symbols*. Thus the king of Egypt is termed *a crooked serpent*, and *a dragon* in the midst of his rivers; in like manner, *the great red dragon* of the apocalypse, having *seven heads and ten horns*, is *the devil*, acting through *the seven-headed and ten-horned beast*, or *Roman empire*.

With respect to the phrases, *the latter days, the last days*, and *the time of the end*, after the Author, we remark, that throughout the *Old Testament* the different phrases *latter days* and *last days* never in fact occur, the Hebrew expression thus variously rendered is invariably the same, and is literally and properly rendered *the end of days*. This means primarily *any time yet future*, but never, perhaps, the whole period of *the Christian dispensation*. On the contrary, when it is used in its appropriate sense, it marks that period of time which commences at the end of the great apostacy of 1260 *years*, and which expires at the end of the millennium, and at the consummation of all things, or, the period of the millennium and the 75 *years* which will intervene between the end of the 1260 *years* and *the proper commencement of the millennium*, which 75 years will be occupied in the restoration of the Jews, and in the destruction of God's enemies. See Dan. xii. 6, 7, 11, 12. Isa. ii. 2. Mich. iv. 1. Joel ii. 28.

In the *New Testament*, however, there is a real difference between the phrases *the latter times* and *the last days*, both in the original and in

the vulgar translation, and they are never confounded together. Whenever the phrase, *the last days*, is used *declaratively* and not *prophetically* it means *the whole period of the Christian dispensation.* So it is used, Heb. i. 1, 2, and 1 Pet. i. 20. but when the phrases, *latter days* and *last days*, are used *prophetically* they mean *exclusively two successive parts*, of that dispensation. The whole duration of the times of Christianity, *under the reign of the stone*, exclusive of the millennium, or *the reign of the mountain*, is considered in the evangelical predictions as divided into *three periods*; that of *primitive Christianity*, ending with *the fourth trumpet*; that of *the great apostacy during its flourishing state*, detailed under *the two first woe trumpets*: and that of *the reign of anti-christ*, detailed under *the third woe trumpet* and its *seven vials*. The *second* of these periods is termed *the latter times or days, latter*, when compared to the days of primitive Christianity, or *the first period*: *the third* of the *three periods*, or the reign of *the atheistical anti-christ*, is called *the last times or days*, as being so, in relation to the two preceding periods. Accordingly, we find that every *apostolical prediction*, relative to the *latter days*, speaks of certain *superstitious practices* set up by *the little horn of the fourth beast*, during the flourishing period of the apostacy, but never of atheism; and that every *such prediction*, relative to *the last days*, speaks of *atheism* and *the monstrous brood of vices engendered by it*, but never alludes *to the superstitious practices of the apostacy*. For the former of these, see 2 Thess. ii. 3. 1 Tim. iv. 1. 2 Tim. iv. 3. Rev. ix. 20. Col. ii. 18, 19, 23. The phrase *latter days* or *times* occurs indeed in one only of these prophecies, but it must be evident that they are all to be referred to the same period of *superstition*. For *the latter* of these, see 2 Tim. iii. 1. 2 Pet. iii. 3. 2 Pet. ii. Jude 4. 19. 1 John ii. 18, 22. iv. 3. In the account indeed which St. John gives of the principles of *anti-christ* he uses *the last time* in the sense of *the whole period of the Christian dispensation*, because he uses it *declaratively*, and as *a generic name* including all persons who deny *the Father* and *the Son* during that period. But *his reign* is confined to *the last days* of *the last time*, and he tells his disciples, *ye have heard that anti-christ shall come*. Indeed, the opinion has ever prevailed in the church, that some *great opponent* of the Messiah would be manifested, at an era far remote from the apostle's days, founded, no doubt, on *the prophecies of Daniel*. St. John, however, warns his disciples to be upon their guard, against *the principles* of anti-christ, which existed in his days, though he was not then *revealed*, in *an embodied* form.—Daniel has described the monster in his *mature* state, as *a king* or *power* "which magnified himself above every God, and who spake marvellous things against the God of gods," and St. John adds, that his detestable principles *were already working*, and it is our lot, to see them embraced by *a whole nation, without disguise*. *The papacy* answers in no particular to *anti-christ* as marked by St. John, they will co-exist indeed from the rise of the latter, to the end of the 1260 days, and will then perish together.

The phrase, *the time of the end*, so often used by Daniel, the Author conceives, commences with *the termination of the whole* 1260 *days*, the conclusion of the great drama of *the two-fold apostacy*, and *the reign of anti-christ*, and extends through the 75 years, which intervene *between the*

end of the 1260 *days*, and *the beginning of millennial blessedness :* The awful period of God's wrath upon the nations, his enemies. Thus the vision of *the ram* and *the he-goat* is to reach unto *the time of the end. The reformation* from the great apostacy, or *the* prophesying of the two witnesses, is to progress *to the time of the end. The war* of the atheistical king, with the kings of *the north* and *the south*, his *invasion* of Palestine, and his *subsequent destruction*, are to be at *the time of the end. The restoration of the Jews* is to commence at the period, when all these things shall be finished, and consequently, *at the time of the end.* And the prophecies of Daniel are to be sealed, or, are not to be fully accomplished, so as to be completely understood, till *the time of the end.*

[To be continued.]

An Abridgment of Bryant's Observations on the Plagues of Egypt, &c.

(Continued from p. 74.)

Fourth Plague. Flies. Exodus viii. 20—24.

MOSES was ordered to accost Pharaoh, and to disclose to him the will of God, at the time when he was taking his morning walk upon the banks of the Nile. It was probably a season of customary adoration; when the prince of the country showed his reverence to the stream which was esteemed so beneficial and sacred. The judgment to be denounced was a plague of Flies, of a particular species, whose sting was painful, and whose bite was intolerable. These were brought over the land in vast numbers.

The Egyptians had particular deities, whose department was to ward off those natural evils to which their votaries were liable; and the province allotted to several of these deities was to drive away flies. From the supposed influence of the presiding deity many temples were said to have been free from these insects.

But this was not all. These insects, however incredible it may appear, were in many places worshipped. This reverence seems to have been sometimes shown, to prevent their being troublesome; at other times because they were esteemed sacred to the deity. Nor did the Egyptians, and other ancient nations, only show a regard to flies in general. There was a deity stiled *Deus Musca*, who was particularly worshipped under the character of a fly. The god *Achor* of Cyrene seems to have been of this denomination; and it is probable that the word *Achor* denoted a Fly, or had some relation to it.

The reason why this kind of fly, spoken of in this Plague, was thought sacred, arose probably from its being esteemed among many nations an instrument of vengeance in the hand of God. The bite or puncture of this insect was terrible; hence people's fears increased their reverence, especially when it was esteemed a messenger of the gods.

If then such was the worship of this people, nothing could be more striking and determinate than the judgment brought upon them. They were punished by

the very things which they revered; and though they boasted of spells and charms, yet they could not ward off the evil.—They had gods who, they tho't, could avert all mischief; but their power was ineffectual: and both the prince and the people were obliged to acknowledge the inferiority of their own deities, by sueing through Moses to the God of Israel. "Intreat for me," says Pharaoh. "And Moses went out from Pharaoh, and intreated the Lord."

Fifth Plague. MURRAIN OF BEASTS. Exodus ix. 1—6.

This judgment, so precisely foretold, and so early carried into execution, must have had a great effect upon the minds of the Egyptians. And when they found that the cattle of the Israelites were exempted from this evil, they could not but perceive the hand of God manifest throughout the whole operation.

We may also observe a particular scope and meaning in this calamity, if we consider it in regard to the Egyptians, which would not have existed with regard to any other people. It is well known that they held in idolatrous reverence the lion, wolf, dog, cat, ape, and goat. But they had gods which were held in still greater reverence than these; such were the ox or steer, the cow, the heifer, and the ram. This judgment therefore displayed upon the kine of Egypt, was very significant in its execution and purport. For when the distemper spread irresistibly over the country, the Egyptians not only suffered a severe loss; but, what was of far greater consequence, they saw the representatives of their deities, and their deities themselves, sink before the God of the Hebrews. Hence it is said by the sacred writer,—"Upon their gods also the Lord executed judgment."

These events, we may well imagine, had a happy influence upon the minds of the Israelites, to whom the worship of the Egyptians must at this time have appeared in a most contemptible light, and their gods despicable. Their separation too, and exemption, during the time of these evils, must have had still greater weight. It rendered them more ready to quit a people, from whom they were in so salutary a manner distinguished; and to embrace a better and more rational religion, whenever it should be offered.

Sixth Plague. BOILS AND BLAINS. Exodus ix. 8—11.

This plague, like those which preceded, was particularly well calculated to confound the Egyptians; and to show the baseness and imbecility of their deities, who could neither ward off the evil when impending, nor afford any alleviation when it was brought on.

The Egyptians had many gods, and those of high rank, who were supposed to preside over pharmacy and medicine; and to these the people looked up with great confidence in all those pains and maladies, to which the human frame is liable. Among these deities Esculapius was held in particular honor, for his skill in this science. This people had also many books of

great antiquity upon the subject of medicine; many of which were attributed to Sesorthrus or rather Torsorthrus, who was supposed by some to have been the same as Esculapius. In consequence of this the Egyptians were always famed for their knowledge in medicine; and their physicians were held in great repute. They were in great numbers in Egypt; each distemper having its proper physician, to which his practice was confined. In these physicians the people reposed great confidence, and they were maintained at the public expense. They joined astrology to physic, by which they founded their pretended foresight in respect to impending maladies; and in consequence of it they were continually prescribing antidotes and preventives to the people.

It pleased God to order his judgments accordingly; and to bring upon this people a fearful disorder, which their deities could not avert, nor the art of man alleviate. He could have caused commotions in the earth, had it seemed fitting, and shaken their high edifices to their basis; or brought on a supernatural inundation, by which their cities had been swept to the deep. But this would not have been sufficiently significant. It seemed therefore good to divine wisdom to be more particular in its judgments. Hence in this instance, as well as in those which preceded, the Egyptians were not only punished; but were shown the baseness of their worship, and the vanity of their confidence, where they most trusted. They had before been infested with flies, and incommoded with vermine; and thro' the pollution of their river, and the murrain of their cattle, been put to great inconveniences.—But this evil was brought more home to them; it was a taint of the human frame, a grievous malady, under which the priests as well as the people smarted, to their astonishment and confusion. Hence it appears that the prince of that country was deserted of his wise men, as well as of his gods. "And the magicians could not stand before Moses, because of the boil: for the boil was upon the magicians, and upon all the Egyptians."

When this judgment was to be inflicted, Aaron and Moses were ordered to take ashes of the furnace; and Moses was to scatter them up towards heaven, that they might be wafted over the face of the country. This mandate was very determinate, and to the last degree significant. The process had an allusion to an idolatrous and cruel rite, which was common among the Egyptians, and to which it is opposed as a contrast. They had several cities styled Typhonian. In these at particular seasons they sacrificed men.—The objects thus destined were foreigners; and it is probable that while the Israelites resided in Egypt, they were chosen from their body. They were burnt alive upon an high altar, and thus sacrificed for the good of the people. At the close of the sacrifice the priests gathered together the ashes of these victims, and scattered them upwards in the air; that where any atom of this dust was wafted, a blessing might be entailed.

The like was done by Moses with the ashes of the fiery furnace, but with a different intention. They were scattered abroad, that wherever any the smallest portion alighted, it might prove a plague and a curse to this ungrateful, cruel, and infatuated people. Thus there was a designed contrast in these workings of Providence, an apparent opposition to the superstition of the times. The powers of darkness were foiled, and the priests and magicians confounded; all which was salutary to the people of God. But the heart of Pharaoh was still hardened.

[To be continued.]

On the Law of God.

BY the law of God is meant that rule of moral virtue, which he hath given to his creatures, for the government of their hearts and their actual conduct in living. It is a comprehensive system of rules, which points out the whole of our duty, whether to God or to his creatures. The law of God comprises precepts and penalties. The preceptive part teaches us in what dispositions and actions our duty consists; the penal appoints what punishment transgression deserves and shall receive. Every intelligent creature, whether angel or man, is necessarily under the law of God, from the first moment of his being, through his whole existence; for, so soon as he exists with the powers for moral action, it is fit these powers should be under a rule directing their exercise to what is wise, just and good. Under this law, every one of us was brought into existence, and shall remain, through this life and ever afterwards; and, all our thoughts, words and actions have been in obedience or disobedience. We cannot, for a single moment, place ourselves in a state exempt from moral obligation.

The law of God is taught, partially, by reason and experience. When our reason or experience teaches us, that both the means and the end are good, and conduce to the glory of God, to the final advantage of men, or to our own perfection and happiness, this knowledge becomes to us a law. Or if, in this manner, we learn its hurtful tendency, this knowledge forbids the performance.

All men have some degree of reason and experience, and thus know something of the law of God, which the apostle meant when he said, those who have not the law, are a law unto themselves. But, as reason is weak and greatly darkened by a sinful heart, it is insufficient to determine many things, which relate to the glory of God and duty of man. For this cause, the Lord hath given us his holy word, containing a sufficient and perfect law of moral duty. To this, in all cases, we are to repair for instruction in our duty to him and to men. It was the moral law contained in the holy scriptures, of which Christ spake when he said, "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil: For, verily, I say unto you, till heaven and earth pass, one jot or one

tittle shall in no wise pass from the law, till all be fulfilled.

These words of our Saviour are the highest authority, on a subject, which we all ought to understand. They teach us the universal and eternal obligation of the divine law. Many persons, who know they are under a moral law, do not consider its eternal bond on creatures, arising from the unchangeable nature of God, and their relation to him and to each other. Some conceive it a body of rules adapted to a particular condition of things, which is to continue for a short season; others, that it is appointed arbitrarily by the will and word of the Almighty, as a test of our obedience, without any reasons of infinite wisdom for his determination. It will be of no use to search out all the false apprehensions of misguided men on this subject, as they arise from the weakness of reason and a criminal ignorance of the heart. They are designed to extenuate the guilt of sin, and remove disquieting fears of conscience.

The word of God gives us the following account of his law: It is holy, just and good; appointed from eternity by infinite wisdom; a rule, arising from the holy nature of God himself and the relations which his creatures bear to him, and to each other; a rule, obligatory on all creatures in all conditions of existence, on angels and on men, both in their innocent and fallen state: Also that its holy nature and leading precepts will never be changed. The earth may pass from its present form, and we are assured it shall, when the elements melt with fervent heat before the coming of the Son of man; but, the law of God shall remain unchanged.

There will for ever be the same reasons for a moral law, as there is at the present time. The Lord, our God, will for ever be worthy of obedience and love; he will, always, have a right to the honour of Creator and Father; creatures will for ever need the support of his wisdom, power and goodness to uphold their being and make them happy; truth, justice, righteousness, faithfulness and brotherly love will be as necessary for glory, in the eternal state, as they are for the happiness of society on earth. The reasons and uses of the divine law, therefore, will for ever remain the same.

Perfect conformity to the moral law will be one means of blessedness and glory in the heavenly state. Intelligent creatures cannot be happy in any society, either here or hereafter, without moral rules for their treatment of each other; and, their felicity will be in proportion to their obedience. As a violation of the moral law bro't misery on mankind; so, those who are redeemed by our Lord Jesus Christ, for their deliverance from punishment and reinstatement in a blessed life, must be sanctified unto obedience.—Each of these reflections assures us, that the moral law hath an universal and eternal obligation on creatures. Without a law, they cannot be happy in their dependence on a supreme God, nor in the exercise of the powers he hath given them. Let us reflect on the dignity and au-

thority of the law, which all of us have transgressed. Considered as the will of Almighty God, who is infinitely wise, powerful, good and glorious, it is clothed with awful authority: It is the same, viewed as the rule of duty to him, who upholds us in being; or as it is guarded by eternal penalties, before which the most hardened sinner must tremble. What dignity must there be in a commandment, which is the rule of our duty to the immense family of God in earth and heaven, and both the rule and measure of our happiness, through all the ages to come! How glorious is God in determining that he will magnify his law and make it honourable! What little reason there is to think, he will suffer his commandments to be broken with impunity!!

Sinful men seduce themselves into greater iniquity by thinking, "perhaps the Lord will not be attentive to see: or, if he sees, will not chastise our small neglects, our little transgressions of his commandments; or, if he should chastise, it will be in a small degree, and for a short time."—After we have seen the importance of the commandment for the honour of the lawgiver and the stability of his kingdom, must we not conclude such apprehensions to be falsely grounded, and that they arise, principally, from the fears of a guilty conscience, and a wish to remain quiet in transgression?

Ungodly men have an aversion to the law, on two accounts. They dislike the duties which it commands, and they dread the punishment which it threatens. For each of these reasons, they view it as an enemy, at all events, to be removed. On hearing of God's gracious intention to save the miserable and deliver them from punishment, they are in danger of imagining, that he views his commandment as they do, too strict in its precepts, and too severe in its penalties: Also, that the Saviour hath come to relax the requirements of the law and bring its precepts down to human wishes, so that small sins, as they would call them, are not very displeasing to God; and, that perfect obedience is not now so much a duty, as it was before a dispensation of grace was revealed. Apprehensions, of this kind, are directly contrary to the word of God, and as inconsistent with the spirit of the gospel, as they are with the strict letter of the law. Tho' it be true, that sinful men are saved by the grace of God, the gospel enjoins a perfect obedience; and, the whole moral law is made a rule of Christian practice. As Christ obeyed the whole moral law, he enjoined on his people to do the same. Our divine Redeemer loved the whole law, and requireth of his people to do the same. We have the express testimony of Christ, which ought to obtain all credit, that the gospel hath not lowered the standard of duty. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." In a verse or two succeeding he saith, "Whosoever, therefore, shall break one of the least of these commandments and shall teach men so; shall be called least in the kingdom of heaven: But, whosoever, shall

do and teach them shall be called great in the kingdom of heaven." In sundry passages of the scriptures, the kingdom of heaven, evidently, means the visible Christian kingdom in this world; and, it is generally supposed to be what is meant in this place. Our Lord knew the hearts of sinful men, and their wish that the rule of duty might be relaxed. Having come to declare the grace of God, he foresaw that sinners would wish for salvation, by an abatement of its duties, or an extenuation of its penalties; therefore, he bore an early testimony against the possibility of salvation by either of these means. A relaxation in the rule of duty, is so far from the design and spirit of the gospel, that, whoever shall maintain such an opinion and live accordingly, and teach it to others, thereby seducing them into disobedience, shall be least in the kingdom of heaven. Such an opinion will show that they understand not the gospel, have not its temper, and are not qualified to lead others in the way to eternal life. If this be not a true explanation of our Saviour's words, it is still his express testimony that the gospel hath not abrogated the rule of moral duty, nor made it any more safe for men to transgress wilfully against their own knowledge. That this exposition is agreeable to truth, we learn from the obedience which Christ yielded to the whole law, in his own person. He was so far from rejecting, that he obeyed every precept of the law in the most perfect manner, performed every duty, abstained from every sin, was holy in his whole conversation, and, in all things, honoured the commandment as the word of the Father by whom it was given. He reproved every sin in others, especially, the pharisaic error of that day, that external duty constituted true obedience, in whatever moral state the heart might be. Instead of abridging the commandment, and admitting partial obedience as altogether pleasing to God, never did any other teacher give to the law so broad an extension over the whole man, over all his actions, words and thoughts; even those, which were secreted in the recesses of the heart from the knowledge of every creature. The obedience, which Christ required, was with all the heart, and the whole strength of the mind.

To give strength to his testimony, our Lord died a voluntary and ignominious death on the cross, that he might magnify the law and make it honourable. Such were the counsels of the Father and the Son, that no sinner could be saved, or the guilt of any transgression remitted, until the dishonour done to the commandment was removed, through the shedding of blood. Costly sacrifice! an infinite price indeed! But, it was of such importance, the law should be maintained in all its obligation on the hearts and lives of men, in all its spirituality, all its dignity; yea, in all its penalties, that no sinner could be released from the pains of eternal death, until the beloved of the Lord had suffered and died, thereby restoring the honour of the commandment.

It finally determines the point, when we find the whole law of moral virtue appointed as the

rule for a Christian life. To be the disciples of Christ, we must "love the Lord our God with all the heart, with all the strength and with all the mind; also, we must love our neighbour as ourselves." Christ himself tells us these two commandments contain all the law and the prophets. They are a summary of the divine commands and of the creature's duty; a concise description of the temper and practice in heaven, where all the holy are perfect as he is perfect.—There is a glorious harmony between the holy law, which condemns sinners, and the gospel, which saves all who have repentance towards God and faith in our Lord Jesus Christ. No inconsistency, no clashing of interests appears between these two dispensations, in the divine government of men. Both give the same description of God's character, and the principles of his government: They require the same holiness in creatures; the same duties of worship, praise, submission, purity, truth, justice and love.—They agree in assuring us, that without holiness no man can see God, or be prepared for his blessed presence.

It may be inquired, why then ought the gospel to be so precious to us? For the most weighty reasons! It opens the only door of hope for guilty sinners; the only way for the remission of sin, and deliverance from the punishment of eternal death. But the gospel doth not this by changing the nature either of sin or holiness; nor by rendering sin less evil, either in itself, or in the view of a holy God, nor by relaxing the obligation of the commandment, or by accommodating Christian holiness to the works of a depraved heart. Each of these would be inconsistent with the infinite moral purity of the lawgiver and Redeemer. The gospel saves men by furnishing a righteousness through which they may be forgiven, and justified from the guilt of sin, whereby they will be freed from its punishment; and, by recovering them to that holy temper, which the law requires.

Whenever any one hath truly become a subject of the forgiving grace of God, he adores the lawgiver, loves the law, chooses it as the rule of his duty, and is most happy when his obedience is most perfect. All, who imagine a faith in Christ, which is not in its nature holy, is unto salvation; or, that the gospel, doth in any way lower the moral requirements of God from his creatures; or, that sin is a less evil by reason of divine grace, must be called by the judgment of Christ himself, "the least in the kingdom of heaven." They have fallen into the dangerous sentiment, which the apostle condemned: "Shall we continue in sin that grace may abound?" To which question he answered, "God forbid! how shall we, who are dead to sin, live any longer therein?"—How solemn is the obligation on Christians to live in all holy conversation and godliness!—Of all persons, Christians ought to be most afraid of sinning. Sin dishonours him, who created them; crucifies Jesus Christ afresh, and puts him to open shame in the house of his friends: It is directly contrary,

both to the unchangeable laws of God, and to the doctrines, precepts and dispensation of grace, through which they hope to be saved: It is a transgression of their own solemn engagement to be on the side of the Lord, and grieves the Holy Spirit, by whom alone they can be sealed to the day of redemption. If it be an evil thing to sin against a glorious Creator, how much more agravated, to dishonour him, who hath bought us with a price, even his most precious blood? Those, who, by the pains of repentance, have tasted the bitterness of sin, should watch and pray, lest, by some backsliding they pierce their own souls with many sorrows; lest, by some word or action, which Christ hath forbidden, they show themselves to be unworthy of his kingdom. Very unreasonable are those persons, who claim a right to hope through the redemption offered in the gospel, at the same time, living in disobedience to the law, which our Redeemer said should not fail, though the heavens and the earth pass away. This law, the Son of God most perfectly obeyed when he lived in the world, and died to make it honourable. Between the professed hopes and the lives of transgressing Christians there is an irreconcileable contradiction.—Reader, if thou art convinced that holiness is necessary to see God in peace, apply daily to our divine Redeemer for grace, that you may live worthily and keep all his commandments.—There can be no other evidence to men of your being one of his children; nor is there any other Christian comfort, so much to be desired, as that which arises from uniform obedience.

L.

On Goodness of Heart.

GEORGE is one of the finest tempered youths within the circle of my acquaintance. He has all the qualities which constitute in the fullest extent, what the world calls goodness of heart. A disposition uniformly pleasant, a peaceful temper which yields rather than contend, even when he is ungenerously crouded, commiseration for the suffering, and cheerfulness in obliging others, are prominent features in his character.

With all the peculiarities distinguishing her sex in the softer accomplishments, Emilia, the sister of George, is like her brother.

They were both educated by godly parents, who were noted for their Christian meekness and humility, that ornament which in the view of infinite wisdom is of great price. Whether any extraordinary mildness of natural temper distinguished these from others, who have proved less susceptible of a good education, or whether their parents have proved more uniform in their endeavours than others, more consistent in their instructions and examples, more faithful, we shall not enquire. Suffice it to observe, that the instructions of these pious parents, accompanied by their examples, the expressions of unfeigned piety in their most familiar intercourse, had an effectual influence on their son and daugh-

ter. They appeared to be insensibly led to approve and copy the expressions of a temper, that spake incessantly in the conduct of their parents.

Such is the tenderness of Emilia's feelings, that the smallest expression of cruelty toward any creature, awakens her sympathy, and the least neglect of the feelings of others she is careful to check, observing with her peculiar mildness, when any are carelessly wounded, let us be careful to hurt no one. Although her parents are by no means forgetful of the necessities of the poor, they find a faithful remembrancer in their daughter. Frequently does she remind them of particular instances of poverty and want, and rejoices to bear the gift of charity, and gladden the heart of the needy. If inadvertently she gives offence to any, it wounds her to the quick, and with sincere regret, she confesses her fault. It gives her the greatest distress to incur the displeasure of her parents, nor has she any rest until with tears she acknowledge her fault, and reconcile them.

These children, (for such they are still to be considered, the one being only fourteen and the other twelve years old) are said by all their acquaintance to possess singular goodness of heart. So amiable and engaging is their deportment, that they have gained universal esteem. They are respected and beloved by all who know them. Considering the improvement of their minds as well as morals, they are supposed to possess every qualification that can ennoble the human heart.

The parents however have views that are different. While they are diligent to cultivate the minds and morals of their son and daughter, and cautiously guard against every thing that may impede their progress in learning and good behaviour, they know that these are only outward improvements made by human efforts, and that an influence on the inner man renewing the heart, which is the work of God alone, is needful. With gratitude to God, they acknowledge his kindness, in the success he hath given to their labours with their children, and in the restraining influence of his grace upon them. They enjoy comfort in their improvement, and behold their progress with pleasure under the care they receive. Yet they are aware that the greatest improvement of their minds, and the most excellent deportment, are far from constituting that goodness of heart which alone is acceptable to God, and is needful above all things. The necessity of renewal of heart they uniformly impress upon the minds of their children, and cease not to pray for the blessing.

An opportunity to enforce the interesting truth offered after their morning family devotions, and was improved by the father. To interest, as much as possible, the attention of all the family in the exercise of worship, it is the custom of the father to furnish, all that are able to read, with bibles, and to request each of the domestic circle to read a portion of the scripture, that is to be read in their devotions. The tenth chapter of the gospel

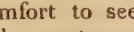
of Mark was read. The attention of George was attracted by the account of the young ruler, anxiously enquiring what he should do that he might inherit eternal life. The disappointment of the enquirer, his sadness and grief, awoke the sympathy of George as he read the account. After the family had all retired to their business, leaving the father with his children alone in the room, the bible was taken up again and opened by George at the chapter which had been read. He read again the account which had attracted his attention, and observed to his father, 'Sir, was not this a good 'man? He believed in the Saviour, he must have been very 'watchful and diligent in his 'duties, so that he had observed 'the commandments from his 'youth, and so upright, in all 'things, that the Saviour loved 'him?' You misunderstand the account, my son, replied the father. He did not believe in the Saviour according to his true character, nor had he in spirit and in truth kept all the commandments, nor did our Lord love him because he considered his obedience perfect, or in any wise deserving the divine favour. He was a polite Pharisee whose natural temper was amiable, and, being a ruler among the Jews, as mentioned by the evangelist Luke, he might be a useful man in his station, were his principles and conversation correct. The term, *Good Master*, in his address, was only an expression of complaisance. According to the custom of those times, it was used out of respect to Teachers, and signified no more than, Sir, Doctor, your Excellency, &c. He had been taught to consider an outward observance of the law a perfect fulfilment of its precepts, and therefore supposed *himself* that he had kept them all according to the divine will, because his outward conduct was blameless. And as our Lord possessed all the innocent feelings of humanity, he loved him for his natural amiableness of temper, and the sincerity of his enquiry. Read the account, keeping in view these considerations, and you will observe the wisdom and kindness of the Saviour in directing his reply to the correction of his errors. His conversation is founded on the words of the young ruler, and he endeavours to lead him to a true knowledge of God, and his own heart. The title, *Good Master*, applied to the Saviour was very appropriate; but our Lord knew it was used ignorantly, and without any design to acknowledge his divinity; and that the enquirer had no correct thoughts even of the supreme and spiritual goodness of God, he therefore observed in reply, '*Why 'callest thou me good? There is 'none good but one, that is God.*' As if he had said, you apply the title good without considering the justness of the application; remember it is applicable in the true sense of the word to him alone who is God. God is supremely, is infinitely good. Having thus called his attention to the goodness, the glory of God, the giver of eternal life, and to the law by which this Pharisee hoped for life, he next attends to his error in hoping for righteousness and eternal life, by the law. The young man's enquiry was,

'What shall *I do?*' He wished to make some extraordinary exertions, to perform some work of distinguished merit, by which he might lay the foundation of a claim to eternal life. This is strikingly intimated in the words of his enquiry as expressed by the evangelist Matthew, '*What 'good thing shall I do?*' What shall I add to all my meritorious conduct? To this the Saviour replied, '*Thou knowest the com-'mandments: Do not commit 'adultery,*' &c. Observe, the import of the reply thus connected with the enquiry is this, There is but one rule of *doing*, but one law of works, viz. the moral law given by Moses, styled by way of emphasis, the commandments, if you are desirous to obtain eternal life by your works, and suppose it is in your power to merit the desired blessing, you must go to the commandments; and make the trial. Keep these with the remembrance of the spiritual and infinite goodness of God. In the answer of the young man to this direction you see the Pharisee, and how well the Saviour knew his heart, when he directed him to the law. '*Master, all these have I 'observed from my youth?*' Trusting in the outward observance of the law, he felt confident of safety, and replied *boasting* much like him that said, '*I fast twice 'in the week.*' This glorying in what he had done appears more striking, if you consider the additional words, omitted by Mark, and mentioned by Matthew, '*What lack I yet?*' To convince him of his error, and to shew that by the very first commandment in the decalogue he was condemned, that he had other gods before him instead of the true God, even his riches, our Lord informs him of one great defect, requesting him to make a sacrifice, and exercise a self-denial, which in that state of his church was necessary, and was readily made and exercised by them that were his. '*He 'said unto him, one thing thou 'lackest, go thy way, sell whatso-'ever thou hast and give to the 'poor, and thou shalt have trea-'sure in heaven: and come take 'up the cross, and follow me.*' This afforded an opportunity to discover the nature of his obedience, whether it flowed from supreme love to God or not. If he could not submit to these terms, it was evident he regarded his possessions more than the authority and favour of God, more than eternal life. And what was his reply? Sadness and grief of heart. The terms were too hard for him, '*for he had 'great possessions.*' Although his mind was filled with anxiety on the subject of eternal life, his love of riches exceeded all. Now the character of this young man appears in its true light. By the answers of our Lord, he was led on, and discovered to be ignorant of God and the Saviour, ignorant of the spiritual nature of the divine law, and of his own heart; and under the influence of that love of the world which is enmity with God. All his seeming goodness was only outward. Pride and sordid self-love lurked under all his natural amiableness of temper. And, my dear children, continued the father, with a heart full of concern for their souls, and with his eyes in tears, lest they should mistake their dutiful conduct

and blameless lives for true goodness of heart, my dear children, be on your guard against this fatal mistake. There are many who, like this young man, rest upon their own supposed righteousness for acceptance with God, and are dreadfully disappointed when they are rewarded according to their deeds. None are more exposed to this danger, than they whose lives are outwardly moral, and blameless in the sight of the world. They are praised by men, and through that natural pride of our evil hearts, which leads us to think more highly of ourselves than we ought to think, they suppose themselves deserving praise even from God. I thank God, that by his restraints, you are dutiful and moral in your conduct. It affords me comfort to see it; but unspeakably greater would be my comfort, if there were a good hope that your hearts were right with God. If all your dutiful conduct and moral lives, flow from no higher principle than to please myself and your mother, and to enjoy the esteem of your friends and acquaintance, you are in the same condition with this young man you read of; you lack one thing, and one very important thing, a heart regarding God as you should, a new heart. A desire to please your parents, by your dutiful conduct, is commendable, and does afford us pleasure; and to regard the esteem of those around you is highly proper: to feel otherwise would be sinful; but remember, God is to be loved above all, his will is to be regarded before any other, and his favour to be sought, though you should lose the favour of your nearest friends by seeking it. We must love the Lord our God with all our heart and mind and strength. In every duty, and in every indulgence we must have respect to God's will and favour. What an addition would it be to your happiness, to feel this in all your ways! How would it heighten your enjoyment! My heart feels anxious for it above all things, and, on your own account as well as mine, I cease not to pray for the blessing upon you.

The children were much affected with this seasonable and affectionate counsel. The father left them in tears, and retired to his room to implore the blessing of God upon them.

A.



How old art thou?

THE following piece was written for the month of January, but not received in time for publication. Events are continually happening, which render it proper to consider the question, How old art thou?

Ed.

Reflections suggested by the question of Pharaoh to Jacob:— "And Pharaoh said unto Jacob, How old art thou?"

THE history of Jacob is full of instruction. It is a striking representation of human life. The variety of changes, prosperous and adverse, through which he passed, gives an affecting view of the condition of man in this transitory state. To the question propo-

sed by Pharaoh, he answered, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of my fathers, in the days of their pilgrimage." Jacob was in every sense a pilgrim and a sojourner in this world. —At an early age he was driven, by the unnatural hatred of his brother, from his father's house. From that period to the day of his death, he had no settled habitation. This exhibits the real state of all mankind in this passing world. It is at best but a temporary habitation which they have, and their possession is very short. This or that field they call theirs; on this or that object they set their mark as their property: but to-morrow, and these will pass from their possession into the hands of another; and the places which now know them, will know them no more. The condition of man, in this life, very much resembles that of the ancient Patriarchs who wandered, from place to place, with their flocks and herds. They tarried only while subsistence was easy; and when the season was over, they struck their tents and disappeared. It is the lot of man thus to sojourn in this changing world. Every year, and month, and day, vast numbers of our race strike their tents, and depart to another country.

But some are pilgrims in a different sense. Of this number was Jacob. He not only had no abiding city here, but he *lived* as seeking "a better country, that is, an heavenly." —"By faith he [Abraham] sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations whose builder and maker is God."

Jacob, in the course of his wanderings, went down into Egypt. It was a mysterious chain of events in divine providence which carried him there. Those events as means, were necessary to bring about the end designed. If Jacob had not made a coat of many colours for his favourite Joseph—if the youth had not dreamed, and declared those dreams which excited the jealousy and hatred of his brethren, if Joseph had not been sent to enquire after their health, if he had not been sold to the Midianitish merchants, and if numberless other events, in themselves inconsiderable, had not taken place, Jacob would never have gone to Egypt. All these events were under the immediate direction of the Most High, who meant them for good. Thus, the policy of the extensive kingdom of Egypt was made subservient to the salvation of Jacob and his household. No less concerned is the holy and wise providence of God in the circumstances of the life and death of all his creatures. "The lot is cast into the lap: but the whole disposing thereof is of the Lord." The providence of God towards Jacob, is a comment upon this and similar declarations of his word. That part of his history, especially, which is the subject of these reflections, appears to be one of

the most conclusive evidences that can possibly be given, of the immediate and constant agency of divine providence in the events of this world. As we trace the agency of a holy and wise providence in this wonderful chain of events, we at length find the venerable old man in the presence of Pharaoh. The king was struck with his aged and venerable appearance. He makes the emphatical enquiry, "How old art thou?" The estimate of Jacob upon the shortness of life, and the unsatisfying nature of earthly enjoyments, is very evident from his answer: "Few and evil have the days of the years of my pilgrimage been."

Reader, into whose hands these reflections may come, let the question be put to you; "How old art thou?" Uncommon as this question may seem, it will sometimes intrude, especially at the commencement of a new year. Here and there one, into whose hands this may come, might answer, "I am sixty, or I am seventy." And some, who have hardly begun to think of being old, are on the borders of fifty. You have lived in God's world, and upon his bounties. *half a century.* This seems a long period to the young, who look upon you as an old man. How does it seem to you?—"A vapour, that appeareth for a little time, and then vanisheth away." It is a dream. Here and there an event you can call to recollection, but the greatest part of the past is, to your remembrance, as though it had not been. Of that which you can remember, how much of it hath been filled with trials and disappointments. Let me repeat the annals of your life; "Such a year was visited with distressing sickness; at such a time, buried a beloved parent, a dear companion, a child, a brother, a sister or a friend. My succeeding time hath been in the pursuit of something which I never obtained, and at fifty, I am unsatisfied. Alas, how life passes! The phantoms of time have cheated me of fifty years, and I have almost done with the world, before I have begun to realize an existence in it."

Fathers, it is time to reflect! Some who may read this, I trust, have already reflected to a good purpose; and are enabled, with a just estimate upon human life, to say, "Few and evil have the days of the years of my pilgrimage been." Sensible of the unsatisfying and transitory nature of sublunary enjoyments, you have sought and become interested in that "city whose builder and maker is God." Happy will you be, when flesh and heart shall fail you, to be received into everlasting habitations.

But are there not some, who have arrived to the periods just mentioned, surprised to find themselves in old age, and without a Christian hope? If the kingdom of heaven is not now begun in your hearts, you have reason to fear it never will be. The question, emphatical to you, again returns, "How old art thou?" What, fifty, sixty, seventy! and have you neglected religion so long? I dare not say you will never be the subjects of grace, but I tremble for you. There is indeed, to you, an accepted time and a day of salvation, but it is short. The

taper of your life hath burned almost to its socket, and that which is to come will appear vastly more fleeting than the past. This year thou mayest die. It is then high time to secure a better country. But it is probably your calamity, as well as your sin, that you are now, if possible, more disposed to put off the great work of repentance than in youth. But remember that with you, it is the eleventh, the last hour.

Of those who are in the midst of life, let the enquiry also be made, "How old art thou?" I am thirty, or I am forty. But we are so involved in the cares and business of life, that we cannot attend to such questions. Some twenty years hence we will give you an answer. We have as much as we can possibly attend to already. Let religion be the employment of old age. We have not yet done with this, it is, therefore, needless to seek another country. Let the question be proposed when we are more at leisure. But are there none who are disposed to stop in the midst of life, to consider their ways and be wise? Yes, to the honour of divine grace, the cares of life and the deceitfulness of riches have not wholly choked the word. All-powerful grace has prevailed even in this period.

To the youthful reader let this question be repeated. Should the answer be fifteen or twenty, permit me to remind you that thousands who were younger than you, are in the land of silence. More than one half of your fellow creatures never live to your age. If you are not too young to die, you are not too young to be the disciples of Christ, and to answer this question with triumph in expectation of a better country. O, remember your Creator in the days of your youth! The frequency of this topic cannot render it unimportant. It is as interesting to you as it was to those youth who have gone to render their account to their God. O, forget not that you must die, that you must appear in judgment, and that a miserable eternity awaits the impenitent. Forget not that your life is a vapor that appeareth for a little time, and then vanisheth away." Sin has put a false coloring upon the objects of sense, beware that they do not deceive you! Should twenty years be added to your life, and you should then die impenitent, the weight of twenty years' guilt would only sink you deeper in despair. You wish to live; but is it to live in sin? It were better to have died the past year than to live to die a sinner the next. Better, never to have heard the congratulations of a new year, than to be punished for the misimprovement of it. My dear youth, I know not how to leave you, without evidence that, if God spares your life this year, you will devote it to his service. Will you not devote one year to God? Must the Saviour always be put off, when he calls, to a future period? Reflect upon this subject a moment. Is heaven an object unworthy your pursuit? Are the friendship of the great God and the everlasting love of the Saviour not worth the service of a year? O, be wise, and consider in this thy day, the things that belong unto thy peace.

NICANOR.

Necessity of a Revelation.

WERE a traveller lost in an unexplored forest, shrouded in the gloom, which the thick shade of the trees produced; were he unable to discover any light except a few rays, reflected from the small portions of sky left unveiled by the leaves; he would deeply realize the necessity of a brighter light to mark the way leading to his destined home. But while a full blaze of light surrounds him; while his path is hard beaten by the many travellers, which have passed before him, he neither will nor can realize the value of these advantages.

Here is a picture of our present situation. We have the law, which teaches our duty, but which alone would leave us in despair. We have also the gospel, which shines with a clearer light. It is not only a lamp, enlightening our path, but *a voice, saying, this is the way: Walk ye therein.* In this situation we are not disposed to enquire for the fountain, whence these blessings emanate. We consider them matters of course, of which we cannot be deprived without injustice. Nor is it possible we should now realize the vast importance of revelation. To the mind, accustomed to stretch its pinions beyond the veil which divides time from eternity, the light of nature destroys total darkness; but it is only to render the gloom more awful, the shade more dismal, uncertainty more dreadful, and our blindness more apparent. Thus situated were Plato and Socrates; to whom reflection discovered the necessity of a revelation, but could carry them no farther. To them the prospects of futurity were gloomy and uncertain. Though they believed in a future existence, yet their ideas of its nature, fell far short of those revealed in the book of life. By reason, we have a glimpse of the existence and character of God, our own immortality, and of our lost situation by sin. Here we stop. No pleasing voice invites us to pardon and acceptance with God. Uninspired with a well grounded hope, and unable to rest in uncertainty, we take refuge in despair. Restless in our natures, panting for happiness, and grasping at every appearance of pleasure, we are constantly subject to disappointment, perplexity and self-accusation; and without an unerring rule of conduct, in which we have implicit confidence, we must be for ever fearful, for ever unhappy. Like a man, suspended in the air by an invisible support, we are momently expecting our fall; but revelation points to a source of confidence, the God of heaven, the ruler of all things. Founded on him, *though the elements melt with fervent heat; the earth, and all terrestrial objects be dissolved,* we are secure, we are fearless.

The practice of men is regulated by their principles; and both have an undeniable influence upon their happiness. Fortunately we are able to trace the paths, to which the light of nature has directed, though they are as diverse as their travellers, and marked only by an individual track. While we learn their principles, we are astonished at their folly, and reluctantly ac-

knowledge this the acme of human wisdom.

Among all the ancient philosophers, no two are found, whose sentiments, upon the most important points, were settled and coincident. While Socrates and Plato taught the existence of one God, they worshipped many. Plutarch and Cicero, with the same sources of information, acknowledged two supreme deities; an author of good and an author of evil. The sublime idea of bringing good out of evil, order out of confusion, was too great for their conception. While the benevolent Jesus could forgive and pray for enemies, Zeno taught that we ought never to forgive them. Aristippus, Plato, Diogenes, Zeno, and the Cynics were the advocates for lewdness, and the enlightened Cicero pronounced it a crime of little importance. Some taught, that it was as lawful for children to roast and eat their parents as any other food: Others, that parents might sacrifice and eat their children. Lycurgus encouraged stealing by law, and Aristippus pronounced it lawful. Cicero thought the acquisition of fame a sufficient foundation of a lawful war, and taught that virtue consisted in the desire of fame.

Such being the principles, what has been the practice of these philosophers? Cicero says, they neither reformed themselves nor their disciples, in a single instance, and we have other testimony that his philosophy did not lead him to purity of life. We have the assertion of Lucian, that they were "tyrants, adulterers and corrupters of youth." Socrates and Plato were both incontinent, both intemperate. Some were traitors and debauchers: Others committed lewdness, without a blush, in the streets. One was slain in the act of adultery: Another kept a seraglio, and perjured himself to cheat a friend. Xenophon was a sodomite: Cato a drunkard; and many of their most celebrated philosophers, unable to bear the trifling misfortunes of life, destroyed themselves. Such are the natural fruits of this philosophy, and such is the best philosophy, which the wisdom of men, untaught by revelation, could produce.

Is such a course of life productive of happiness? Confidence is the only foundation of solid happiness. Where was their confidence? Uncertain what would be agreeable to their gods, they knew not what to offer; nor were they sure that the satisfaction of one was not offensive to another. If they believed in two deities, the one good, the other evil, one delighting in happiness, the other in misery, the consequence was certain, that misery only could satisfy the latter. Without confidence in God, and taught, by human frailty, the folly of trusting in man, to whom should they; to whom could they go? That they had not this confidence, their writings evidence. So various and discordant were their views on moral subjects, that many of their wisest men declared, they must never expect to arrive at truth, unless taught by a revelation from God.

Was uncertainty the farthest bound which heathenism could reach! What then may be expected from the wisdom of the

deist, and atheist? A little consideration will evince what must necessarily be the practice of infidels. Rejecting the great doctrines, which relate to the eternal world, and which the heathen faintly believed, they were under less restraint, and were consequently more vicious in their lives. Law and order, heaven and hell, they pronounced the mere phantoms of the imagination, which, tho' sometimes useful, were created by the superstitious and designing, to frighten the ignorant, and to subserve their own purposes.—While the heathen restrained some of the grosser irregularities of men, by their belief in visionary gods, and a future immortal existence, they, with a sweeping stroke, have wiped away all restraint, broken up the great deeps of licentiousness, and fed the fiery passions with a seven fold flame. Their steps have been marked with bold impiety against the God of heaven, *in whose hands their breath is, and whose are all their ways.* Does heathenism leave us in uncertainty? This does more. It destroys morality, reputation, and happiness here; it carries us thoughtless to the grave; and we awake, frighted, in the presence of our Judge, the objects of his anger. Most emphatically, therefore, do the principles, and practice of men, who have no revelation, or who are not guided by it, speak its necessity.

The character of God, the immortal nature, and final destination of man, are subjects, the most momentous to us. A knowledge of them, is of more importance to our happiness, than of any, with which we are accquainted. Of God, the heathen entertained three hundred different opinions; and of his character, their ideas were such as the indulgence of their passions demanded. Here then, behold the importance of revelation. By the light of nature, we can learn the existence of a God, but his will is unknown, and cannot possibly be discovered by the powers of reason. But of what avail would it be to know there was a God, without knowing what would please him? By reason, we also discover our immortality. Sure of an eternity of happiness or woe, and yet ignorant of the means, by which the former may be secured, and the latter shunned, what happiness could we enjoy? We see the goodness of God displayed in the works of creation, and providence; ourselves to have been the pensioners of his bounty, and know that we have been ungrateful in the reception of these mercies. Reason would lead us to conclude with Socrates, (whose decisions, on these subjects, were more just than those of any of the heathen,) that God could not forgive sin. Thus, by the light of nature, we are plunged into the world of woe, but, by revelation, we are taught that in Christ is our hope. Had God communicated no revelation of his will to men, the best, and only way of salvation, by which they could be saved, would never have been discovered by them. They must have perished for ever. Faith and repentance, to the eye of reason, would have appeared the most improbable conditions of forgiveness with God, which could possibly have been devised: yet, in the scriptures, these

are made the easy terms, upon a compliance with which, we are promised joy unspeakable in this life, and in the world to come, an inheritance among the saints in light. Every thing, which respects our duty towards God, our fellow-men, or ourselves, is now clearly revealed; and we have confidence in God, that, *though the mountains depart, and the hills be removed, his word shall stand for ever.*

Let it be remembered, that, in the account here given of the heathen, we do not see them wholly destitute of revelation. They had numerous traditions of facts, which are recorded in the Old Testament, and which, no doubt, led them to more correct conclusions on moral subjects, than they would otherwise have formed. We may safely conclude, that, uninfluenced by any thing unseen, society could not exist. But allowing the light of nature all the assistance which tradition affords, and it presents a faint, imperfect semblance of those beauties, which revelation sets in full view before us. "What the natural eye thus sees with dim and probable vision, Christianity, possessed of superior optics, discerns and promises, with clear prophetic certainty. Endless death and endless life are written in full and glowing characters in the book, sealed to unenlightened and unassisted man with seven seals. That book, a hand infinite and supreme unrolls to every humble, penitent, believing mind, and discloses to the enraptured view the page of eternity, on which, things divine and immortal are pencilled with sun-beams. A residence finished with infinite workmanship, employments pure and ravishing, a character completely dignified and lovely, companions the first and best in the universe, a system of Providence, composed wholly of good, refining, ascending, and brightening for ever, and a God seen, known and enjoyed, in all his combined perfections, are there drawn in colors of light and life."* Blush then, ye lovers of darkness, and adore that God, who has revealed the path of life, and invites you to pursue it; the path of death, and warns you to escape it.

S. T. H.

FOR THE CONNECTICUT MAGAZINE.

On Rhetorical Profaneness.

"THOU *shalt not take the name of the Lord thy God in vain.*" The epithet improper is too mild a term, to be

* See two sermons, on Infidel Philosophy, by Dr. Dwight, where most of the facts, mentioned in this essay, are to be found. These sermons connected with a sermon on Infidelity, by ROBERT HALL of Cambridge, (Eng.) and a contrast of the life and death of Dr. Finley, with the life and death of David Hume, in the fourth Number of the first volume of the Christian's Magazine, form a bulwark, which Infidels would assault in vain, were they not aided by the corrupt passions of men. Let no one refuse to read these publications, because he is uninterested in the subject. He will find himself amply rewarded, should he get no religious instruction from them. Though different in kind, they are specimens of eloquence, never surpassed in this or any other age. In them may be seen all that the light of nature and infidelity can do; and most forcibly do they teach the necessity of a revelation.

applied to the frequent exclamatory invocations on the name of the Deity, which grate upon the ear, from the tongues of eloquent speakers, or pain the sight, from the pages of impassioned writers.

From the high veneration in which the rhetorical productions of the ancients are held, seems to have arisen in part, the evil of which I am complaining. Dii Immortales! was the frequent exclamation of the Roman Orator: and, My God! responds the modern Ciceronean, as though no higher reverence, than that paid to the fabled son of Saturn, were due to Jehovah. But an attachment to heathen productions is not the only cause of this irreverence. If attachment to the ancients is acquired only by a perusal of their works, and strengthened in proportion to the degree of attention with which those works are examined, no satisfactory reason can be given, why ancient eloquence should be held in higher estimation by the pulpit orators of France, than by those of England.*

The more efficient cause of profaneness in the pulpit is vanity. "The preacher's oath is rhetoric, and he swears for fame." Vanity so unbecoming a minister of the gospel has, I am persuaded, induced many, through a false taste, to prostitute the name of their Maker in order to support an elevation of style, which elevation, the subject did not require, nor the sentiments allow. Boldness is a characteristic of style, which it is desirable to possess, but which should never be purchased, by a breach of the third command.

Animated discourse may admit indeed of warm ejaculations, or solemn asseverations, in which not only with evident propriety, but with great beauty of style, the name of God may be invoked. In protestation of his sincerity St. Paul calls God for a record upon his soul, and the Psalmist in his prayerful effusions makes frequent use of the name of his Creator. But when a writer or a speaker introduces into his language the exclamations, good God! For God's sake! &c. as mere unmeaning expletives, designed like the oaths of the profane swearer, for no other end, than to give boldness to his expression, and rotundity to his periods, it cannot fail to be regarded, as a high degree of wilful profanation. It is recorded of a truly great man, that he never uttered the glorious and fearful name of God without pausing with reverence. This manner of regarding the name of the Deity, will lead one to more exalted conceptions of his character, and unlike the person who makes a debasing use of the divine titles upon trivial occasions, to discern an important distinction between the names of Jupiter and Jehovah.

B.

* The sermons of Massillon and Bourdaloue, however eloquent, it is conceived, have a tendency, by their frequent appeals to heaven, to lessen in the mind, those ideas of fear and reverence which the Most High so justly requires, of his creatures, and to lower that standard of action which is furnished to us by the contemplation of a Being beyond conception, great and adorable.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

Sir,

THE duty, in which you have engaged, is of high importance for the interest of religion, and the encouragement of experimental piety; at the same time very difficult in the execution. You must expect many temptations to unfaithfulness.—In some instances, you will find it difficult to determine what ought to be approved, and what rejected.

The monthly religious publications, now multiplied in our country, have a great influence in forming, both the opinions and the practice of those who read them; on this account, the responsibility of conducting them is great. It cannot be expected, from any man, or number of men to avoid mistakes, therefore, the greater care ought to be exercised, in the selection of proper matter.——Many periodical publications on religious subjects, in the English language, are printed either in this country or in Europe; the greater part of which I have read. ——These have their characteristic differences, perhaps arising from the different tempers, or different religious experience of the persons by whom they are conducted, or of the parties by whom they are patronized.

What I wish of you, is to avoid all parties, and to be both scriptural and prudent, for although prudence, in the worldly acceptation of the word, doth not always imply gracious affections, it is not to be neglected. Many persons have been destroyed, by stumbling over an imprudent description of the truth.——Great caution ought to be observed in describing Christian experience. To this subject, those, who are anxiously concerned for their own souls, are ever attentive. If you describe Christian experience, in a way, more metaphysical than we find in the word of God, both Satan and the wicked heart, will become reasoners, and in the opinion of ignorant and sinful people, may prove that to be true, which is both heretical and vicious. Or, if you describe it in the loose language of transports, frames, and the first warm conceptions of those, who either are, or think themselves to be Christians, you may lose the essence of unfeigned piety in the vapor of enthusiasm.——It is very common for young converts to relate their Christian experiences in the most glowing language.——They are sincere, but not acquainted with the wiles of Satan, nor with the insidiousness of spiritual pride.——A few years of Christian experience will lay them in deep abasement, through a sense of their own imperfections.—— This reason induced me to bring the matter into your consideration. Young Christians, in the state I have mentioned, imagine their own present views to be the test of all truth; they speak, in the warmth of their hearts; they judge, and approve or condemn, according to their present frames; they write to their friends in the ardor of feeling; their letters are transmitted to you for publication in the Magazine.——Although, many exercises of a renewed heart are

expressed, they are mingled with much imagination, and sometimes written imprudently. Pious friends are delighted with the change in those, for whom they have often prayed, and transmit all their sayings for the public eye.——It is not to be expected, that all who are pious or have had uncommon manifestations of the truth, should be able to write for the edification of the church.——Although a true picture of gracious affections in the heart is desirable, above all other things, some attention is due to the style, and manner of expression.—In many instances, it will not be expedient for an Editor to alter an account of Christian experiences while it is so drawn, as must be disagreeable to every one, who either thinks or writes correctly. In all such cases, propriety must prevail, although the feelings of a few persons may be wounded.

Narratives of revivals of religion, when judiciously composed, are useful, and I hope will be solicited for your Magazine. Being a subscriber, I shall carefully notice the publication, and if it will be agreeable, will give you some further cautions in my future letters.

SENEX.

Letter from Caroline to Maria.

MY DEAR MARIA,

YOU do me the favor to observe in your last letter, that you believe me influenced by a desire to promote your happiness, when I urge upon you the necessity of attending to religion; but you seem to consider yourself too young to renounce the pleasures which appear to you so well calculated for the season of youth, and content yourself with believing, that some years hence will be soon enough to think of this most important of all concerns.

Are you then, Maria, too young to serve the God who made you, who constantly preserves you, and to whom you are accountable for all your conduct?—too young to love the Saviour who suffered and died to redeem sinners like yourself?—too young to secure the happiness of your immortal soul? Are you too young to die? Look back a few years upon the circle of your acquaintance and you will behold many bowing to the "king of terrors," the number of whose years did not equal yours. And when taking this retrospect, reflect upon your beloved brother suddenly taken from you in the bloom of youth. While mourning his death, you appeared to feel the insufficiency of earthly objects to console your afflicted mind, and said to me, as I was standing by you, "O Caroline! this world will never afford me any more satisfaction." I fondly hoped these impressions would be lasting, and would lead you to seek a permanent good; but alas! scarce one year had elapsed before they were, if I may judge from your conduct, wholly effaced from your mind, and you became, gay and thoughtless as ever.

....."Smitten friends
"Are angels sent on errands full of love;
"For us they languish, and for us they die:
"And shall they languish, shall they die in vain?

" Ungrateful, shall we grieve their hov'ring shades,
" Which wait the revolution in our hearts?
" Shall we disdain their silent, soft address;
" Their posthumous advice, and pious prayer?
" Senseless as herds that graze their hallow'd graves,
" Tread under foot their agonies and groans,
" Frustrate their anguish, and destroy their death?"

When those to whom we are tenderly attached are taken from us, when the most endearing ties are dissolved, survivors are loudly called upon to "be also ready." O Maria, do not disregard this friendly monitor. The current of time is imperceptibly wafting you along, and soon, like your brother, you will be carried into the ocean of eternity. *Nothing now separates you from the eternal world, but the brittle thread of life, compared with which, the spider's most attenuated web, is cord—is cable.*"

If it is ever required of us to remember our Creator, it is certainly our duty to consecrate to him the morning of life, the vigor of youth; and to this period he has given a promise, which, if we realized its value, we should be extremely anxious to apply to ourselves, by attending to the condition to which it is annexed. "Those that seek me early, shall find me." Our heavenly Father not only condescends to regard the young in common with others, but grants them peculiar encouragement, by the assurance that if they seek his favor, they *shall* obtain it.

Your principal objection to early piety seems to arise from the idea, that gloom and melancholy are ill suited to persons of your age. And do you think then, my dear friend, that religion consists in gloom and melancholy? View with me, for a moment, though imperfectly drawn, the life of a Christian, and point out to me that part of it which is calculated to deprive you of cheerfulness, or render your youthful days unhappy.

The true believer is reconciled to God, acquiesces in his government, and rejoices to be at his disposal. He humbly hopes through the merits of his Saviour, that his sins are pardoned, and he is relieved from a condemning conscience. He has for his father and friend the great Sovereign of the universe, whose love is infinitely more ardent, whose care infinitely more tender, than that of earthly parents or friends: to him he looks for the supply of his daily returning wants, knowing that the beasts of the forest are his, and the cattle upon a thousand hills.

With a tribute of gratitude he receives the common blessings of life, which are to him greatly enhanced by the consideration that they flow from a fountain of benevolence. Is he exposed to danger? An Almighty protector is near, able to deliver him from the most perilous situation. When bereft of friends, of property, of all which the world calls blessings, he does not cry out, like Micah, "Ye have taken away my gods, and what have I more?" for his God, his Saviour, his inheritance, still remain, and with sweet submission he exclaims, "The Lord gave, the Lord hath taken away: blessed be the name of the

Lord." View him on a bed of pain, and languishing.

"The chamber where the good man meets his fate,
"Is privileg'd beyond the common walk
"Of virtuous life, quite in the verge of Heav'n."

Mark his patience, his resignation to his Father's will, his trust in a divine Saviour, his readiness, yea even desire to depart and be with Christ, and tell me, is this gloom, is this melancholy? "Great peace have they which love thy law, and nothing shall offend them." They have peace with God, peace with the world, and peace with themselves. They have comfort in life, joy in death, and will be unspeakably blessed through eternity.

Be persuaded, my dear Maria, seriously to consider this momentous subject. Cast it not by as one which does not concern you, for in it you are most deeply interested. Do not say with Felix, "Go thy way for this time, and when I have a convenient season I will call for thee." Indulge not the idea, that after you have spent a few more years in the vain amusements of life, you will then think of religion, but "seek the Lord now, while he may be found, call upon him while he is near;" and prove by your own example, the loveliness of early piety.

CAROLINE.

Admonition from the Death-bed.

IT is a great thing to die! These were the words of a sick mother to her son, both of whom, for a number of years, had professed to be Christians, and often conversed together on the nature of faith and repentance, the duties of a holy life, and the comforts peculiar to piety. The mother was rational, while her body was sinking under a fatal disease. The son had been several months absent. On seeing him enter the room, with great emotion, she said, "I am going to leave you."—To which he replied, "Madam, I trust you are supported by your past hope."—After a short pause, she replied, nearly in the following manner:—"It is a great thing to die! I have had a hope from my youth, but not without many seasons of darkness and doubting for myself. These led me to examine my hope, and generally ended in my comfort. I have had many seasons of great joy, in which it seemed as though God so filled my soul with the light of his countenance, that it would be easy to die. I have had some sore afflictions, under which God did not forsake me, when flesh and heart were ready to fail.—My life hath been filled with sin and imperfection, for which I ought to humble myself. Yet, all this doth not destroy my hope; I must think that it is founded on the rock of ages.—When I was first taken sick, I tried to recover those clear views by which I had been at some times transported; but, God hath denied them and I now find I must die by faith."—On being asked what she meant by dying by faith, she said, "I firmly believe God to be powerful and gracious, and that Christ is able to save, to the uttermost, those

who look to him. Although a sinner, I think I have looked to him; I love God and Christ and the gospel; I choose to be in God's hand. If God be glorified, I cannot be very unhappy; at the same time, I have no great consolation, as I used to wish I might have in the hour of death." In this state she continued until her last moments, and we believe she slept in Jesus.

Christian Reader, can you die by faith? Death is an hour to which you are daily approaching, in which you wish to have extraordinary support. Will it not be a sufficient support to die by faith? It was by faith, those eminent saints, who are mentioned in the eleventh chapter of the epistle to the Hebrews, lived, endured persecution and died. Did they need greater strength or a better support? or can we wish for more clear evidence of their happy end?—But how may we expect to die by faith? What provisional means are necessary for this happy end? Certainly, none are more necessary than to live by faith. We have no right to expect the benefits of a faith in death, which we have not exercised in life. An habitual exercise of Christian grace and practice, makes it easy for a good man to commit himself to God, whether he be living or dying. An apostle tells us, of "joy unspeakable and full of glory." This is not the rapturous transports of imagination, as some are ready to think by not attending to his whole description. It is the joy of seeing and relying on God by faith. "That the trial of your faith, being much more precious than of gold which perisheth, though it be tried by fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls." —This unspeakable joy is the comfort and support derived from that faith, by which Christians live; it gives them strength in discharging the duties of life, resisting temptations and departing to appear in the presence of God.

P—s.

The following is a plan adopted by some of Christ's flock at the southward, and with two small alterations as to the times of meeting in accommodation to the customs in this state, is here inserted for the consideration of those who pray for the prosperity of Zion.

1. THE special object of these societies, is the offering up of united prayer to God for a blessing on the Ministry of the Gospel of Christ his Son, in that Church to which the members of them belong. But, although this is to be considered as the special object, yet it will be proper to present supplications in behalf of other Churches, and for the Church Universal.

2. The time of meeting should be in the morning, or, if more convenient to any, in the afternoon of the Lord's Day, previously to the commencement

of public worship; so that an hour or an half hour may be spent in this exercise.

3. The number of members in each society should be small; because it will be more convenient for a few to assemble, and more freedom will be enjoyed by the members who may be familiar friends. Two will be sufficient for a beginning; the Saviour's promise is, "Where two or three are gathered together in my name, there am I in the midst of them." When any society shall have increased to eight or ten, it will be expedient to divide it; for, by this means, the number of praying persons will be increasing, in as much as each division may attract others to itself.

4. It has been mentioned that the special object of these societies is the offering up of prayer to God. But it may be advisable and profitable to diversify the exercise by reading a portion of sacred scripture, by conversation on religious truth, and by singing psalms and hymns.

5. Let it be agreed by the members to retire, to their chambers an hour or half an hour before divine service in the afternoon on the Sabbath, and there to meet each other at the Throne of Grace, in renewing their supplications for the same great objects, and for a blessing on the praying society to which they belong, and on all similar societies in whatever part of our country they may have been formed. Here those Christians whose circumstances will not permit them to leave their houses before the commencement of public worship, have an opportunity for acting in concert with their fellow saints.

6. Let males and females form distinct associations.

7. Should any prefer on account of convenience, to meet on some particular evening, the societies may be composed of a larger number; but let it be remembered that as the number increases the freedom which should prevail in them is proportionably diminished, and temptations of a particular kind may begin to work.

Permit us now very briefly to enforce and encourage the adoption of this plan.

Every blessing bestowed on the Church of Christ, is the fruit of an absolute promise. Does God say to Zion, "Arise, shine, for thy light is come?" Does he send down the effusion of his Holy Spirit on a particular part of his Church? Does he render successful the administration of his word and ordinances in any individual congregation? 'Tis because he hath promised to his Son our Saviour, That he shall see of the travail of his soul and shall be satisfied. Still, however, it is our duty, in a humble manner, and with believing confidence in the faithfulness of God, to put him in remembrance of his promises, and plead with him to fulfil them. Between prayer and the bestowment of promised blessings, he hath wisely established a special connection; so that the Church has no reason to hope for the effusion of his Spirit, and the spread of his Gospel, unless she send up her fervent and united supplications; and, on the other hand, when her children are pressing and importunate in their addresses to the Throne of Grace,

she may rejoice, for prosperity draws nigh.

To convince us how powerful is prayer, numerous instances of its remarkable success, are recorded. The pious mind conversant with the Holy Scriptures, will readily recollect the signal efficacy of the prayers of Abraham, Moses, Samuel, David, Hezekiah, Elias, and a long train of other Saints; and, from the recollection of it, will become more convinced that "The effectual fervent prayer of a righteous man availeth much."

If recent instances of special answers to prayer were required to prove its continued efficacy, it would be easy to produce them. In that very house which was opened in a certain town to receive a praying society, a remarkabe awakening commenced; and in the neighbouring town began, manifestly in answer to prayer, a still more glorious work of God. Indeed we may safely say that the various revivals of religion in our country, are the fruits of prayer.

Having, then, such great encouragement, accede, Christians, to this plan, and unite together in offering fervent supplications to a gracious God for a revival of religion in the Church and Congregation to which you belong. Make the experiment, and see if God will not send down a special blessing.

Christian reader, art thou unwilling to share in the honour and happiness of being instrumental by thy prayers, in procuring a revival of religion in the Congregation of which thou art a member?

ORDINATION.

ON the 3d Feb. Rev. GEORGE LEONARD was ordained to the pastoral care of the first church in Canterbury, (Con.) Rev Elisha Atkins of Killingly made the introductory prayer; Rev. Nathan Perkins, D. D. of West Hartford preached a well adapted and impressive, an elegant and evangelical sermon from Romans x. 15. Rev. Andrew Lee of Lisbon made the consecrating prayer, Rev. Josiah Whitney, D. D. of Brooklyn gave the charge, Rev. Erastus Learned, Westminster society, Canterbury, gave the right hand of fellowship; and Rev. Dr. Perkins made the concluding prayer. An unusually pleasant day, a numerous and attentive assembly, appropriate music and psalmody, were all circumstances that combined to heighten the agreeableness and the solemnity of the interesting occasion.

THE Committee appointed by the Trustees of the Missionary Society of Connecticut, to send religious books to the inhabitants of the new settlements, and to receive donations of books for that purpose, return their thanks, in the name of the Trustees, and of the Society, to A FRIEND OF MISSIONS, who has generously subscribed for 50 Copies of the Connecticut Evangelical Magazine and Religious Intelligencer, for one year, and directed the Publishers to deliver that number of Magazines monthly, to the Committee, to be sent to the new settlements.

By order of the Commmittee,
JONATHAN BRACE, *Chairman.*

POETRY.

FROM THE CHRISTIAN OBSERVER.

A Hymn for Christmas Day.

Written by the celebrated Chatterton when he was about eleven years of age.

ALMIGHTY framer of the skies!
O, let our pure devotion rise,
Like incense in thy sight!
Wrapt in impenetrable shade
The texture of our souls were made
Till thy command gave light.

The sun of glory gleam'd the ray,
Refin'd the darkness into day,
And bid the vapours fly:
Impell'd by his eternal love,
He left his palaces above
To cheer our gloomy sky.

How shall we celebrate this day,
When God appear'd in mortal clay,
The mark of wordly scorn;
When the Archangels heavenly lays,
Attempted the Redeemer's praise
And hail'd Salvation's morn!

A humble form the Godhead wore;
The pains of poverty he bore;
To gaudy pomp unknown:
Tho' in a human walk he trod,
Still was the man Almighty God,
In glory all his own.

Despis'd, oppress'd, the Godhead bears,
The torments of this vale of tears;
Nor bid his vengeance rise;
He saw the creatures he had made
Revile his power, his peace invade:
He saw with mercy's eyes.

How shall we celebrate his name,
Who groan'd beneath a life of shame,
In all afflictions tried;
The soul is raptur'd to conceive
A truth which being must believe*,
The God eternal died.

My soul, exert thy powers, adore,
Upon devotions plumage soar,
To celebrate the day;
The God from whom creation sprung
Shall animate my grateful tongue;
From him I'll catch the lay. S.

* The transcriber is not responsible for the obscurity of this line: it belongs to the original.

The Happy Penitent.

GREAT is the luxury of grief,
The offspring of the contrite heart ;
Tears yield the burden'd soul relief,
And dew-drops grace and health impart.

Let worldly wisdom form her sons
To sullen joy, and hearts of steel ;
Pride mock at penitential groans,
And folly teach 'tis vain to feel.

Be mine the pleasures of the soul,
That glows and burns with gen'rous shame,
That loves o'er each offence to roll,
And mourn a SAVIOUR's injur'd name.

Ah ! little know the cold and vain,
A Saviour's worth, a Saviour's love ;
The price of pardon, death of sin ;
Or weal of wo if HE approve.

Know ye, who these keen pangs despise,
That JESUS bears in each a share ?
To give them birth HE left the skies,
To give them worth, he mediates there.

So just these sorrows GOD approves,
These are the sacrifice HE claims,
And what He claims true virtue loves,
And only what HE censures, blames.

The dropping cloud alone receives,
The beauteous tints that grace the bow ;
The token of GOD's cov'nant gives,
And seals his truth and mercy too.

Distil my soul and take the sign,
Nor check the penitential tear,
A better covenant's promise thine,
And fairer far the tints you wear.

TO CORRESPONDENTS.

SEVERAL Communications have been received which are now under consideration.

Senex is desired to continue his letters of caution.

The second Letter from Matilda is received.

The Letter from Urbanus on Christian politeness is received. So far as manners indicate true benevolence of heart, they are part of the Christian character. We fear that some of the maxims in this communication contradict the Apostolic injunction "Be not conformed to this world." It cannot be admitted.

CONNECTICUT

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AND

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Memoir of the late Rev. John Caspar Lavater.

(Continued from p. 86.)

IN the spring of 1763, Mr. Lavater set out on a literary tour to some of the principal places in Germany; from which journey he acknowledges himself to have derived the most extensive benefits:—"I received advantages," said he, "from my journey, of which I had not the least conception. My mind is continually enlarging, and my heart forcibly drawn after that which is good:—so greatly I profit by the conversation and example of learned, great, and good men."

In the year 1766 Mr. Lavater married an excellent and amiable lady, with whom he lived thirty-four years in the most exemplary and happy manner; and by whom he had eight children, three of whom, a son and two daughters, survive him.

The first public office which was entrusted to Mr. Lavater's care, was that of chaplain to the orphan-house in Zurich; upon which he entered in the year 1769. Here he found a very large sphere of usefulness. His sermons were much admired, and numerously attended; for he displayed in them great force of natural eloquence, accompanied with that divine unction of the Spirit of God which convinces the understanding, and wins the affections of the heart.

He used to write his discourses; and, by constant practice, obtained such a facility of committing them to memory, that he wanted but a few minutes for this purpose: yet he never confined himself strictly to his notes; but was very successful in making alterations in the pulpit, suitable to time and circumstances. A chief part of his attention was devoted to a large flock of orphan-children, to whom he shewed the most ten-

der regard and affectionate care. He possessed a talent of conversing with children in an eminent degree, condescending to their very lowest capacities, knowing how to keep alive their attention, to occupy their understanding, and to make a deep impression upon their tender hearts.

But still a larger field of useful activity was opened to Mr. Lavater, when he was chosen, in the year 1778, to be deacon, or assistant minister, at the large parish of St. Peter, in Zurich, which contained about 5000 people. Most deeply impressed with a sense of the infinite importance of this charge, and of his own insufficiency for the same, he wrote the following effusions of his heart:—

"O God, take away the veil from my eyes and from my heart! Darkness is around me. Oh may I hear that word: "Let there be light!" Oh thou, who alone knowest me, how shall I know thee? How shall I teach others to know thee? Oh thou divine Omnipotence, draw near to help me in my extreme weakness! Oh thou divine Love, unveil thyself to my waiting soul! I am thine: let me feel it, feel it anew, feel it continually, that I belong to thee, in a much higher sense than to any one else. Have I not deserved the confidence of my congregation as yet? Oh let me deserve it in future by godly simplicity, and the most faithful discharge of my duty! Let a sense of thy presence every where accompany me! Be near me when in business or retirement, when at work or at rest! Hide the days that are past!—let the iniquities of my former life be banished from thy presence! Hitherto, thou hast led me with as much wisdom as mercy; and, I trust, thou wilt lead me to-day, to-morrow, and so on, till my dear friends may be enabled to say at my dying bed, 'He has overcome!'

Very few ministers can be found, who more constantly and conscientiously officiated, except a few weeks in summer, when the delicate state of his health rendered it necessary for him to take a little excursion into the country. To the instruction of young people and the visitation of the sick, he devoted a considerable portion of his time. Under these circumstances, it is difficult to conceive how it was possible for him to keep up the most extensive correspondence, and to compose so many literary and religious works, by which he obtained celebrity, even in foreign parts: but it must be observed, that his time was exceeding precious to him; so that he was continually employed, wishing to redeem the very smallest particle, and not to lose a single moment.—Even when at table, some books or papers used to lie near him; and when taking a walk, which was his constant practice every day, he was always seen reading or writing. In his short excursions to the country, and even when he went to see some friends in town, his pockets were full of papers; and he used to sit down at the very first table, and continue his writing. He had, however, the happy talent to suffer himself continually to be interrupted, and to keep up the most cheerful conversation; and yet, at the first leisure mo-

ment, he could take up his subject, like one who had not experienced the least interruption. In summer, strangers crowded to see him from every quarter. Though there was a considerable number whose only object was to gaze at him; yet, on the other hand, many visitors afforded him no less pleasure than real instruction. Never therefore, did he suffer his patience to be exhausted; nor did he ever cease to treat strangers of every rank and description in the most polite and respectful manner. Scarcely any one ever saw him in an ill humour; even when he happened to be deeply depressed, he had such a command over himself, that, suppressing his grief, he could most cheerfully receive and usefully entertain visiting friends or foreigners.

At the end of the year, 1786, he was unanimously chosen to the rectory of St. Peter's Parish, in Zurich. When he preached the first time after his election, he thus addressed his congregation:—"I will not promise much. A man out of the fulness of his heart, may easily promise too much. Who can be sufficiently cautious and circumspect in his promises, more especially in those of so important and solemn a nature?—Where is the preacher who has not, in his first sermon, promised more than he could, in every respect fulfil? Instead, therefore, of promising too much, let us rather encourage, stir up, confirm, and pray for each other."....

At the nuptials of his only son, whom he had the satisfaction to see acquiring considerable skill as a physician, he addressed the young couple in the following manner:—"Believe me, children, I speak it deliberately and with full conviction, I have enjoyed many of the comforts of life, none of which I wish to esteem lightly: often have I been charmed with the beauties of Nature, and refreshed with her bountiful gifts: I have spent many an hour in sweet meditation, and in reading the most valuable productions of the wisest men: I have often been delighted with the conversation of ingenious, sensible, noble and exalted characters: my eyes have been powerfully attracted by the finest productions of human art, and my ears by enchanting melodies: I have found pleasure when calling into activity the powers of my own mind; when residing in my own native country, or travelling through foreign parts; when surrounded by large and splendid companies,—still more, when moving in the small endearing circle of my own family: yet, to speak the truth before God, who is my Judge, I must confess, I know not any joy that is so dear to me, that so fully satisfies the inmost desires of my mind, that so enlivens, refines, and elevates my whole nature, as that which I derive from religion, from faith in God as one who not only is the Parent of men, but has condescended as a brother, to clothe himself with our nature. Nothing affords me greater delight than a solid hope that I partake of his favours, and may rely on his never-failing support and protection.

"And now, my dear children,

may God be with you! May God unite and help you! May his approbation be infinitely more in your esteem than mine, or than that of the whole world! —My son, may the God of thy father be thy God! He who has been so often my hope, my refuge, and my confidence when I stood on the brink of an abyss, where I could not move one step forward;—He who, in answer to my prayer, has helped me when every prospect of help had vanished;—that God who has safely conducted me, not merely through flowery paths, but likewise across precipices and burning sands;—May this God be thy God, thy refuge, thy comfort, as he has been mine! Let the world laugh me to scorn, I rejoice in the God of my salvation! Let Ignorance and Infidelity mock, I enjoy that which the world cannot enjoy;—I receive that which infidelity will never receive! I say with St. Paul, "Is he the God of the Jews only, the God of Abraham, Isaac, and Jacob only?" By no means! Assuredly, he is my God also. I say with Luther, "If I have the faith of Abraham, I am Abraham!"

Mr. Lavater was exceedingly grieved at the vain objections of late so commonly made against the inspiration of the Scriptures; and especially against the person, the character, and the work of our blessed Lord. Some of the modern anti-Christian writers took great pains to draw him over to their party; but all their united endeavours proved in vain, he stood firm like a rock; neither flattering promises, nor frowning threatenings could move him; and all his sermons, letters, and writings may serve as indisputable proofs, that, to the last, he continued to avow, in the most open and positive manner, his unshaken belief in Christ, and his most sincere and fervent attachment to the system of the Bible. A few extracts from his writings will sufficiently illustrate this point:

"Klopstock's Messiah*," says he, in a letter to a friend, "is my favourite. Though I cannot equally approve or relish every part of this excellent poem, yet it is the only book which I can read repeatedly in connection with the Bible: the Bible, I say, which you seemingly forgot to mention; for in whatever point of view I may consider myself, as a clergyman, as a Christian, or as a man, my Bible is ever to me a most dear and precious book, which I can never sufficiently study, for it is full of unsearchable riches. Read, I beseech you, my friend, this sacred volume, as if you had never read it before. Read it without a commentary. Leave alone the obscure passages, just as you leave the clouds in the sky, or the mist on a mountain. Enjoy that which is clear as the light; and the thickest mists will appear to you venerable. The first book of Moses, the History of Elijah and Elisha, the first chapters of Daniel, the Four Gospels, and the Acts of the Apostles, are more especially my delight,—more valuable than all the treasures of the whole globe!"

In another letter, dated Nov.

* Klopstock is, among the German poets, what Milton is among the English. His most celebrated work is entitled, "The Messiah."

24, 1794, he thus declares some of his religious principles to a friend, in contradiction to a report, that he had adopted the modern *rational* system of divinity :—" I assure you, in the most solemn manner, that I entertain, to this very moment, the fullest conviction that the Bible contains a true record of the revelations of God. More especially, I believe in the supreme divinity of Jesus of Nazareth. Him I regard with daily renewed satisfaction, and joy, as the immediate object of our religious worship :—Him I revere as the utmost perfection which human nature can exhibit, and as the express image of the Godhead. I believe, with increasing intuitive knowledge, that no man can come unto the Father, but by and through him. I believe, that, thro' his person and mediation only, the human race can be conducted to its proper destination, restored to its original dignity, and attain to the complete purpose of eternal love. It is he on whom I am daily more and more constrained to place an entire dependence. As a mortal man, as a helpless sinner, as a philosopher, I stand in need of him. The more I examine all the different systems of philosophy, the more I am led to adore Jesus Christ as my Lord and my God. Christ, or despair, is my only alternative.—His incarnation,—his sufferings, death, and resurrection,—his close affinity to mankind, serve to dispel all my darkness, to supply all my defects."

When, in the year 1795, the first revolutionary movements appeared in the canton of Zurich, Mr. Lavater employed all the talents of his mind, and exerted all the powers of his eloquence to assuage the fury of an unruly passion,—to advise the mildest and most conciliatory measures on the part of the government,—and to exhort the people, in the most impressive language, to the strictest observance of due respect and obedience towards their lawful magistrates.

When the total subversion of the Swiss constitution took place, in the year 1798 ; and soon afterwards that free and happy country, which, for centuries, had enjoyed the blessings of peace, was involved in all the dreadful calamities of war,—Mr. Lavater's character shone forth with peculiar lustre.—Without attaching himself to any party whatever, his constant aim appeared to be to lessen, as much as possible, the sum of human misery at this awful period ;—to promote, by all the means in his power, mutual union, concord, and peace ;—to prevent still greater mischief ;—to instruct and comfort his people from the word of God ;—to impress their minds with the necessity of genuine repentance, of a firm and unshaken belief in the gracious promises of the gospel, of fervent and unremitting prayer, and of a due improvement of their present afflictions.

On the morning of the 18th of May, he was torn from the arms of his afflicted wife, and carried, by an armed force, to Basil ; where he was detained as a prisoner, in the house of the Prefect. In this distressing situation he manifested the most manly and Christian character.

His enemies accused him of having betrayed the interests of his country to the Russian government, for the sum of 100*l.*; but providentially, at the very time of his trial, a letter from Petersburgh arrived, which being opened by the Prefect, demonstrated, in the clearest manner, that the sum in question was merely the price of some paintings, which the Empress had purchased of Mr. Lavater; his enemies were thus constrained to set him at liberty. When he returned to Zurich, after a banishment of three months, he was received, as it were, in triumph, not only by his friends, but by his fellow-citizens in general.

Soon afterwards, however, a far greater calamity befel him, which ultimately proved fatal:—On the 26th of Sept. 1799, Zurich was retaken. At this crisis, Mr. Lavater was humanely relieving some poor neighbouring widows from the importunities of the soldiery, whom he accommodated in his own house with meat and drink,—when one of these ungrateful wretches discharged his gun at his benefactor. The ball entered his body a little below his heart, and went out on the right side. The blood rushed out from each aperture. His wife, children, friends, and neighbours surrounded him, terrified, lamenting, weeping, and loudly exclaiming against the perpetrator of this atrocious deed; but he was resigned; freely forgave his cruel enemy; and in the midst of excruciating pains, adored the chastening hand of his Heavenly Father, whose unchangeable love he acknowledged even in this painful dispensation. His wound seemed to heal sooner than was at first expected; and, some months afterwards, he had the satisfaction to appear once more before his congregation, to whom he was attached in the most affectionate manner. He chose for his text, Psalm lxxi. 7, 8, "I am as a wonder unto many; but thou art my strong refuge. Let my mouth be filled with thy praise, and with thy honour, all the day."

Towards the close of his discourse, he made the following application to himself:—"God has led me in the most gracious manner; his hand has been very conspicuous in all the events of my life. O God! where should I begin, were I to tell all the great and good things thou hast done for me! I had hardly entered upon my earthly course, when my life was despaired of; but thou didst preserve it. Thou didst admit me by baptism to the privileges of the church of Christ; thou didst early implant in my heart a love of that which is good, and an abhorrence of evil. Never was I destitute of salutary instruction, encouragement, and example. All the pleasant, and all the unpleasant, circumstances of my life, have had one common end,—to lead me to a conviction of my entire dependence on God; to confirm my faith in Christ, to render his gospel of growing importance to me, and to fill me with an holy awe for every thing that relates to Jesus. Whether I regard friends or enemies, a good report or bad report, comforts or afflictions, enjoyments or privations,—I cannot but every-

where discern the wise over-ruling hand of my heavenly Father.—Three or four times he wonderfully preserved me in most imminent danger; and when I direct my thoughts only to the last event, which so long detained me from this sacred place, I cannot but regard myself as a monument of the sparing mercy of God. O! thou adorable Preserver of my life,—how near hast thou brought me to the very brink of the grave! But one step further, and I could no longer have praised thee among my fellow-mortals.—*Thou art my hope.*—It is no vain boast, but a profitable truth, which may be usefully applied, that though naturally I am one of the most timid beings, yet my God has, by his parental guidance, filled me with unshaken confidence. He has so confirmed this by innumerable instances of his admirable condescension to my most particular wants and my boldest petitions, especially during the present very remarkable year, that I cannot but repeat these words, *Thou art my hope.* My reason must fail me, if my confidence should.—My heart and my spirit must entirely be changed, and I become another being, before I could renounce my hope in God. I never suffered so much as in the course of this year; but my confidence in God was never so strongly confirmed. O thou most worthy of confidence, whose very marks of kindness I bear upon my breast, could I but encourage all who are weak, and fill their drooping spirits with new confidence! I cannot say, in the sense of St. Paul, "I bear about the dying of the Lord Jesus;" but this much I can say, "I bear the monuments of his divine compassion and long-suffering upon this my breast."

Mr. Lavater continued to preach about two months longer; but was then obliged entirely to desist. His active spirit, however could not be unemployed; but in the midst of the greatest bodily pains, he continued to write and prepare works for the press; for instance, the History of his Deportation, in two octavo volumes; a most excellent Prayer Book; and a small volume of letters, supposed to have been written by the Apostle St. Paul before and after his conversion. At the same time he wrote several thousand "Farewell Lines," to be distributed among his friends after his death. He also took the most active part in establishing a benevolent society for the relief of his numerous countrymen who had lost their all by the calamities of war.

No words can express how greatly Mr. Lavater suffered during the last six months of his life. Not only his wounds left a very painful sensation, but a most violent cough, swimming in his head, and a soreness of his body, occasioned by long confinement to his bed, proved so many additional afflictions. Here religion alone supported him; and here it was that his Christian patience, resignation, fortitude, and hope of a blessed immortality shone forth in the brightest lustre. Even in the darkest moments he was not seen desponding, nor casting away his confidence; but his secret sighs ascended to a throne of grace; his Bible was the sweet

companion of his restless nights when he often broke out in loud hallelujahs, and by his cheerfulness revived the drooping spirits of his distressed family. He was very thankful for the least comfort administered to him, and never ceased most fervently to pray for his murderer. He once said to a friend,—"I do not wish to know him who wounded me with the fatal ball; but this I wish to let him know, that I forgive him with all my heart; for, believe me, I owe very much to these wounds, and to my present severe pains." He tenderly sympathized with all fellow-sufferers upon a bed of sickness;—and hearing of a pious woman, who, for sixteen years, continued under the afflicting hand of God, he addressed some lines of consolation to her.—Only a week before his dissolution, when informed that his sister-in-law was at the point of death, his love was so fervent, that nothing could restrain him from seeing her. Being brought in a chair to her house, he sat down at her bed-side, and thus addressed her:—"Here we sit together,—both dying; but love never dies, nor the gratitude which I owe to you, my dear sister. May God reward you for all the kindness you have shewn me!" After fainting away for some moments, he continued,—"O! what joy must there be in Heaven, when they see another weary traveller approaching the shore! Rejoicing, they exclaim, "Another is coming, who has safely escaped the storms of yonder mortal life—he is just here—He exclaims, The land! the land!"—Exhausted, and in agony, he then suffered himself to be removed, addressing his sister thus:—"May Jesus Christ, whose consolations are inexhaustible, be with thee and with thy spirit to redeem it!" On Christmas eve he said to his wife and daughter,—"My dears, do you know what burdens me most at present? My inability to meditate upon the greatest of all the wonders of grace,—the incarnation of Christ,"—Yet even whilst slumbering, this great mystery of godliness so enraptured his soul, that he composed a verse in this state, with which he awoke,—but could only recollect a part of it:——

"Jesus from Heav'n descends, and brings
"Complete redemption on his wings;
"Unmingled grace his right hand bears;
"Life, at his glance, eternal springs,
"And ev'ry trace of mis'ry disappears."

Only two days before his death he dictated a thanksgiving-hymn, to be read to his congregation. It became now exceedingly difficult for him to speak; but his last expressions were prayers and blessings pronounced upon his family; and after a most severe struggle, in which he nevertheless remained sensible, and stedfastly looking up to the Lord, he was delivered from the body of sin, and triumphantly entered the realms of endless bliss! His mortal remains were committed to the grave amidst a vast concourse of people of all ranks and descriptions, and amidst the tears and lamentations not only of his family and

fellow-citizens, but even of French officers and soldiers; and some of his very enemies could not but bear testimony at his grave, "Truly a great and good man is buried here!"

Abstract of Faber on the Prophecies.

No. II.

(Continued from p. 91.)

THE dream of Nebuchadnezzar and Daniel's *vision of the four beasts* alike predict, that from the era of the Babylonian Monarchy to the commencement of the Millennium there should be *four empires, universal*, so far as the church is concerned. Accordingly *four*, and *only four*, have existed; *the Babylonian empire, the Medo-Persian empire, the Macedonian empire*, and *the Roman empire*. The Author confines himself to the history of *the fourth empire*, symbolized by *the feet of the image*, and by *the ten-horned beast*. The following will exhibit the main features of his scheme. *The fourth empire* is represented as being *strong as iron*, as breaking in pieces *the three preceding empires*, as divided *into ten kingdoms*, answering to *the ten toes of the image*, as incapable of cohering together though perpetually contracting alliances with each other, and as being succeeded by *a spiritual empire* which should stand for ever. The second prophecy of *the ten-horned beast*, under the symbol of *a little horn*, exhibits *an eleventh power*, as springing up *among* or *behind the ten horns* or *kings*, which *should subdue three of them*, should make war with the saints and prevail against them, for *a time, times* and *the dividing of time*, or 1260 *years*; in other words, till *the commencement* of the reign of the saints, or the millennium; when the beast will be slain for sanctioning the great words spoken by *his little horn*, and, together with it, *will be given to the burning flame*. But the other three beasts, *the Babylonian, the Medo-Persian*, and *the Macedonian*, though their dominion will be taken away, with respect to the church, yet will have their *lives*, or *idolatrous principles* prolonged for a season and a time; or during the reign of the saints, and at the close of *the thousand years*, for their open attack on *the beloved city*, and daring impiety, will be consumed by the fire of the Lord. It seems generally agreed that Daniel's *fourth beast* is *the Roman empire*; and his *ten horns, ten independent kingdoms* within the limits of that empire. There is some diversity of opinion, of late especially, respecting either the character of the little horn, or the three kings whom it was to subdue. The opinion of Mr. Kett that *the little horn* symbolizes the whole history of antichrist, who, according to him, is *a triple monster* compounded of *Popery, Mahommedanism*, and *Infidelity*; and that in all its three forms it will depress *three kingdoms*: and also, that of Mr. Galloway, that the little horn is *revolutionary France*, that the three years and an half are literal years, and that *the three kings* subdued by it were France, Holland and Switzerland, the author here states and confutes at considerable length, and then proceeds to state his own opinion on that point, as follows:

The same symbol, as before stated, represents both *temporal* and *spiritual* objects. Thus *a star* symbolizes either *a prince* or *a minister of religion*: the one being in *the state*, what the other is in *the church*. So

a beast means an empire either *secular* or *ecclesiastical;* and *a mountain* denotes *a kingdom* either *temporal* or *spiritual.* So *a horn* signifies *a temporal* or *ecclesiastical kingdom. Sir Isaac Newton, Mr. Mede* and *Bp. Newton* suppose *the little horn* of the Roman beast to mean *the temporal kingdom of the Papacy,* which bears the name of *St. Peter's patrimony ;* and that it *became a horn* by *the subversion of the three horns* which were destined to fall before it. From this opinion the author dissents.

1st. Because the actions ascribed to *the little horn* were never performed by the Pope *as the Sovereign* of St. Peter's patrimony ; but as *an ecclesiastical power.*

2d. Because *the little horn* must have arisen before the eradication of *the three horns,* as he is said *to subdue them ;* but the scheme in question supposes the papacy *became a horn* by such eradication ; and that it *existed* and *acted* previous to the *supposed* date of its existence.

3d. *The little horn* was to reign 1260 *years ; Mr. Mede* seems to suppose this reign commenced as early as the year 365, or 410, or 455, and yet he supposes that the first of *the three horns was plucked up* in the year 727, when the pope caused the Italians to revolt from *the emperor Leo ;* and consequently, must, according to him, then begin to exist ; that is, he began to exist *near three centuries* after he began to reign. Bp. Newton rejects these dates because they are confuted by the event ; still he falls into the same inconsistency : for he supposes *the first* of the *three horns was plucked up* in the year 755, when *the Pope* became master of *the Exarchate of Ravenna :* when of course, according to him, the little *horn* must begin to exist ; and yet he is inclined to date the 1260 *years* from the year 727, that is, his reign commenced 28 years before he began to exist. On these grounds the author concludes, that *the little horn* symbolizes not *the temporal,* but *the spiritual* kingdom of the Pope ; and conceives that *the little horn* and *the two-horned beast* of the Apocalypse symbolize the same power. The one describes its rise and growth, till its look was more stout than his fellows ; and the other describes it when grown up into *an empire* having had the saints delivered into his hand. *The little horn* was already in existence when the saints were delivered into his hand ; before that time indeed he was *harmless,* he was not then *apostate.* The spiritual kingdom of the Pope sprung up after *the empire* had become Christian, and during the time that it ceased to exist *as a beast,* or *was not,* it was therefore *harmless,* but when *the beast as such* revived, as it did in *the year* 606, when it set up *a spiritual tyrant* by creating *Boniface the third Universal Bishop,* then were the saints delivered into the hands of *the little horn,* then did the 1260 years of *the universal spiritual empire of the Pope* commence, and then did *the little horn* assume *a look more stout* than his fellows. We are to date the commencement of this period from the time the Pope had *the power of persecution,* and not from the time that he *began actually to persecute.* Now this power was not conferred by *the downfall* of *the western empire,* by *the revolt* of the Pope from the Greek Emperor, or by his acquisition of *the Exarchate.* We discover nothing in these events like *delivering the saints into his hand,* but we plainly discover it, in the grant of Phocas, usurper of the throne of Constantinople, in the *year* 606, constituting *Boniface the third Universal Bishop* and *su-*

preme head of the church; this made the ecclesiastical kingdom *a great empire.* But if the saints were then delivered into the hand of *the little horn, the spiritual kingdom of the papacy* must be symbolized by it, and not his *temporal kingdom*, which did not exist till long after. It is manifest *the little horn* must have arisen prior to *the apostacy*, and Daniel teaches us it must arise among the *ten first horns*, into which the empire should be divided, by the inroads of the Northern nations. Now the first of these, that of *the Huns*, arose about the *year* 356, and the last of them, that of *the Lombards*, about the year 526, in Hungary. Within these two limits we are to look for the rise of *the little horn. The temporal* kingdom of the Pope, as Bp. Newton himself allows, did not come up among *the ten first horns;* and so, he constructs a catalogue of ten kingdoms adapted to the *eighth century*, very diverse from the true. *The temporal* kingdom of the Pope, then, cannot be intended by *the little horn;* but *the spiritual* kingdom of the Pope arose in fact, at this period. And the voice of history proclaims this truth that *the power* of the *church of Rome* augmented, as fast as that of *the Roman empire* declined. *The little horn*, indeed, was to acquire *temporal dominion* by the successive eradication of *the three horns*; still, it must have existed *as a horn* before this, and so could not symbolize *the papacy* considered as *a secular principality.* This will appear still more evident by adverting to *the particular traits* of the character of *the little horn.*

1st. *The little horn* was, *at its first rise*, not only to be *a small kingdom*, but *different* from all *the other horns*, or *kingdoms.* This is true, if we suppose the first to be *a spiritual sovereignty*, and the others *temporal sovereignties*, and this even after it had acquired *a temporal principality*, otherwise it appears, in no respect different from others.

2d. *The little horn* had *eyes* like *the eyes of a man.* This symbolizes *a spiritual* not *a temporal kingdom.* By its eyes, according to Sir Isaac Newton it was a seer, Επισκοπος, or Bishop in the literal sense of the word, and this church claims *the Universal Bishopric;* and by *its mouth speaking great things*, and *changing times and laws*, it was a prophet.

3d. *The little horn had a look more stout than his fellows.* The Popes *have assumed* an unlimited superiority over other bishops, their equals, and *have affected* greater authority, in temporal matters, than even sovereign princes, and have pretended that the dominion of the whole earth belonged to them, assigning all new discovered countries, to Spain, the western, and to Portugal, the Eastern Hemisphere.

4th. The little horn spake great words, *by the side of the Most High*, affecting an equality with God. So the Popes claim *infallibility* an incommunicable attribute of God, and are not offended at being styled, *Our Lord God the Pope, king of kings and lord of lords.* Nor do they refuse, on the day of their election, to receive the adoration of their Cardinals, on the very altar.

5th. *The little horn thought to change times and laws.* So the Popes have perpetually changed the calendar, by the canonization of new saints; have introduced an infinite number of superstitious laws, instituting new modes of worship, and imposing new articles of faith, daring to strike the second commandment out of the decalogue, and reversing, at pleasure, the laws both of God and man.

6th. *The little horn was to wear out the saints of the Most High*

who were to be given into his hand by a formal grant of the secular power during the space of three years and an half, or 1260 *prophetic days:* While *the two witnesses* should prophecy, in sackcloth, and *the persecuted church* should be nourished in the wilderness. Accordingly since the Pope was created Universal Bishop, by the Emperor Phocas, the saints have been formally delivered into his hand, they have been *the spiritual vassals* of the man of sin; and *have been worn out* under his cruel tyranny. It has not, at all times, indeed raged with equal violence, and has been greatly checked by the reformation; still the witnesses are prophesying in sackcloth, and will continue so to do, in one part or other of the world, to the end of the 42 months.

7th. *The little horn* was to subdue *three* out of *the ten kings.* Mr. Mede supposes that the three kings or kingdoms marked in the prophecy were *that of the Greeks in Italy* whom the Pope caused to revolt from the Emperor Leo Isaurus—that of *the Longobards*, whose kingdom he caused, by the aid of the Franks, to be extirpated, thereby to get *the Exarchate of Ravenna* for his own principality, and that *of the Franks itself.* Sir Isaac and Bp. Newton incline to the opinion, that *the three eradicated powers* were *the Exarchate of Ravenna, the kingdom of the Lombards* and *the state of Rome.*

The author thinks these opinions untenable on the following grounds: If, on Mr. Mede's plan, the Greeks and Franks are taken for *the Constantinopolitan* and *Carlovingian empires* neither of them ever *was plucked up by the roots before the little horn:* and if they are taken for *Greek and Germanic provinces in Italy*, they cannot be esteemed *horns* or *independent kingdoms:* and certainly not *two* of *the first ten horns* of the beast. The scheme of Sir Isaac and Bp. Newton are equally objectionable; because, *the Exarchate of Ravenna* never was *a horn* or *independent kingdom* but *a mere dependent province* of *the Greek empire.* If any of the original ten horns of the beast were independent kingdoms, we have reason to conclude all were so; the description of all is the same, and it would completely violate the harmony of symbolical language to suppose *some of the horns* represent *sovereign states*, and *others*, mere *provinces* of *sovereign states.*—Again, allowing the Exarchate to be *a horn*, neither *it* nor *the state of Rome* are part of *the ten primary kingdoms.* Sir Isaac's list of *the ten kingdoms* does not even include all those powers which he supposes to be *the three horns.* And the Bishop justly censures this inconsistency; but he seems chargeable himself with a mistake of a similar nature. *The three horns* are certainly to be sought for among *the ten original kingdoms* into which *the Roman empire* was divided.—We ought then *first* to enquire *which they were; secondly* whether *three of them* were in fact ever *plucked up* before *the little horn.* Not surely *first* to fix upon *three states* which we conceive *may* be *the three horns;* and *then* contrive a list of ten kingdoms, as the Bishop does, which may include them.—Certain it is, that neither *the Exarchate of Ravenna*, nor *the state of Rome*, is among the *ten primary kingdoms*, and yet the Bishop includes them in his list of *ten kingdoms*, to give an air of probability, to his scheme; though he confesses the list he gives is calculated for *the eighth century*, and not for *the period* when the Roman empire

was originally divided. Having confuted these opinions the author observes, It is said in one passage, that *the three horns were plucked up* before *the little horn:* in another that *they fell* before *the little horn:* and in a third, that the little horn should *subdue* or *depress* the *three horns* or *kings:* but whether *the little horn* should effect this *directly*, or *by the instrumentality* of others, is a point which history must decide; the words of the prophesy do not determine it expressly. To discover *these three kings* we must ascertain *the ten primary kingdoms.* These, according to the historian Machiavel, and that eminent chronologer Bp. Lloyd, were 1 The Huns, 2 The Ostrogoths, 3 The Visigoths, 4 The Franks, 5 The Vandals, 6 The Sueves and Alans, 7 The Burgundians, 8 The Heruli and Rugii, 9 The Saxons, 10 The Lombards. These, then are *the ten first horns* of which we are in quest. *The three horns* or *kingdoms*, then, must be of this number. Accordingly, we shall find, that *the kingdom of the Heruli*, *the kingdom of the Ostrogoths*, and *the kingdom of the Lombards* were successively eradicated before *the little papal horn;* in consequence of which, *it* became *a temporal* no less than *a spiritual* power.

1st. In the *year* 476, *Odoacer* king of *the Heruli* put an end to *the Western empire*, and caused himself to be proclaimed *king* of *Italy.* He now stood *before*, or in the way of *the papal horn*, and must *be plucked up* to make way for the expansion of *it.* This was effected, in the *year* 493, by Theodoric king of *the Ostrogoths* who made a complete conquest of Italy from *the Alps*, to the extremity of *Calabria.*

2d. *This second* of the *three horns*, standing in the way of papal aggrandizement, equally with the former, was destined also to fall *before the papal horn;* for, after it had subsisted in Italy its allotted time, it was attacked, at the instigation of the Pope, by *Bellisarius*, and utterly eradicated by *Norses*, Lieutenants of *the Eastern Emperor*, aided by *the Lombards.*

3d. Italy now became a province of *the Constantinopolitan empire*, and was governed by an imperial officer, who bore the title of *Exarch of Ravenna. The Exarchate* however was scarcely established, when *the Lombards* began to meditate the conquest of Italy for themselves. Norses was engaged for the settlement of that country under the Emperors from *the year* 554, to *the year* 568. But in *the year* 567 Alboin king of *the Lombards* undertook the subjugation of it; he succeeded; and became master of Italy, from *the Trentine hills*, to the gates of *Ravenna* and *Rome.* The Exarchate, however, still feebly subsisted, but at length, in *the year* 752, it was completely subdued, by *the Lombards*, under the reign of *Aistulphus.* This *third horn*, however, was destined soon to fall *before the papal horn*, as the two former had done. Alarmed at the growing power of Aistulphus, *the Pope* applied for assistance to Pepin king of France; he listened to the Pope's overtures, and, in the course of two expeditions into Italy, wrested from that prince the whole of *the Exarchate*, and bestowed it in perpetual sovereignty upon *the Bishop of Rome.* After this, *the Lombards* languished about twenty years, when *Charlemagne*, who had succeeded his father Pepin, assumed the character of *the champion of the church*, and, at the re-

quest of *the Pope*, entered Italy, at the head of a large army, and completely eradicated *the horn* of *Lombardy;* and bestowed great part of his dominions on *the Pope*. Thus, in the words of the author, were *three* of *the first horns* plucked up by the roots *before an eleventh little horn* which silently arose among them, till it had supplanted *the three horns*, which stood in its way and prevented its full expansion.

The sum of the argument is this, *the little horn* of Daniel's fourth beast symbolizes the papacy as *a spiritual power*, because, the actions ascribed to it were performed in that character; because, it is represented in existence as a horn plucking up kingdoms by the roots before it became *a temporal horn*, and as the cause of its becoming a *temporal horn;* because, it is true of the papacy, and of no other power whatever, that three of the primary kingdoms, into which the Roman empire was divided, were rooted up before it; and because, the saints were formally, and authoritatively, delivered into the hand of *the little horn*, as *a spiritual*, but never as *a temporal power*.

[To be continued.]

An Abridgment of Bryant's Observations on the Plagues of Egypt, &c.

(Continued from p. 94.)

Seventh Plague. RAIN, HAIL, AND FIRE, ATTENDED WITH THUNDER. Exodus ix. 13—34.

IN the foregoing instances, the aptness of each judgment in respect to the people of Egypt has been shown. This likewise will be found equally significant and proper. It was foretold to Pharaoh by Moses, that upon the very next morning there should be a grievous rain, attended with hail and thunder.—This must have been a most incredible circumstance to an Egyptian; for no country upon earth, to which we have access, has so little rain as Egypt: and particularly the upper part of it. The want of rain is supplied by dews, and by the overflowing of the Nile. The Egyptians therefore must have perceived themselves particularly aimed at in these fearful events; which were so contrary to all experience. For they were witnesses to not only deluges of rain, but hail mingled with rain; and these attended with thunder and fire, to their great amazement.

It may be further observed with regard to this people, that they were superstitious above all people, upon earth. They were particularly addicted to the observance of portentous appearances. Every uncommon circumstance was esteemed of this class. But as these were imaginary portents, which arose merely from a superstitious dread, it pleased God to punish their blind credulity by bringing upon them some real prodigies, —some preternatural evils, to which they had never been witness. Such was the rain and hail, and the fire which ran on the ground to their great amazement and ruin. Its coming was determinately foretold; nor could all the deities of Egypt prevent its fearful effects.—Those of the people, who took warning, were preserved: but

all who neglected the caution, and who did not shelter themselves, were destroyed. There seems farther a great fitness and propriety in the Egyptians being punished by fire, and by water; as they were guilty of gross idolatry towards these elements, and adored them as deities.

We are further told, that *the flax and the barley was smitten; for the barley was in the ear, and the flax was bolled.*— These circumstances may to some appear of little consequence. And it may be asked, "When it is intimated, that men and cattle were slain, in great numbers, what occasion was there for adding this trivial article about flax and barley?" It is by no means trivial, but of great moment. The Egyptians were doomed to undergo many terrors; and besides these to suffer no small losses; and scarce any thing could have distressed them more than the ruin of their flax. It has been before mentioned that this people, above all nations, affected outward purity and cleanliness. On this account the whole nation wore linen garments; and the priests never put on any other kind of clothing. This linen was manufactured from that fine flax, for which the country was particularly famous. Hence the demolition of the flax was attended with great inconvenience, and must have proved a heavy loss; so that this judgment particularly affected this people above all other nations; and their priests more especially suffered.

The ruin of their barley was equally fatal, both in respect to their trade, and to their private advantage. They had vines in Egypt; but instead of the juice of the grape, they made a liquor called *barley wine*, which was particularly serviceable during the time that the Nile was turbid, and not fit to be drank. These advantages were lost to them now through the devastation made by the rain, hail, and fire.

As this calamity came upon them towards the time of barley harvest, we may form a judgment of the month when it happened. We are told by modern travellers that corn in Egypt is fit for reaping in March and April: that is, the barley comes to maturity first, and is cut down in the former month, and the wheat in the latter. The sacred writer says, that *the barley was in the ear;* though, as is intimated, not quite fit to be cut, but *the wheat and the rye were not grown up.* This judgment therefore must have happened about the beginning of March, before the precise time of harvest; so early as to leave room for the three succeeding plagues to take place. These were over by the 15th, of Abib, which answers to the first of April, at which time the Israelites went forth from the land of Egypt. The history by these means is wonderfully authenticated, and the divine purpose in each operation more plainly discovered.

Eighth Plague. LOCUSTS. Exodus x. 3—19.

In this instance, as well as in others which preceded, the time of the approaching calamity was precisely foretold by God's

servants, which plainly pointed out the hand from whence the judgment proceeded. To some however it may appear strange, that after such a display of terror, as the preceding plague exhibited, God should introduce the locust or grasshopper, seemingly a poor instrument of divine vengeance; whose effects after such a general devastation could not have been very material, however they may be represented. But the case was far otherwise. A swarm of locusts is a very fearful evil, though not outwardly accompanied with any alarming appearance; and the consequences of their introduction were very fatal to the Egyptians.

We may observe that it was the purpose of God to carry on these judgments in a series, and by degrees to cut off all hopes, and every resource, upon which the Egyptians depended. By the hail and thunder, and fire mingled with rain, both the flax and barley were entirely ruined; and their pastures must have been greatly injured. But the wheat and the rye were not yet in ear; and such was the fecundity of the soil in Egypt, that a very short time would have sufficed for the leaves of the trees, and for the grass of the field to have been recruited. To complete therefore these evils, and to confound the stubborn prince and his magicians, it pleased God to send an host of locusts, to devour every leaf, and blade of grass, which had been left in the former devastation; and whatever was beginning to vegetate. It is hard to conceive how widely the mischief extends, when a cloud of these insects comes upon a country. Though it were a paradise before, it is soon rendered a desert. They devour to the very root and bark, so that it is a long time before vegetation can be renewed. Scarcely any misfortune can so effectually damage a land, but that room will be left for them to add to the mischief.

The prophets, in describing cruel and destructive nations, often borrow their allusions from locusts; so great was the terror of them. Hence Joel, when he mentions the inroad of the Assyrians and their confederates, upon Israel, accompanies it with references to this purpose. And the prophet Nahum, describing the ruin of the Assyrian monarch, and the various nations of his empire, makes use of the same allusions.

The Egyptians trusted much to the fertility of their soil, and to the deities Isis and Sarapis who were the conservators of all plenty. They likewise placed great confidence in other gods, who were, as they supposed, the directors of their times and seasons. But these powers could not stand before Moses, the servant of the true God. He bro't upon them an host of enemies, who laid waste the fruits of their ground, and rendered all their confidence vain. As Egypt is in great measure bounded to the east and north by seas, and is far removed from those regions in Africa, where locusts particularly generate, it is not much infested with them. However, at the time spoken of, an east wind prevailed *all day and all night;* and the whole country in the morning swarmed

with these insects. *Before them there were no such locusts as they, neither after them shall be such.* Hence Pharaoh called for Moses and Aaron in haste, acknowledged his sin, and begged to be delivered *from this death. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the red sea.* But Pharaoh soon forgot this judgment, and still refused to let the people go.

[To be continued.]

The Sovereignty of God

THE divine sovereignty, in dispensing favors to men, is a truth with which they are very liable to be discontented. There is a natural pride and selfishness in the heart, which incline men to wish the divine will might, in all instances, be accommodated to their own private interest. This principle is so deeply fixed in our depraved natures, that nothing short of almighty power can restrain, and nothing but the sanctifying grace of God can effectually remove it from the heart. Although, in some minds, its reigning power is overcome by the grace of God, yet we see its remains, even in those who are best fortified by habits of rectitude, best instructed in the nature of Christian holiness, and actually made partakers of divine grace. Few persons dare openly deny the Lord's government to be wise and perfect; yet, how often do our hearts rise in opposition? This is done when we envy others, or covet the things bestowed on them by the munificence of heaven; also, by discontent with our own circumstances in life, all of which are determined by infinite wisdom. As there is not a just man on earth, who doeth good and sinneth not, so there is not one to be found, who is not, at some time, uneasy with the situation in which he is placed, although it be ordered by the infinitely wise providence of God. Whenever this happens, it is a virtual disapprobation of divine sovereignty. The same opposition extends to the sovereignty of God in dispensing spiritual blessings, and hence comes those objections, to the doctrines of revelation, which represent some to be subjects of grace, while others fail of eternal life. In view of what shall take place, the sinful either deny a different end to men after death, or charge the Lord with partiality in his government.—It is my design to show, that the sovereignty of God, in the different dispensation of his blessings, is consistent with infinite wisdom, justice and goodness. To all his repining creatures, a holy God may fitly reply, "Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?"

I was led to these reflections by reading the parable of the laborers in the vineyard, which Christ spake to the Jews. There cannot be a more proper motto, for our remarks on divine sovereignty, than the words aforementioned, "Is it not lawful for me to do what I will with mine own?" A number of Christ's parables were designed to instruct the Jews in the purposes

of infinite wisdom, concerning the visible kingdom of God in this world. As this nation was first called, had long exclusively enjoyed the ordinances of religion, and been the keepers of the oracles of God; they had imbibed an opinion, that the heathen nations would be always left in their ignorance. They had overlooked the prophecies, that the fulness of the Gentiles should be called to a knowledge of the true God and his grace. Expressive of divine sovereignty, they were told by our our divine Lord, that many should come from the east and the west, from the north and the south, and sit down with Abraham, Isaac and Jacob, while the children of the kingdom should be cast out. To assert divine sovereignty, we find Christ, at the conclusion of many of his discourses, repeating the same prophetic words, with which the parable both begins and ends, "So the last shall be first, and the first last: for many are called, but few chosen." These words of Christ were doubtless prophetic of the same thing, which the apostle meant, when he was considering the subject more largely, in the eleventh chapter of his epistle to the Romans, "That blindness in part is happened to Israel, until the fulness of the Gentiles come in." The parable was designed to instruct the Jews in two points; First, their own danger: Secondly, the sovereignty of God in the bestowment of his blessings. Therefore, at the conclusion, they are represented as murmuring, "When they heard it they murmured against the good man of the house, saying, these last have wrought but one hour, and thou hast made them equal to us, which have borne the heat and burden of the day." But he answered one of them, "Friend, I do thee no wrong.——Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" This is a sufficient answer to every murmur against the sovereignty of God. No reason can be assigned, why his different allotments, in temporal things, are less objectionable, than in his bestowment of spiritual blessings: But, in the former case, although the hearts of men may be uneasy, we do not hear them cavilling; or if we did, it would at once be condemned as impious. We should not suppose that human pride would more readily consent to divine sovereignty in temporal than in eternal allotments; and it can be accounted for, only by a feeling of present necessity; while, the need of divine favor, which will be felt in the ages to come is not realized. Let us remember that the duration of existence will make that present, which, from the boundless term of eternity to come, scarcely appears to us, at this time, as real.

That natural good is now dispensed, in very different measure, is a fact, which none will pretend to deny. All men are not made with the same degree of intelligence, nor with the same capacity for happiness. There is a great diversity in their understanding, powers of reason, memory and imagination, some being more strong, and others weaker. Some are fitted for employments, which are both more pleasing and honorable; while others must act in a sub-

ordinate sphere.—So, also, the dealings of divine providence, respecting worldly property, are infinitely diversified. Some are in opulence, others in poverty; some in health, others in sickness; some continually prosperous, while others are disappointed and thwarted in whatever they undertake. These differences are not confined to individuals, for we find them between great collections of men. When one nation is peaceful and great, another is rent with divisions and desolated by war. Some countries abound with plenty, while others are destined to leanness. In all these things, we dare not deny the efficiency of God, or impeach his sovereignty. Reasons, known unto his wisdom, are the cause of these distinctions. Doubtless there is greater happiness in the world, and society is better adjusted, than if all men were treated alike in the bestowment of natural good. The great society of intelligent minds may be compared to the natural or animal body, which, to make it perfect, requires many members for different offices. Arguments taken from the same similitude, which the Apostle used to show the perfection of the Church, the body of Christ, may be applied to this subject, to show the necessity of such distinctions, for the perfection of the natural world and the intelligent system. "For the body," saith the apostle "is not one member but many. If the foot shall say, because I am not the hand, I am not of the body; Is it not, therefore, of the body? If the ear shall say, because I am not the eye, I am not of the body; Is it not, therefore, of the body? If the whole body were an eye, where were the hearing? And if they were all one member, where were the body?" So, if there were not a different distribution of natural good in creating, and in dispensing to men, the natural perfection of the universe would be far less than we now behold. There would not be that display of infinite wisdom, which now shines in the works of God. There could not be so many kinds of natural good as are now enjoyed by creatures, nor would there be an opportunity for so full an exercise of moral virtue. For these reasons the sovereign wisdom of God may be justified, in his different appointment of natural good to creatures, although, it may involve the poverty of some, the frequent disappointment of others, and a low degree of intellectual powers in many.

Considered as the creator of all things, God could be under no obligations, to impart to any of his creatures a greater quantity of natural good than they have received. While there was no existence, there could be no right of demand. It was fit for the Lord to exercise his own infinite power, wisdom and goodness, in forming and ordering every creature with such natural and moral good, as his wisdom saw to be best. Creation was a favor never deserved by those who received it; and all powers, faculties and objects of enjoyment are the free gift of infinite benevolence. Creatures have freely received their existence and all their objects of the enjoyment; they can have no

right to demand more, or think hardly of God, because he hath not dispensed alike to all. Praise, contentment, and an obedient use of the faculties they have received is the duty of all, and this is as true of those who have retained their innocence, as of others, who have sinned.

An objection to divine sovereignty is most commonly made, from that dispensation of divine grace, by which some are brought to eternal life, and others are left to perish in their sins.—Let a solemn question be proposed. Might not a holy God, in righteousness, have left all men to perish for ever? Although the scriptures do most clearly reveal a dispensation of grace, through which sinners may be restored to the favor of God, yet they always ascribe this to undeserved grace.—God did not give his Son to die because men deserved his compassion; neither, because they could make him any adequate reward for his grace. This wonderful gift was designed to display his glory in the infinite treasures of his grace. How far this grace shall extend in the forgiveness of sin, must be determined by infinite wisdom, which knoweth and is disposed to do what is best. The choice and provision of the means of salvation are from God himself; consequently, he may use his own wisdom, in extending the benefit:—If it would have been just in God to leave all men under sin, he may do the same, in any particular instance, according to his good pleasure.—When wisdom sees it best to grant an undeserved favor to some, justice doth not require it should be extended to all. In his distribution of spiritual blessings and moral good, the Lord hath a right to "do what he will with his own."

There may be, and doubtless are, infinitely wise reasons, for such a dispensation of spiritual blessings as will save some, while othere are left to perish in their chosen way. It is not for sinful and deceived men to say, how far it is proper God should extend the benefits of sovereign grace. If justice required the forgiveness of all sinners, doubtless, all would be forgiven, whether fallen angels or fallen men; but, when forgiveness is on the ground of free grace, infinite wisdom must determine the point; and infinite wisdom will be determined by the greatest glory of God. The most high Jehovah, in the distribution of his favors, acts as the father of an immense family. He will do that which is for their good and his own glory; although, some of his delinquent children are thereby left to eat the bitter fruits of what they have sowed.—It is not for short sighted mortals! It is not for the finite creatures of a moment to dictate to infinite wisdom what is best for his own glory, or for the good of his eternal kingdom, in dispensing the favors of grace, or executing deserved punishment on the members of that great family, which is under his control. We are assured that an immense multitude shall attain eternal life, thro' the grace of God: We have equal assurance that some will fall short of everlasting life.—We know that men are free to choose life or death, and that

God is sovereign in executing the counsels of his will; still, means are necessary for procuring an interest in his grace, and they will doubtless be so for ever.

The following truths are made certain to us by the word of God.

He is just, so that no creature will ever suffer punishment beyond what is deserved:—He hath no delight in punishment, for its own sake, and where it is inflicted, it will be to advance his own glory, which is the same thing as the good of his kingdom:—The redeemed will be saved by free grace, and infinite wisdom is sufficient to determine its extension. All the requirements of the gospel are reasonable, and such as perish will fail of life, through their own inexcusable impenitence. God is the Creator and we are his property. Unless his grace is obstinately resisted we may hope for salvation. Jehovah is a sovereign God, and hath a right "to do what he will with his own."

Q.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

"TRAIN up a child in the way he should go; and when he is old he will not depart from it," is a maxim of the wise man, which experience hath always approved. The opinions and manners of the young are formed by the influence of their nurses and instructors. A pious mother or nurse hath often been the instrument of impressing sentiments, which afterwards influenced the counsels of nations, and a pious schoolmaster is one of the most successful ministers, either of religion or impiety. Precept and example have a great influence on every age; on youth they make an impression which is not worn away by years, and no other means can be substituted in their place. The young mind is made thus impressible, that it may receive such principles of virtue as will prove salutary thro' life; but as the young may mingle with unprincipled people, the same cause may expose them to fatal evils. Vice may enter at those avenues of the mind which were designed for the introduction of virtue. The sensibility of youth may prove destructive as well as salutary. We often hear, both from the pulpit and the press, parental fidelity, in the serious education of children, urged by unanswerable arguments. The public teachers of religion address our youth, as it becomes faithful ministers to do. Still, there is a danger to which neither the pulpit nor press has been sufficiently attentive; it is that depravity, both of principles and morals, which is too often imbibed at our common schools. It is a commendable custom in this country to send children, at a very early age, to some place of instruction suited to their capacity, where they may obtain the first rudiments of science. Public bounty encourages the practice. Where there is a numerous family of children, it is convenient for the parents to dispose of them, a

considerable part of the day, in a situation, in which they think them to be safe. No man who loves his country and its prosperity, can wish to have this prevailing custom changed, or any of our public schools discontinued. To encourage these institutions, and at the same time bring them under proper regulation, is the object of this address.

Schools may become nurseries of vice, fountains of evil sentiments, and a lasting scourge to the neighbourhood in which they are instituted; and every corrupt neighbourhood is a scourge to the public. Whether schools shall be little seminaries of virtue or vice, depends much on the teacher. Sentiments of virtue and opinions of truth, on such subjects as children understand, which serious parents have been impressing from the earliest life of their children, may be erased from their minds, in a short time, by an unprincipled schoolmaster. His mischievous insinuations against the truth may do more, in an hour, to corrupt the young, than every preceding care did to form them to virtue.

These reflections occurred to me from the testimony of a young man, who was brought near to ruin from this cause. He was the son of discreet, kind and serious parents, and from the time he could read a syllable was carefully instructed in good manners and moral sentiments. At the age of twelve he was placed under an instructor, who had the reputation of being expert in his art. The master had been long unprincipled, and restrained himself only to obtain the means of living; the scholar possessed every requisite for making a brilliant figure in the school, and soon was the subject of particular distinctions. His vanity was flattered; he became attached to the master who decided his superiority over others, and his whole confidence passed from his parents to his instructor. He was now prepared for every poisonous influence to take effect, which a depraved teacher could instil into the heart of an ambitious, unsuspecting pupil. The opportunity was not lost. He first began by insinuations against the scriptures. This was followed by intimations that his parents were over scrupulous, being educated in times when there was no freedom of thought; by calling in question those principles of morality by which society is sustained; and finally by the whole mass of specious argument which encourages impiety. All these errors the youth drank in for the sake of being esteemed the most promising in the school, until bad principles broke over restraint, and led him to great iniquity. He was considered as lost to himself, to his friends, and to the world, and would have been so, if the goodness of Almighty God had not by a stroke laid him on a bed of pain and weakness, until long reflection led him to discover and confess the means, progress and end of his seduction from those principles of virtue, which were first impressed on his mind by his parents.

This story is melancholy, for the parents were nearly broken hearted, and the youth was hardly saved from destruction; but

not more melancholy, than many other instances would appear, could we bring into full view the history of the young, their first departure from good principles, with the means and the end of their folly.

Inbred depravity of heart, which the grace of God only can conquer, rarely appears in its enormity, without the influence of means, which all honest people ought to discard from social life. Yet such is the inconsideration of men, they will often commit the education of their children, to persons from whom nothing better can be expected, than in the instance related above. Here, at first, their passions are mismanaged, they learn profaneness, and by the passionate temper of the intructor, those tender sensibilities are erased from the heart, which a tender and good mother, by many prayers and tears, had strove to form. Here, when the child hath come nearer to maturity, pernicious sentiments and immoral maxims are engrafted on the natural degeneracy of the heart. A wonderful degree of impiety and vice must be expected. Still, the parent hath done all he could. Yes, all but the one thing most necessary, to place his offspring under the care of one who serves God and keeps his commandments. If his child be destroyed he ought not to wonder.

On this subject I am determined to express my sentiments with freedom, whatever odium or vengeance it may incur. The voice of fidelity, of love, of duty, and of God demands it, and the blood of souls sanctifies the call.

How many thousands of children, at the most impressible period of their lives, are placed under the care of men, who have little knowledge, and still less love of our holy religion. How many teachers are there, who, with respect to morals are impure; with respect to language, profane; with respect to religion, utterly unacquainted with its doctrines, duties, or comforts. A profligate, who by means of his vices hath failed in all other business, or a man who hath fled from the justice of his country, may have sufficient natural science to instruct children; but for this he is not entitled to our confidence. His science and his address in instructing may be great, while he hath no claim to the esteem of parents. With shining literary qualifications he may be dishonest, profane, intemperate, a seducer of youth, and a disbeliever of religion. In such a case we should unwillingly commit our property to his trust, and shall we commit our children, who are as dear to us as our own lives? God, their good creator, hath entrusted them to us, making us responsible for their education in a knowledge of his name and laws, and can we answer before him for such a prostitution of the trust? Even allowing the master to have a fair character, ignorance of moral and religious truth may disqualify him for the trust. Ignorance on these subjects, at the age which fits a man to be an instructor, is the most sure evidence of his own thoughtless life, so that he cannot be qualified either to teach or nurture

principles of piety in the young mind.

The subject is too important to be exhausted in one letter. As I have begun to bear my testimony, if this finds a place in your Magazine, I shall trouble you again with my remarks.

PATER-FAMILIAS.

The danger of reasoning falsely against the testimony of our own consciences.

SIR,

THE following singular occurrence happened, when I was a young man, residing at an eminent seat of literature, where I received my education. I was, at that time, a licentiate for the Christian Ministry.—What hath been the event of the man's life to whom I refer, is wholly unknown to me, as I have neither seen or heard of him for many years.

A person called on me with whom I had no previous acquaintance. He accounted for his visit, by telling me "I know that you are a preacher of religion, and I have called to relieve the uncertainty of my own mind. I heard you preach yesterday, I believe, and yet do not believe." The discourse, which he heard, was on an important Christian doctrine. After sundry questions were proposed to him, he proceeded to give the following account of himself: "I was the child of Christian parents, and educated in a belief of the scriptures and the necessity of a moral life."

Whether his education was under the care of his parents or of other people, at present, is not recollected. He proceeded, ——"After this I went an apprentice to the business which I now follow. When an apprentice, many persons of my own age, resorted to the place of my labor. Many subjects of conversation were introduced, and I soon found that I was able, as we called it, to out-talk them on every point. By this my pride was flattered, and I began, first to deny the moral virtues of life, with no other design, than to show my own expertness, and see their incapacity in proving what I knew to be right. In our own young company, I was soon mentioned as having much learning; and my opinion was often asked on subjects of which I had never before thought. In such cases, it was necessary for me to depend on the present moment, both for my opinions and the arguments by which I supported them.

I was led on, in this manner, until I presumed to call in question the truth of the scriptures and the doctrines of the gospel. When I did this it was with trembling and against the testimony of my own conscience. In proportion, as I found them unable to answer my reasoning, I renewed the force of my arguments; until, I had bewildered the faith of several young men, and actually began myself to doubt several truths, which I once most seriously believed.

I am sensible that pride was the reason of my doing as I did. At the present time, I neither believe nor disbelieve, and have come to converse freely with you.

The narrative was singular;

the case, at that time of my life, appeared to me to be uncommon. I mentioned the common arguments for the truth of the scriptures and of the Christian religion, but found that he had uncommon dexterity in evading. I soon perceived, that although he was severely troubled by his own conscience when left to himself, yet after we entered into conversation, his pride was flattered by his own expertness in raising objections against the truth. Several evenings were passed in this manner, when I told him, that no advantage to him would come from our acquaintance, and I feared he was sinking fast into deep infidelity. —Here our discourse and acquaintance ended.

I have often reflected on this incident. It doubtless describes the way and means, through which many persons are led into the most destructive errors.— Having an active imagination, they invent arguments against divine truths and their own duty, with surprising facility. Their pride is flattered, and they soon become eminent, in those circles for conversation, where the vain and wicked meet to amuse themselves. They, soon, in their own opinion, become more wise than their fathers, and with equal indifference, arraign at the bar of their own sagacity, the laws of God and of men.— Thus, many become established in iniquity, and some in infidelity. It is, always, dangerous to reason falsely against the testimony of our own consciences. The moral sense, or natural conscience, or that natural principle of the intelligent mind, by whatever name men may please to call it, which bears a testimony for the truth and against error and vice, by this means, is weakened, so that some persons become almost as senseless of moral obligation, as the beasts of the field. They are in darkness, still, know not at what they stumble. This is that awful state, which the word of God describes by "the conscience being seared as with a hot iron." Both the natural and moral faculties of men are weakened thro' a neglect to make use of them. Those, who are created with the powers of intelligence, by neglecting to improve their understanding, may become almost ideots: So, a moral agent, by refusing the notices of his conscience, may sink into all the turpitude of vice, without knowing that he is a sinner.

There is another alarming consideration on this subject. The vindictive justice of God may begin to operate in this life, against those who wantonly or wilfully resist the truth.— "And with all deceivableness of unrighteousness in them that perish: Because they receive not a love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they believe a lie: That they all might be damned, who believed not the truth, but had pleasure in unrighteousness."—"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your

destruction cometh as a whirlwind; when anguish and distress cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not chuse the fear of the Lord."

These testimonies from the word of God prove, that vindictive justice may begin to operate, in the present life. Whatever the power of conscience may be, some influence, from the Spirit of God, is necessary to excite serious attention; and when the omniscient eye of the Lord seeth his creatures sinning against sufficient knowledge of their duty, he may in his anger say, "Because I have called, and ye refused, I will laugh at your calamity." When all influence from the Spirit of God is withheld, men will fall into a state of remediless security. Let us, by this, be admonished not to grieve the Spirit of God, and thus wantonly and wilfully sin, by false reasonings against the truth.

B. P.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

ON a sabbath, not long ago, our Minister being sick, I attended public worship in another parish. As I approached their church, to my great surprise, I saw a number of companies collected, who appeared to be greatly engaged in discourse. I hastened to a company which was nearest to me looking for some news of importance, either in church or state, but found they were talking of the great rains, which fell the last summer, by which some part of every man's crop was injured. Being disappointed in this instance, I approached a second company, and found they were discussing politics; then to a third, and the subject was the prospect of an Indian War, of which a young man in the western country had written to his friends. On the whole, I thought this was not the best way of keeping the sabbath. I went into the house of worship, and after the minister had entered, all these people, in a great hurry, followed him, until the seats were filled. Now, Sir, would it not have been better for these people, on their first coming to the sanctuary of God, to have taken their seats, and by meditation endeavoured to prepare their minds for the solemn duties of worship. We are not to rush into the presence of God as the horse rusheth into the battle. I have found benefit by meditation and prayer, in preparing myself for the worship of the sanctuary. Moreover, it appears to me indecent, that when we come together for religious worship, such discourses as I mentioned before, should be suffered.

I am your friend,

CHRISTIAN.

REMARKS.

CHRISTIAN, in his own way, hath brought the subject of his Letter into full view. It is believed, that the

indecency of which he complains is not general, in this part of the Christian church; still, the instances, in which it happens, merit reproof. "And God blessed the sabbath day and sanctified it: because that in it he had rested from his works, which God created and made." The appointment of a sabbath was from the beginning, sanctioned both by the example and precept of the Creator.—Under every dispensation and state of the church, the command hath been repeated, "Remember the Sabbath day to keep it holy." Precepts, directing the manner of its sanctification, are numerous in the scriptures. The example of Christ himself, to every true Christian, ought to be conclusive evidence of his duty. The sabbath is set apart for holy duties and meditations. Abstaining from servile labor is but a part of that rest, for which the day is appointed. Every person who is well instructed and conscientious, will abstain both from thoughts and discourse on worldly subjects.—Prayer, reading the scriptures and other pious writings, self-examination, together with an attendance on public worship, will furnish sufficient employment for the day, which is made sacred to the glory of God and our own religious improvement. All those are deceived in their opinion, who think their duty is fulfilled, by a mere attendance on the instructions of the public teacher. For this attendance, there ought to be a serious preparation of the heart, otherwise it is not probable the hearer will be profited.

Gathering around the church, in companies, for conversation on vain or worldly subjects, before the stated hour of public service, is an indecent and dangerous practice, which injures the feelings of serious people, corrupts public sentiments of respect for the sabbath, and disqualifies for uniting in solemn prayer, or profiting by instruction from the word of God. When youth hear their parents discoursing on subjects of profit, or the new things of the day; soon in their own select circles, they will concert schemes of vanity for the whole week. All true friends of order and religion, will unite their influence to suppress the indecent practice, which is here reproved. ED.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

A CERTAIN Christian, not long since, was invited to attend an assembly of gentlemen and ladies, who were to convene for the common purposes of recreation, as practised, in most of the large towns and cities in the United States. The invitation was very politely communicated by one of the managers of the assembly, and accompanied with every assurance, that all things would be conducted with the utmost propriety and decorum.—The said Christian excused himself from giving an answer, at the moment, but assured the gentleman he would attend to it, and return him one speedily.—The following is the answer, excepting a few omissions of names, and alterations of phrases

for perspicuity's sake, to save the feelings of some who might be disobliged were this answer to be made public.

DEAR SIR,

I ACCEPT with the same kindness, your invitation to your social circle at Mr. B—'s, with which it was given : and having assured you it should be duly attended to, have thought I could convey to you more precisely my ideas, concerning the propriety of my attendance, in this way, than any other.—As the design of your meeting is universally said to *be good* by the members of it, I will not dispute this declaration in the least degree : but would only ask, would it be agreeable to the company, who doubtless at supper time would wish for a blessing, to have me address the Being in whom we live, in the following concise manner ?

Infinitely glorious and blessed God—We are thy creatures and upheld by thee every moment. We bless thee for that kind care, thou hast ever taken of us till this time. We humbly pray thou wilt forgive our multiplied sins, which make us unworthy of thy distinguished favors.—We thank thee for thy goodness to our souls and bodies, and in particular that thou hast spread this table with the rich bounties of thy providence for our refreshment—wilt thou bless them to us for this end. We thank thee we may meet together for the purposes of mutual friendship, and to prepare ourselves to glorify thee more and better in the world. Wilt thou for this purpose, bless all those who statedly convene at this place. May they from time to time, meet with a single eye to thy glory, and pursue this design according to thy word. Save them from *every thing contrary to thy pure and holy law*, and the precepts of the gospel. Save them from all things which may give any just cause for the enemies of the Lord to blaspheme. And we beseech thee to save them from every thing which may *grieve thy children :* or bring a slur on the pure profession of *holiness and piety.* As societies of this kind have always been spoken against by thy saints as calculated to lead into temptation and sin, we pray thee more earnestly that this may not give any occasion of grief, by any unholy words or actions—by taking any forbidden liberties in the use of *meats* or *drinks*—or such *time as is appointed for other religious duties !* May we never sit down to eat and to drink, *and rise up to play !!* May we always utterly abhor every thing that partakes *of chambering and wantonness*, as absolutely forbidden by thee !! And not suffer ourselves to be surfeited with the business, pleasures, or amusements of the world, as we know thou wilt bring up the actions of every evening, before thy judgment seat at the last day, and wilt eternally punish those who are drowned in these surfeiting, soul-hardening pleasures ! ! We pray most earnestly thou wouldest keep us in thy fear—that thou wouldest purify, and keep us from all sin, by the blood of the cross—and may we feel thy blessed presence, and rejoice in it exceedingly : and by our holy conversation, conduct, and mutual improvements

in the love of God, and one another—and improvements in *refined manners, abound* in the graces of thy Holy Spirit,—may they shine in us more and more, *to thy glory*, and the happiness of ourselves, families, and mankind: and may we be quickened abundantly to all other holy duties, public and domestic—And thus may we take away all occasion of grief in the hearts of thy children, on account of such societies!!! And finally be prepared to spend an eternity in thy presence—to mingle with the heavenly hosts in their anthems of praise. We pray thee let thy blessing rest on the Zion of God—on the people of the United States—and the whole world. We pray that all wars may cease from under heaven, and all nations partake of the saving knowledge of the truth, and the world be filled with thy glory. These infinite favours we ask; not in our own unworthy names—but in the all-prevalent name of Christ, our only Lord and Saviour—to whom with the Father and Holy Spirit be eternal praises. AMEN.

Now, Sir, such a concise prayer would be well adapted to any society where the objects *are right in the sight of God:* and would be proper for a Christian to make; and very agreeable to sincere, well-meaning persons. The question is, would the circle to which I am invited be *pleased and like to have me make such a prayer?* Do the petitions in the prayer correspond, with the objects and views of the society? If they do, I can attend with the utmost propriety. I need fear no consequences: pious people will all be pleased with it: and the clamor which is always raised against professors of religion attending such societies will cease, being unfounded. The agreement which a large number of Christians have entered into to meet statedly—to unite in prayer for a revival of religion, has raised a great noise, *talk* and *contempt;* (among worldly people) but what of that; I am not afraid of noise, nor talk, nor contempt. If my profession *means any thing*, I do not *fear them that kill the body.* If I think I have the word of God, and conscience on my side, I am not at liberty to look to consequences: *I may mistake, but I shall not be absurd.* I will go to Mr. B—'s with all my heart, *if the company will give me evidence, they join with all their hearts in the above prayer!!* And would be pleased with me, for aiding and promoting their design by this prayer!! But I conceive that the company taken collectively would not *feel well:* they would be disgusted, and perhaps their resentment would run high! The reason would be, because the objects of the society, and such a prayer would be at *war* with each other. And they would think, I was either *fanatical, or meant to reproach them.* And can I go, where a Christian prayer cannot lead the way?

I am, &c. Yours.

N. B. Not a word was ever said more, to the above Christian on the subject.—May not this example assist other Christians to determine the propriety of their attending at like places of amusement?

Admonition from the death-bed. The danger of backsliding, enforced by a particular instance.

ALTHOUGH it is not supposed, that any one who is a subject of sanctifying grace can finally fail of salvation; yet, it is believed, that many backsliders, are so followed in this world, with marks of the divine displeasure, that the apparent close of their lives is unhappy. It cannot be expected that those, who live in visible disobedience, in the day of trouble and at the apparent approach of death, should be favored with high manifestations of the divine presence. If the great head of the church, without whose sensible presence no man can die comfortably, should at the hour of death, or when men are under the troubles of the world, make no distinction between faithful and unfaithful Christians, it would so far prove the libertine sentiment, "what profit is there, that I serve him?" Clear manifestations in death, of the supporting and comforting presence of God, are most commonly the lot of those, who have been faithful in the duties of religion. At the same time, it must be allowed, that some, who were apparently sincere, have been left in darkness; and, that others, who were recently converted to obey the truth, have died in such triumphs as astonished every spectator. This is a fit evidence of the sovereignty of divine grace. Still, it is questioned, whether instances can be produced of those, who have felt the reality of religion and then backsliden into a worldly life, have been greatly comforted, either under the troubles of life or in the hour of death. It is a mark, commonly imposed on backsliders by a holy God, that they live in trouble, and die without special divine support. Who can deny the justice of such an appointment? Who can think that those who have once slighted the consolations of the cross, should be able, without extraordinary assistance, to recover the shining of God's countenance? If Cain, who was a sinner, merited a mark to be set on him, how much more do Christian backsliders under the clear light of the gospel? This shews the reason why so many professing Christians die in darkness. A more solemn warning cannot be given to disobedient professors.

The following account of a man, who recently came under my observation, confirms this opinion.

This man, falling into poverty, removed from a distant part of the country within the limits of my charge. After one year, through pressure of spirit, he sunk into a state of lingering disease, which terminated in his death. For some months he was a very unhappy man, pained with disease, but more pained with the accusations of his own conscience, which, sometimes, rose so high, that the spectators of his agony were ready to declare him an outcast from the favor of God.

Yet, through several of the last months of his life, I believed him to be a Christian indeed, stricken and smitten of the Lord, as a punishment for his backsliding life. His account of himself was, that from the

age of fifteen to twenty five, he lived in the family of pious parents, was attentive to all the duties of religion, and had more happiness in serious meditations than the whole world could have given him. At this time, he went into the employment of a man in large business, and was called into company of every description. At first his state was disagreeable, but soon it became habitual, and he lost his relish for divine things. He soon began to omit the duty of prayer, and before his career of folly ended, was occasionally profane in his language. Sometimes he was on ship-board, at others, in the jockey yard, but generally, riding for his employer, when in taverns or other places of resort he mingled with the most vain company. The serious Christian reader will not wonder that a savor for divine things was banished from his mind. At length, an adventurous chance at sea closed all his worldly expectations, and he retired with a virtuous wife and young family to the cottage of want. In this situation, falling into disease, probably through the influence of disappointment, I first saw him. I was prepared, on my first visit, to reprove an abandoned sinner; but, before I left his lean habitation, all my commiseration was excited over an unhappy backslider.—He told his story, and assured me that he had crucified Jesus Christ afresh. He asserted, that if he could wipe away the stain, which he had brought on Christianity, he could patiently endure poverty, and even to hear his babes cry for bread. He remembered and could accurately describe the consolations of religion, but could not regain them.

He conversed, in distinguishing language, on the sin of man, the natural state of the human heart, the nature of Christian repentance, and faith, and the duties of a Christian life; but, was himself comfortless, because he had not the sensible exercise of these graces. I repeated to him sundry consoling promises; when, he answered, I knew all these. I begged him to join me in prayer, but he said at the conclusion of the service, "Although I attempt to draw nigh to God, he will not deign to draw nigh to me, nor do I wonder, that he will not; If I were in his place, I should withhold the light of my countenance from such an ungrateful creature. The sin of ingratitude to God bore him down, above all others. He could neither despair, nor confidently hope in divine grace.

His case was evidently that of a backslider, who against light and means had been betrayed into a life unworthy of a Christian professor. He died without any material change in the condition of his mind. P.

REMARKS.

LET every one who hopes he is a Christian receive warning from this man's case. He was to be pitied; but it was fit he should be afflicted in the presence of men before whom he had dishonoured God by an unchristian life. Especially, it is the duty of Christian parents to forewarn their serious children of the snares they must

meet. Many young Christians are beguiled, ere they suspect the danger. Being inexperienced, the allurements of the world draw them away from God. It is not unfrequent, that business, which they cannot properly decline, becomes the means of their backsliding. When a young Christian engages in scenes of worldly business, he should be as careful not to forsake God, as he is to be faithful to men. If this rule were observed, multitudes would be saved from the pains of a doubtful death.

ED.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

AS the time for the annual contribution for the Missionary Society of Connecticut is drawing near, I wish to suggest some thoughts on the subject of missions, for the benefit of such as perhaps, for the want of right information, have had objections existing in their minds against the missionary cause.—Having lately served as a missionary for several months in the new settlements, under an appointment from the Trustees of said Society, I am fully convinced, that incalculable good has been done among the people of those settlements by the respective Missionary Societies.—Could the salutary effects which have already been produced, thro' the instrumentality of missionaries, be fully known by people in general, I am persuaded that all objections to the missionary interest would at once be laid aside, and especially by every friend to religion. It is presumed that no benevolent person would either withhold his liberality, or give grudgingly, should he be fully convinced that the following good effects had been produced in consequence of missions, viz. The restoration of religious order with a goodly number in many places,—the promotion of a serious attention to the observation of the Lord's day, and public worship,—the conversion of numbers from the error of their ways, to the wisdom of the just—the quickening, union, edification and consolation of Christians—the restraining of the licentious and checking the progress of infidel principles. I appeal to all the pious and judicious people in the new settlements, and to such as have acted as missionaries, whether the above mentioned salutary effects have not been produced, to a greater or less degree, in those places, which have been made from time to time, the fields of missionary labors.

Setting aside all worldly motives, is there not sufficient to encourage the missionary cause from this consideration, that the kingdom of the Redeemer and the spiritual welfare of precious souls are thereby promoted? And what objects can be viewed of equal importance with these? And could any feeling minds hear the friends of Christ lamenting their destitute condition, in regard to their spiritual privileges, and the melancholy condition of their children; could they hear them expressing the warmest sentiments of gratitude to their brethren, for their generous con-

tributions ; and to the Missionary Societies, for their faithfulness in sending them preachers ; or could they see their tears of grief flow on parting with their missionaries ; and not feel something of that sympathy, which the Saviour exercised, when he *was moved with compassion, when he saw the multitude, because they fainted, and were scattered as sheep having no shepherd.*

I trust these considerations will have sufficient weight with all the benevolent people in this state, to continue their generous contributions to the Missionary Society, and that their pecuniary liberality will be accompanied with their fervent prayers to the great Lord of the harvest, that he *would send forth* faithful *labourers into the* destitute parts of *his harvest.*

J.

Connecticut, March 19th, 1808.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

IF the following Question, together with a few comments, meet your approbation you are at liberty to insert them in your Magazine.

S. Z.

QUESTION. Of what importance is every pleasure in this world, when put in competition with ETERNITY ?

Mankind are so eager after the transitory pleasures which this world affords, that they seldom think of the happiness or misery which awaits them in another. The above Question, it is hoped, however, will strike all with such force as to leave *indelible* thoughts of an ETERNITY and JUDGMENT to come.

Know you not, vain man, that your life is short and uncertain? You know not what will be the event of another moment ; *this* moment you are alive, the *next* you may be in ETERNITY.

I beseech you to reflect, for what purpose you was created ? Was it to go the rounds of dissipation, and after death cease to be ? or was it to heap up the riches and honors which this world affords ? No thinking person can say this is the case.—Had not the Divine Architect some greater design in creating man ? did not he intend our existence here as preparatory for a better world ? Then unwise in the extreme is that person who puts off for a moment a preparation for a future state. I may say as did a great and good man, *Time* is nothing, *place* is nothing, *circumstances* nothing, but ETERNITY is all to man.

Advice to Youths.

I HOPE, precious youths, you will not think the following advice needless. If I had tho't so, I should have spared you the trouble of reading what follows. It is probable that you and I never saw each others faces, but we shall see them shortly. You and I must meet at the final day. It will be an infinite happiness to you, as it will be to all the saints, to stand, at that day, on the right hand of the glorious Redeemer. None ex-

cept those who shall be found *washed* in the blood of the Lamb, will stand there. If you prepare for a blessed immortality, you will comply with the advice of one whose face you may not see until the last day. Unless you have *the one thing needful* you cannot be happy—It is this that I wish you to possess—I desire your souls' salvation.

1. I advise you to *love* God. *God is love*, and worthy to be loved by you. The love which you ought to exercise towards him is *holy*. You cannot love him too much, either for his glory or your own benefit. True love to him, was never designed to make your joys less, but to increase them. The more you love him the more happiness you will enjoy. You can show no reason, which God will accept, why you should not love him *with all the heart and soul and strength*. Do this immediately, for ought you not to love him for the favors which he has conferred upon you, since you began to exist unto the present moment? Recollect that God now beholds you, and knows what are your thoughts. Will you, or will you not love him? Answer this question, I beseech you, before you read another sentence—If you have answered it, and are determined to *love* him the remainder of your days, and should do it, he will set his love on you, and you shall be for ever happy.

2. I advise you to *fear* your Creator. It is a godly fear that I mean: a fear that *worketh unto life*. It is that kind of fear which the prophets and apostles had, and is found in all who have an interest in the Son of God. It is not a tormenting fear, but one that will fit you for the society of the saints and angels in heaven. Perhaps you sometimes fear the fire of hell, but you ought to dread the thought of being banished from the presence of the Lord, and of being for ever in that place where his great name is blasphemed.—It is said of Job, that *he feared God and eschewed evil*. May the same be said of you, at the final judgment. To fear him is your happiness and duty.—Can you refuse to do it? Oh, say that you will not.

3. I advise you to be *zealous* for the *worship* of God. Attend the public worship of the sabbath when health will permit, and be solemn and devout. Let no little matter induce you to stay at home. Trifle not with holy things. Let your closet be a witness to your secret prayers, and your bible testify your daily devotion. A prayerless saint cannot be found. All those youths that are beloved of Christ, and called to the marriage supper of the Lamb, employ some part of every day in fervent prayer, and in reading the holy Scriptures. Prayer is the life of the pious soul. Prayer will make you grow in grace, and a constant and devout attendance on the services of the sanctuary will be a feast to your soul. But if you neglect the worship of the Lord, or if you *think your own thoughts, and do your own pleasure* on the Lord's day, and lead a prayerless life, you will not merely *go away sorrowful* from Christ, but you shall *lie down in everlasting sorrow*. But it is possible that some of your companions ridi-

cule religion. Shall the scoffing jest of a companion, deter you from praying unto him who hath all blessings to give? Is it wiser or better to fear man than God? Had you rather have the applause of a sinner than the approbation of the Saviour? What will be your thoughts of prayer and public worship at the hour of death? If you do not repent of sin, and believe in Christ in the days of your youth and health, it is probable that your cries for mercy will not be heard, when you lie on the bed of death.

NEOS.

Religious Intelligence.

THE revivals of religion which have been, in many places the year past, are evidence that the King of Zion is still in the midst of his church. While many of our churches and places have been left to deep slumber and a state of backsliding dishonourable to a Christian profession; in others there have been great refreshings from on high. The promise "Thy people shall be willing in the day of thy power" is not lost, nor have the praises of converts failed from our land.

In Litchfield, Goshen, Guilford, and many other towns in this state there have been revivals of religion which rejoice the people of God, and will be for ever remembered by such sinners as have been brought out of darkness into marvellous light. We are informed on credible testimony of an uncommon attention to religion in New Haven, and hope before another number of this magazine is published, to receive a particular account of its beginning and progress. In many other congregations there is an increasing attention to the means of religious instruction, which is an omen of good yet in store for the church, and for those who have aforetime lived in the security of sin. These things furnish encouragement for the people of God to pray without ceasing for an effusion of divine influences on our whole land. If we fear the Lord, and obey his commandments he will not forsake us.

A concise account of distinguishing revivals of religion is earnestly requested for publication in this Magazine.

Extract of a Letter from Rev. Dan Huntington, to his friend in Hartford, dated—Litchfield, March 13th, 1808.

REV. AND DEAR SIR,

IN compliance with your request, I will now undertake to transmit you, some particulars of a glorious work of divine grace, which for some time past has been, and is still prevailing in this place. This I should have done sooner, had I not supposed, calculating from the usual continuance of awakenings, that I should have been able by this time, to give you a narrative complete of the work. That I cannot now give you such a narrative, I am thankful to him, with whom is the residue of the Spirit, who is both able and willing in answer to prayer, to give us still further displays of his victorious grace.

And here, let me not forget, in behalf of this church and people, to ask of you, and of all who love the work of the Lord, to unite with us, at the throne of his grace, in imploring that the good work, which he has begun among us, and thus far mercifully carried on, may not languish till his salvation shall reach every house, and every soul. May we not hope also, that in answer to prayer, it may spread not only from heart to heart *here*, but from place to place, till our land and the world shall be filled with the glory of God?

My object now, is to give you a brief statement of this work, in the *present stage and appearance of it*, leaving its *origin and progress* to some future communication. The work is very general through the society. In every neighborhood, it is nearly equally visible, and among all denominations and descriptions of people.

There have been added to our communion, within the four months last past, ninety seven, most of whom have a hope that they have found favor with God, during the present awakening. Probably there are as many more, who are in the enjoyment of the same hope, who have as yet made no profession. The number of those who are awakened, and in great distress under a sense of danger, is greater now, than it ever has been before, at any one period. How many there are of this description, it is impossible for me precisely to ascertain. And blessed be God, the work still goes on. Almost every day the friends of Zion may hear of something new, to animate them.

The meetings, which are numerous, are still kept up and attended with unabated zeal as they have been through the winter season; though the weather has often been severe and the roads bad.

The church, as a body, appear to be alive and greatly engaged. They have a weekly *prayer meeting*, which is very generally attended, and there are many who know them to be eminently precious seasons of refreshing, from the presence of the Lord. We have statedly two and often four *public lectures*, at the meeting house, in the week, besides the usual services of the sabbath. The *conferences*, which are held every evening when there is no public lecture, and there are often four and five the same evening, in different parts of the society, are generally full; and what I would wish to notice with gratitude is, that these meetings have usually, if not universally, been singular for their regularity and order.

My health, during most of the winter, has been such, that I have not been permitted to bear that part in this glorious work, which to me seemed desirable; but we have been greatly favored with the labors of able and faithful ministers, who in great numbers have been sent to us, from different parts of the Lord's vineyard, and who I hope and trust, will find among this dear people, many souls who will be seals of their ministry, and crowns of their rejoicing, in the day of the Lord Jesus. Would to God that they might all have the satisfaction of seeing a revi-

val of religion among their own people. O! that every minister of Christ might know how pleasant it is to labor, where God is at work by his Holy Spirit; how pleasant it is to direct *enquiring* minds; and to feed those who are hungering and thirsting for the bread and waters of life.

It has often been noticed that great revivals of religion have found among the men of this world, great opposition. But it is not so here, to any extent that is felt, or is worthy of notice. If bitter opposition exist, in the minds of any, we are happy in not having it show itself. So far as I observe, there seems to be a universal awe and reverence upon the minds of all classes of people, that bespeak the sense they have of a present God; and the ameliorating influence of this divine work is evidently perceptible throughout society.

But a short time since, and I could look around upon the congregation, to which I minister, and could see not one among the young people of my charge who I had any reason to suppose had any relish for the truth as it is in Jesus. Now I hope the number is great among them of those who understand, receive and love the truth.

The work however is by no means confined to youth.—Among its happy fruits are to be found those of all ages from thirteen to eighty. A grand parent, parents and children, may from their own experience, in one instance, sing together of its power and glory. In several instances, we have seen those of almost all ages; of all conditions in life; and of different nations coming forward together upon the same floor, publicly to profess their faith in Christ, and to signify to a surrounding world, that they mean to be considered as his disciples and friends. These seasons have been greatly animating to all true believers; and have been blessed, we have reason to think in many instances to the awakening of others. O! Let us pray, that they may be more frequent in all our Churches. A Hymn, sung upon one of these occasions, justly descriptive of the scene, and of the feelings of those who could take an interest in it, I will transcribe.

" All hail, incarnate *God!*
The wond'rous things foretold
Of thee in sacred writ,
With joy our eyes behold:
Still does thine arm new trophies wear,
And monuments of glory rear.

To thee the hoary head
Its silver honors pays,
To thee the blooming youth
Devotes his brightest days:
And every age their tribute bring,
And bow to thee, all-conquering king.

Oh, haste, victorious prince,
That happy, glorious day,
When souls, like drops of dew,
Shall own thy gentle sway:
Oh, may it bless our longing eyes,
And bear our shouts beyond the skies.

All hail, triumphant *Lord*,
Eternal be thy reign;
Behold the nations sue
To wear thy gentle chain:
When earth and time are known no more;
Thy throne shall stand for ever sure."

[*Rippon's Collection.*

Extract of a letter, dated Newark, N. J. March 12, 1808.

"LAST sabbath was a great day in our Israel. Ninety-eight persons were received into the church. The morning was very fine and there were many strangers in town, who came from New York and other places to witness the solemnity. The house was full. I never saw a more solemn and attentive audience. Several were newly awakened. I do not know the number that are now impressed, but those who are entertaining hopes since the revival began are 215, including those who have made a profession. The persons who have received impressions are from the age of twelve to seventy three. Most of the congregations in our neighborhood are visited in a wonderful manner. At Orange, the sabbath before last, seventy two persons joined the church. Among the number were ten men and their wives. The prospect is that another communion will add a good number more, both here and there, to the visible church."

Missionaries from the Missionary Society of Connecticut.

MESSRS. Abraham Scott and Jonathan Leslie in New Connecticut; the Rev. John Spencer in the western part of New York, in the vicinity of lake Erie; the Rev. Seth Williston in the western counties of New York and northern counties of Pennsylvania; the Rev. Mess. Israel Brainerd and Henry Chapman in the counties of Otsego and Delaware, New York; Mr. Ebenezer I. Leavenworth in the Black river country; Mr. Joel Byington in the northwestern part of Vermont; the Rev. Aaron Cleveland in the western part of Vermont; and the Rev. Holland Weeks on and near the mountains in Vermont.

The Rev. David Harrower has been recently appointed a Missionary to labor in the northern counties of Pennsylvania; and the Rev. Calvin Ingals will soon enter on a mission to some part of the new settlements.

ORDINATION.

WEDNESDAY March 16, 1808, ordained over the second church and society in Milford the Rev. CALEB PITKIN. The Rev. Ira Hart of Middlebury made the introductory prayer; the Rev. Asahel Hooker of Goshen preached the sermon from 1 Cor. iii. 5—7; the Rev. Benjamin Trumbull, D. D. of North Haven, who was moderator, made the consecrating prayer; the Rev. Bezaleel Pinneo of Milford gave the charge; the Rev. Erastus Scranton of North Milford, who was Scribe, gave the right hand of fellowship; and the Rev. Oliver Hitchcock of Columbia (Chesire,) made the concluding prayer.

A recollection that the Rev. Sherman Johnson the late pastor of the church, lived to preach but a few sabbaths after his ordination, and the excellencies of all the performances of the day, rendered the ordination of Mr. Pitkin uncommonly solemn, affecting and entertaining.

POETRY.

Hymn for a Day of Humiliation.

WHEN o'er our guilty nation, LORD,
Thy righteous judgments threat'ning low'r,
And wait to execute thy word,
Thy plagues impatient to devour.

Where shall the helpless seek relief,
Direct their cries, and pour their tears?
To whom the trembling tell their grief,
To whom, with hope of aid, their fears?

Father of mercy, at thy feet,
Thy humbled children suppliant bow;
Join to confess thy judgments meet,
And pay the penitential vow.

Thus o'er devoted Sodom stood,
The patriarch trembling at the rod,
And thus, with humble sorrow, su'd
For mercy with an incens'd God.

"Will God, the righteous and the vile,
"Together at a stroke destroy?
"Can the just Judge of earth do ill,
"Or spoil his children's hallow'd joy?"

Faith wing'd the pray'r, and mercy heard;
Ten righteous souls, and Sodom stood;
And more than just the Judge appear'd,
A GOD in anger still is good.

And could a patriarch's fervent pray'r,
So gracious audience *then* obtain?
And *now* thy church united bear
A nation on their faith in vain?

Are not thy children and their LORD,
In every land and age the same?
Equal thy ways, and sure thy word,
And prevalent the Saviour's name?

Gathered within our threat'ned land,
Thy hidden ones in sackcloth drest,
This day before thine altar stand,
And plead to stay thy dread behest.

Hear then in Heav'n thy dwelling place,
Forgive, and let thine anger cease;
Reform and save, O GOD of grace,
Turn us to thee, and give us peace.

Great are our sins, but greater far
The grace and truth of Abraham's GOD;
In Abraham's promise let *us* share,
Spare for ten's sake, and drop the rod!

So shall thy name thro' all our coast,
With honor and with praise resound;
The GOD of Abraham be our boast,
For HE a pard'ning GOD is found.

The Christian Warrior.

ADDRESSED TO DR. DODDRIDGE ON A VERY TRYING OCCASION, BY A FEMALE FRIEND, (MISS ELIZABETH SCOTT.)

HAPPY the man of ample mind,
Where all the social virtues reign;
While faith and hope and love divine,
Inspire and animate the train.

Thrice happy if his Master's cause,
With ardent zeal his breast inflame,
And all his vigorous pow'rs combine
To exalt the great Emmanuel's name.

Heaven with propitious smiles surveys
His brightest image here below,
Angelic hosts surround his tent,
To guard him from each dangerous foe.

In vain the sons of Belial rage,
And wing their numerous venom'd darts,
And hell alarm'd in vain new stores
Of malice, fraud and pow'r imparts.

Upheld by an Almighty arm,
Firm as a rock unmov'd he stands,
And in JEHOVAH'S name defies,
Earth, sin, and hell's confederate bands.

His faith (impenetrable shield)
Each instrument of wrath repels;
His sword (the oracles of truth,)
Among his foes confusion deals.

Celestial legions bent around,
Their champion's triumph to behold,
Now rise and shout victorious grace!
And tune their songs to harps of gold.

Their glorious chief shall bind the crown
Immortal round the victor's brows;
And prostrate heav'n adore the God
Who conquest and reward bestows.

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AND

RELIGIOUS INTELLIGENCER.

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Life and Character of Rev. Jonathan Edwards.

IN the lives of men celebrated for talents or virtues, we find instruction communicated in the most impressive and alluring manner. We see how their minds were formed from occurrences which reach back almost to their birth. The mind has often been compared to a sheet of clean paper, on which any characters may be written, at the will of the preceptor. In the study of biography then we are not merely amusing ourselves, or gratifying a curiosity to know the particular events in the lives of men, but we are learning how and by what means were formed and cultivated those who have been distinguished by unusual attainments, who have been eminently great, useful and good. The history of great men teaches to acquire those qualities which command the respect and admiration of the world, which qualify the possessors for filling high stations in life, and performing useful offices to men: but in the history of pious and good men, we learn to prepare ourselves, and assist others in preparing for that future state which is to be the everlasting portion of all, the importance of which can by no means be compared to the trifling concerns of states and empires, or even of the whole world.

The Rev. Jonathan Edwards, President of the College at Princeton in New-Jersey, of whose life a short sketch will be attempted, was endowed with powers of mind that are rarely exceeded; but his greatest praise was, that he employed these talents to the noblest purpose, that of doing good. He was born at East-Windsor in Connecticut, on the 5th day of October, 1703. His father was the Rev. Timothy Edwards, pastor of the congregational church in that town; his mother, Mrs. Esther Edwards, was

daughter of the Rev. Solomon Stoddard of Northampton. He was an only son among eleven children. His pious parents early instructed him in the first principles of the Christian religion, and thus a foundation was laid for those eminent qualities, in the Christian life and character, to which he afterwards attained. In his very infancy, Mr. Edwards was by divine grace made the subject of deep conviction; his attention was thus forcibly drawn to reflect upon his own character, and upon a future state, to the way of atonement for sin, and acceptance with God, through a Mediator. This early occurrence, doubtless had its influence throughout his whole future life and conduct. A more particular account of this change and its consequences will hereafter be given in his own language, which is better calculated to convey to the readers a clear and forcible representation of his personal feelings, than can be conveyed by the language of any other person.—His mind was of that original cast and vigorous form which gave to all his qualities a pre-eminent character. At the age of thirteen years, he possessed a mind sufficiently matured to read, with uncommon attention and entertainment, Locke's Essay on the Human Understanding: even at this tender age he clearly apprehended the abstruse reasoning of that profound and subtil philosopher. From studies of this kind, which were his favorite ones, he formed an early taste for deep research into every subject to which he directed his attention. The first part of his education was under the immediate superintendence of his father.—He entered Yale College in the autumn of the year 1716, where he resided in term time during the four subsequent years.—While at College he was a good scholar, and of exemplary moral conduct. In all his studies he was diligent, but was more particularly engaged in the study of Natural Philosophy and Ethics, or Moral Philosophy. Before he was seventeen years old, he received the degree of Bachelor of Arts, in September, 1720, and for the two succeeding years he resided at College, preparing himself for the work of the ministy, and was then licensed to preach the gospel as a candidate. Shortly after his first appearance in the desk, he was invited to repair to the city of New-York, and preach to a church of English presbyterians, and in August, 1722, he complied with the invitation, and continued preaching to that society for about eight months. He was urged to prolong his residence among them, but thinking the society too small to settle a minister, he left New-York and returned to his father's house in East-Windsor, and devoted his time entirely to the study of Divinity. He received the Degree of Master of Arts at Yale College, in September, 1723, and the following Spring was chosen tutor of the College; the duties of which office, he undertook and performed till September, 1726, when he removed to Northampton, in consequence of an invitation from the people there, to settle as a colleague with his maternal grand-father, Mr. Stod-

dard, and was ordained to the work of the ministry at Northampton, February 15, 1727.

Mr. Edwards, before he was settled at Northampton, had made a practice of keeping a diary, in which he noted every important incident of life as it occurred, and the changes of the state of his own mind. In the government of his conduct he prescribed certain rules to himself, which he wrote down under the title of resolutions.—He made it his constant practice to read these over, once every week. They relate to the examination of his own heart; the government of his thoughts and passions; his improvement of time; his course of study; his treatment of dumb animals; —his conduct towards his enemies, his neighbors, friends and relatives; his duties towards God; and the observance of holy time. These resolutions are couched in a language becoming the lowly and diffident disciple of Jesus Christ, relying not on his own strength, but on the grace of God. They express also his fixed determination to check the first aberrations of his heart from the plain beaten path of duty. He was married July 20, 1727, to Miss Sarah Pierpont, daughter of the Rev. James Pierpont of New-Haven, a woman, by her benevolent disposition and her amiable deportment, as well as by the rare endowments of her mind, and by her piety, rendered singularly dear to him throughout the whole of his life. Mrs. Edwards was well qualified to superintend the domestic affairs, and indeed the whole temporal concerns of her husband; and they were exclusively confided to her direction. She proved herself to be one in whom the heart of her husband might safely trust; she looked well to the ways of her household and ate not the bread of idleness. Her children arose and called her blessed, her husband also, and praised her.

Mr. Edwards was of a slender person and of delicate health, early inured to close study, but incapable of much bodily fatigue or exercise. He peculiarly needed the assistance of a consort, whose entire direction of domestic concerns might leave him at leisure to pursue, without interruption, the private studies, and the public duties of his office. He deemed this the way in which he was calculated to do more good to the world than in any other, and it seemed to be his most determined resolution to employ himself only in the way of doing good. He was so wholly devoted to the work of the ministry, that he scarcely knew more of the manner in which the supplies for his family were furnished than many of his neighbors.

In the manner of his life he was, from choice as well as from a necessary regard to his health very uniform; he was an early riser, temperate to abstemiousness in his diet, regular in his meals, in his duties, and in his hours of rising and retiring to rest. He was strictly economical of his time, he knew its value, and he endeavored to occupy every moment in some useful pursuit or reflection even his amusement, s riding on horseback and walking, were of such a nature as would exercise his body, without much imp

ding his opportunities for meditation and study. Whenever he walked or rode abroad, it was his custom to take with him a pen and ink, that he might write down any thought which occurred to him, and which he wished to pursue.—His avidity for reading extended to all writers on religious subjects, of every class of Christians or infidels; their works he read, not for the purpose of accumulating a store of borrowed ideas, but for the sake of assisting and directing his own reflections—to see where and how correct principles had been maintained, what had been omitted in their defence, and wherein they yet needed support; to learn what arguments had been urged against religion, to examine their weakness, and see how they might be best answered.—His manner of study was, in reality, a conversation and argument with dead or distant writers, such as he would have carried on with them if they had been living and present. With very different views he studied the Holy Scriptures; he sought therein for the words of eternal life, as for treasures in an inexhaustible mine. He devoted more time to reading, studying and commenting upon the bible, than to all other books. Reading was with him but one mode of study; he spent much of his time in reflecting upon what he read, and committing his tho'ts to writing, with a view to his own improvement, as well as for the purpose of communicating instruction to others. Although he was of a feeble constitution, yet by attending to the exact arrangement of his time and studies, and his severe temperance, he was able to apply more closely to his ministerial labors and studies, without impairing his health, than most men of even firmer bodily constitution than himself. He alotted thirteen hours of the twenty-four to his studies. He was regular and constant in his devotions, both in his family and in secret, and on certain occasions, set apart by himself, he kept days of fasting and prayer. His charities to the poor were distributed liberally according to his means, but for the most part were concealed during his life from the knowledge of his nearest friends. In his dealings with men he was punctiliously just; in narrative, he confined himself to mere recital of facts as they happened, without the least embellishment or coloring, lest he should in some degree, without intention, vary from the truth. He was a man of few words in conversation, and somewhat reserved in the company of strangers; but among his acquaintance he was affable, ready to hear the sentiments of others and free to communicate his own, but at all times avoided every thing that had the least appearance of levity and trifling in his language. He was not forward to enter into disputations, nor reluctant to vindicate his own opinions when called in question, and whenever engaged in discussing any subject of controversy, he was distinguished for candor, and for being patient of contradiction. His passions and appetites were completely subdued and in subordination to his judgment.

Towards his excellent con-

sort he was tender and affectionate, he made it a part of his daily devotion to pray with her in secret, and in his private conversation with her, religion was the frequent topic. His children were early subjected to his authority by kind and gentle means, without any violence or undue severity. By this mode of government, he acquired their esteem and reverence; they knew not how to disobey him, for obedience was a pleasure as well as a duty. He took all suitable occasions to instruct them in the principles of religion, by teaching them the Shorter Catechism of the Westminster Assembly of Divines, and making such remarks and enquiries as were proper for their respective ages and capacities: in the same way he taught them out of passages in the bible which they read over to him. He was wont upon every new and solemn event which occurred, as in the death of friends and neighbors, in times of sickness and calamity, and in seasons of awakening, to direct their minds to suitable reflections thereon. Thus were they taught to think, and thus were their thoughts directed in the most proper channels.—He was watchful of every, the slightest, deviation in their conduct from the plain beaten path of duty; and was prompt to take them by the hand and lead them back. In this way he trained up a large family of eleven children, all of whom attained to years of maturity.

As a preacher, he had a happy faculty of treating the most important subjects in such a way as to be familiar to the most common understanding, without descending beneath the dignity of the pulpit, or debasing the subject by vulgarity of style. He especially in the earlier part of his ministry, wrote his sermons out at length, but in delivering them, he did not confine himself to the language which he had written, but adapted it to the situation of his audience, and his own personal feelings at the time. In the pulpit he often pursued his subject, farther than in his study, by enlarging upon particular topics, which then first occurred to him, or which seemed particularly suitable to his hearers. His reasoning was clear and perspicuous, his consequences deduced from undeniable premises, by such easy steps, and so plainly illustrated by reason and scripture, as to force the assent of every unprejudiced hearer. He had but little gesture—his voice was not strong—his enunciation was distinct and clear—his sentiments were often novel and always striking—his language was perfectly intelligible—his manner was grave and solemn, yet easy, natural and animated. He felt the force of every sentiment which he uttered, and he communicated to his hearers the same emotions which he himself felt. He could, more than most preachers, arrest and fix the attention of his audience to the subject of his discourse. His sermons were usually upon practical subjects.

His prayers, wholly free from form, were the natural effusions of a pious and devout heart, expressed in language becoming a suppliant at the throne of grace.

In his own family, in his society and in the church at large, Mr. Edwards, by his example and instruction, with the blessing of Almighty God, appears to have been favored with success, answerable to the diligence with which he pursued his private and his public labors.—The year 1734 was memorable as a time of very great awakening, in which the Spirit of God was remarkably shed abroad upon the people, especially on those of the church and society at Northampton. Many were renewed by the Spirit of God, and converted from the error of their ways to the wisdom of the just.—Of this a particular account was written and published by Mr. Edwards, entitled "A faithful narrative of the surprising work of God in the conversion of many hundred souls in Northampton." Another very great revival of religion took place at Northampton, and indeed generally throughout the whole of New-England, in the years 1740 and 1741. Some of the subjects of impressions of a really religious nature, were at this time undoubtedly led away by enthusiasm: this gave an occasion of reproach to adversaries. It became a business of the utmost importance to distinguish the subjects of real conversion from counterfeits—a business which engaged the attention of all ministers, especially of him whose life we are relating. Mr. Edwards published about this time, a Sermon "On the distinguishing marks of the Spirit of God," and a book entitled "Some Thoughts concerning the present revival of Religion in New-England, and the way in which it ought to be acknowledged and promoted:" and in a few years afterwards he also published a "Treatise on Religious affections;" and "the Life of the Rev. David Brainerd, with reflections and observations thereon." All which were published with a design to mark the distinction between true and false religion.

As to Mr. Edwards' religious character, the genuineness of his profession will perhaps best appear from an account of his own conversion and experinces written by himself, and found among his manuscripts after his decease.

"I had a variety of concerns and exercises about my soul from my childhood; but had two more remarkable seasons of awakening before I met with that change by which I was brought to those new dispositions, and that new sense of things that I have since had. The first time was when I was a boy, some years before I went to college, at a time of remarkable awakening in my father's congregation. I was then very much affected for many months, and concerned about the things of religion, and my soul's salvation; and was abundant in duties. I used to pray five times a day in secret, and to spend much time in religious talk with other boys, and used to meet with them to pray together. I experienced I know not what kind of delight in religion. My mind was much engaged in it, and had much self-righteous pleasure, and it was my delight to abound in religious duties. I, with some of my school-mates joined together,

and built a booth in a swamp, in a very secret and retired place, for a place of prayer. And besides, I had particular secret places of my own in the woods, where I used to retire by myself; and used to be from time to time much affected. My affections seemed to be lively and easily moved, and I seemed to be in my element when I engaged in religious duties. And I am ready to think, many are deceived with such affections, and such a kind of delight, as I then had in religion, and mistake it for grace.

"But, in process of time, my convictions and affections wore off, and I entirely lost all those affections and delights, and left off secret prayer, at least as to any constant performance of it, and returned like a dog to his vomit, and went on in ways of sin.

"Indeed I was at sometimes very uneasy, especially towards the latter part of the time of my being at college, till it pleased God, in my last year at college, at a time when I was in the midst of many uneasy thoughts about the state of my soul, to seize me with a pleurisy; in which He brought me nigh to the grave, and shook me over the pit of hell.

"But yet it was not long after my recovery, before I fell again into my old ways of sin. But God would not suffer me to go on with any quietness, but I had great and violent inward struggles; until after many conflicts with wicked inclinations, and repeated resolutions, and bonds that I laid myself under by a kind of vows to God, I was brought wholly to break off all former wicked ways, and all ways of known outward sin, and to apply myself to seek my salvation, and practise the duties of religion; but without that kind of affection and delight that I had formerly experienced. My concern now wrought more by inward struggles and conflicts, and self-reflections. I made seeking my salvation the main business of my life. But yet it seems to me, I sought after a miserable manner, which has made me sometimes since to question, whether ever it issued in that which was saving; being ready to doubt, whether such miserable seeking was ever succeeded. But yet I was bro't to seek salvation in a manner that I never was before. I felt a spirit to part with all things in the world for an interest in Christ. My concern continued and prevailed, with many exercising thoughts and inward struggles; but yet it never seemed to be proper to express my concern that I had by the name of terror.

"From my childhood up, my mind had been wont to be full of objections against the doctrine of God's sovereignty, in choosing whom he would to eternal life, and rejecting whom he pleased, leaving them eternally to perish, and be everlastingly tormented in hell. It used to appear like a horrible doctrine to me. But I remember the time very well, when I seemed to be convinced, and fully satisfied, as to this sovereignty of God, and his justice in thus eternally disposing of men, according to his sovereign pleasure. But never could give an account, how, or by what

means, I was thus convinced; not in the least imagining, in the time of it, nor a long time after, that there was any extraordinary influence of God's Spirit in it; but only that now I saw further, and my reason apprehended the justice and reasonableness of it. However, my mind rested in it, and it put an end to all those cavils and objections that had till then abode with me all the preceding part of my life. And there has been a wonderful alteration in my mind, with respect to the doctrine of God's sovereignty, from that day to this, so that I scarce ever have found so much as the rising of an objection against God's sovereignty, in the most absolute sense, in showing mercy to whom he will show mercy, and hardening and eternally damning whom he will. God's absolute sovereignty and justice, with respect to salvation and damnation, is what my mind seems to rest assured of, as much as of any thing that I see with my eyes; at least it is so at times. But I have oftentimes since that first conviction, had quite another kind of sense of God's sovereignty than I had then. I have often since, not only had conviction, but a *delightful* conviction. The doctrine of God's sovereignty has very often appeared, an exceeding pleasant, bright, and sweet doctrine to me: and absolute sovereignty is what I love to ascribe to God. But my first conviction was not with this.

"The first that I remember that ever I found any thing of that sort of inward, sweet delight in God and divine things, that I have lived much in since, was on reading those words, 1 Tim. i. 17. *Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever, and ever, Amen.* As I read the words, there came into my soul, and was as it were diffused through it, a sense of the glory of the Divine Being, a new sense, quite different from any thing I ever experienced before. Never any words of scripture seemed to me as these words did. I thought with myself, how excellent a Being that was, and how happy I should be if I might enjoy that God, and be wrapt up to God in heaven, and be as it were swallowed up in him. I kept saying, and as it were singing over these words of scripture to myself; and went to prayer, to pray to God that I might enjoy him, and prayed in a manner quite different from what I used to do, with a new sort of affection. But it never came into my thought, that there was any thing spiritual, or of a saving nature in this.

"From about that time, I began to have a new kind of apprehensions and ideas of Christ, and the work of redemption, and the glorious way of salvation by him. I had an inward, sweet sense of these things, that at times came into my heart; and my soul was led away in pleasant views and contemplations of them. And my mind was greatly engaged to spend my time in reading and meditating on Christ, and the beauty and excellency of his person, and the lovely way of salvation by free grace in him. I found no books so delightful to me as those that treated of these subjects. Those

words, Cant. ii. 1. used to be abundantly with me, *I am the Rose of Sharon, and the Lily of the valleys.* The words seemed to me, sweetly to represent the loveliness and beauty of Jesus Christ. And the whole book of Canticles used to be pleasant to me; and I used to be much in reading it about that time, and found, from time to time, an inward sweetness, that used, as it were, to carry me away in my contemplations; in what I know not how to express otherwise, than by a calm, sweet abstraction of soul from all the concerns of this world; and a kind of vision, or fixed ideas and imaginations, of being alone in the mountains, or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and wrapt and swallowed up in God. The sense I had of divine things, would often of a sudden, as it were, kindle up a sweet burning in my heart; an ardor of my soul, that I know not how to express.

"Not long after I first began to experience these things, I gave an account to my father of some things that had passed in my mind. I was pretty much affected by the discourse we had together; and when the discourse was ended, I walked abroad alone, in a solitary place in my father's pasture, for contemplation. And as I was walking there, and looked up on the sky and clouds, there came into my mind, so sweet a sense of the glorious majesty and grace of God, that I know not how to express.—I seemed to see them both in a sweet conjunction: majesty and meekness joined together: it was a sweet and gentle, and holy majesty; and also a majestic meekness; an awful sweetness; a high, and great, and holy gentleness.

"After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of every thing was altered, there seemed to be, as it were a calm, sweet cast, or appearance of divine glory, in almost every thing. God's excellency, his wisdom, his purity and love, seemed to appear in every thing; in the sun, moon, and stars; in the clouds, and blue sky; in the grass, flowers, trees; in the water, and all nature; which used greatly to fix my mind. I often used to sit and view the moon for a long time; and so in the day-time, spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things; in the mean time singing forth, with a low voice, my contemplations of the Creator and Redeemer. And scarce any thing, among all the works of nature, was so sweet to me as thunder and lightning: formerly, nothing had been so terrible to me. I used to be a person uncommonly terrified with thunder, and it used to strike me with terror when I saw a thunder-storm rising. But now, on the contrary, it rejoiced me. I felt God at the first appearance of a thunder-storm; and used to take the opportunity, at such times, to fix myself to view the clouds, and see the lightnings play, and hear the majestic and awful voice of God's thunder,

which often times was exceeding entertaining, leading me to sweet contemplations of my great and glorious God; and while I viewed, used to spend my time, as it always seemed natural to me, to sing or chant forth my meditations; to speak my thoughts in soliloquies, and speak with a singing voice.

"I felt then a great satisfaction as to my good estate; but that did not content me. I had vehement longings of soul after God and Christ, and after more holiness, wherewith my heart seemed to be full, and ready to break; which often brought to my mind the words of the Psalmist, Psal. cxix. 28. *My soul breaketh for the longing it hath.* I often felt a mourning and lamenting in my heart, that I had not turned to God sooner, that I might have had more time to grow in grace. My mind was greatly fixed on divine things; I was almost perpetually in the contemplation of them. Spent most of my time thinking of divine things, year after year; and used to spend abundance of my time in walking alone in the woods, and solitary places, for meditation, soliloquy, and prayer, and converse with God: and it was always my manner at such times to sing forth my contemplations; and was almost constantly in ejaculatory prayer wherever I was. Prayer seemed to be natural to me, as the breath by which the inward burnings of my heart had vent.

"The delights which I now felt in things of religion, were of an exceeding different kind from those fore-mentioned, that I had when I was a boy. They were totally of another kind; and what I then had no more notion or idea of, than one born blind has of pleasant and beautiful colors. They were of a more inward, pure, soul-animating, and refreshing nature.—Those former delights never reached the heart, and did not arise from any sight of the divine excellency of the things of God, or any taste of the soul-satisfying and life-giving good there is in them.

"My sense of divine things seemed gradually to increase, until I went to preach at New-York, which was about a year and a half after they began.—While I was there, I felt them very sensibly, in a much higher degree than I had done before. My longings after God and holiness were much increased. Pure and humble, holy and heavenly Christianity, appeared exceeding amiable to me. I felt in me a burning desire to be in every thing a complete Christian; and conformed to the blessed image of Christ: and that I might live in all things, according to the pure, sweet, and blessed rules of the gospel. I had an eager thirsting after progress in these things. My longings after it, put me upon pursuing and pressing after them. It was my continual strife day and night, and constant inquiry, how I should be more holy, and live more holily, and more becoming a child of God and disciple of Christ. I sought an increase of grace and holiness, and that I might live an holy life, with vastly more earnestness than ever I sought grace, before I had it. I used to be continually exam-

ining myself, and studying and contriving for likely ways and means, how I should live holily, with far greater diligence and earnestness than ever I pursued any thing in my life, but with too great a dependence on my own strength; which afterwards proved a great damage to me. My experience had not then taught me, as it has done since, my extreme feebleness and impotence, every manner of way; and the innumerable and bottomless depths of secret corruption and deceit that there was in my heart. However, I went on with my eager pursuit after more holiness, and sweet conformity to Christ.

"The heaven I desired was a heaven of holiness; to be with God, and to spend my eternity in divine love, and holy communion with Christ. My mind was very much taken up with contemplations on heaven, and the enjoyments of those there; and living there in perfect holiness, humility, and love. And it used at that time to appear a great part of the happiness of heaven, that there the saints could express their love to Christ. It appeared to me a great clog and hindrance, and burden to me, that what I felt within, I could not express to God, and give vent to, as I desired. The inward ardour of my soul, seemed to be hindered and pent up, and could not freely flame out as it would. I used often to think, how in heaven, this sweet principle should freely and fully vent and express itself. Heaven appeared to me exceeding delightful as a world of love. It appeared to me, that all happiness consisted in living in pure, humble, heavenly, divine love.

"I remember the thoughts I used then to have of holiness. I remember I then said sometimes to myself, I do certainly know that I love holiness, such as the gospel prescribes. It appeared to me, there was nothing in it but what was ravishingly lovely. It appeared to me, to be the highest beauty and amiableness, above all other beauties, that it was a *divine* beauty, far purer than any thing here upon earth, and that every thing else was like mire, filth, and defilement, in comparison of it.

"Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature. It seemed to me, it brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul; and that it made the soul like a field or garden of God, with all manner of pleasant flowers; that is all pleasant, delightful, and undisturbed; enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower, as we see in the spring of the year, low, and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as it were in a calm rapture; diffusing around a sweet fragrancy; standing peacefully and lovingly, in the midst of other flowers round about; all in like manner opening their bosoms, to drink in the light of the sun.

"There was no part of creature-holiness, that I then, and at other times, had so great a sense of the loveliness of, as humility, brokenness of heart, and poverty of spirit: and there was nothing that I had such a spirit to long for. My heart, as it were, panted after this, to lie low before God, and in the dust; that I might be nothing, and that God might be all; that I might become as a little child.

"While I was there at New-York, I sometimes was much affected with reflections on my past life, considering how late it was before I began to be truly religious, and how wickedly I had lived till then: and once so as to weep abundantly, and for a considerable time together.

"On *Jan.* 12, 1722-3, I made a solemn dedication of myself to God, and wrote it down; giving up myself and all that I had to God, to be for the future in no respect my own, to act as one that had no right to himself, in any respect. And solemnly vowed to take God for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were, and his law for the constant rule of my obedience; engaging to fight with all my might against the world, the flesh, and the devil, to the end of my life. But have reason to be infinitely humbled, when I consider, how much I have failed of answering my obligation.

"I had then abundance of sweet religious conversation in the family where I lived, with Mr. John Smith, and his pious mother. My heart was knit in affection to those, in whom were appearances of true piety; and I could bear the thoughts of no other companions, but such as were holy, and the disciples of the blessed Jesus.

"I had great longings for the advancement of Christ's kingdom in the world. My secret prayer used to be in great part taken up in praying for it. If I heard the least hint of any thing that happened in any part of the world, that appeared to me, in some respect or other, to have a favorable aspect on the interest of Christ's kingdom, my soul eagerly catched at it; and it would much animate and refresh me. I used to be earnest to read public news-letters, mainly for that end; to see if I could not find some news favorable to the interest of religion in the world.

"I very frequently used to retire into a solitary place, on the banks of Hudson's River, at some distance from the city, for contemplation on divine things, and secret converse with God; and had many sweet hours there. Sometimes Mr. Smith and I walked there together, to converse of the things of God; and our conversation used much to turn on the advancement of Christ's kingdom in the world, and the glorious things that God would accomplish for his church in the latter days.

"I had then, and at other times, the greatest delight in the holy scriptures, of any book whatsoever. Oftentimes in reading it, every word seemed to touch my heart. I felt a harmony between something in my heart, and those sweet and powerful words. I seemed

often to see so much light exhibited by every sentence, and such a refreshing, ravishing food communicated, that I could not get along in reading. Used oftentimes to dwell long on one sentence, to see the wonders contained in it; and yet almost every sentence seemed to be full of wonders.

"I came away from New-York in the month of April 1723, and had a most bitter parting with madam Smith and her son. My heart seemed to sink within me at leaving the family and city where I had enjoyed so many sweet and pleasant days. I went from New-York to Wethersfield by water. As I sailed away, I kept sight of the city as long as I could; and when I was out of sight of it, it would affect me much to look that way, with a kind of melancholy mixed with sweetness. However, that night, after this sorrowful parting, I was greatly comforted in God at Westchester, where we went ashore to lodge; and had a pleasant time of it all the voyage to Saybrook. It was sweet to me to think of meeting dear Christians in heaven, where we should never part more. At Saybrook we went ashore to lodge on Saturday, and there kept Sabbath; where I had a sweet and refreshing season, walking alone in the fields.

"After I came home to Windsor, remained much in a like frame of mind as I had been at New-York, but only sometimes felt my heart ready to sink with the thoughts of my friends at New-York. And my refuge and support was in contemplations on the heavenly state; as I find in my Diary of May 1, 1723. It was my comfort to think of that state, where there is fulness of joy; where reigns heavenly, sweet, calm, and delightful love, without alloy; where there are continually the dearest expressions of this love; where is the enjoyment of the persons loved, without ever parting; where these persons that appear so lovely in this world, will really be inexpressibly more lovely, and full of love to us. And how sweetly will the mutual lovers join together to sing the praises of God and the Lamb! How full will it fill us with joy to think that this enjoyment, these sweet exercises, will never cease or come to an end, but will last to all eternity!

"Continued much in the same frame in the general that I had been in at New-York, till I went to New-Haven, to live there as Tutor of the College; having one special season of uncommon sweetness; particularly once at Bolton, in a journey from Boston, walking out alone in the fields. After I went to New-Haven I sunk in religion; my mind being diverted from my eager and violent pursuits after holiness, by some affairs that greatly perplexed and distracted my mind.

"In Sep. 1725, was taken ill at New-Haven; and endeavoring to go home to Windsor, was so ill at the North-Village that I could go no further; where I lay sick for about a quarter of a year. And, in this sickness, God was pleased to visit me again with the sweet influences of his Spirit. My mind was greatly engaged there on divine, pleasant contempla-

tions, and longings of soul. I observed that those who watched with me, would often be looking out for the morning, and seemed to wish for it: which brought to my mind those words of the Psalmist, which my soul with sweetness made its own language, *My soul waiteth for the Lord, more than they that watch for the morning; I say more than they that watch for the morning.* And when the light of the morning came, and the beams of the sun came in at the windows, it refreshed my soul from one morning to another. It seemed to me to be some image of the sweet light of God's glory.

"I remember, about that time, I used greatly to long for the conversion of some that I was concerned with. It seemed to me, I could gladly honor them, and with delight be a servant to them, and lie at their feet, if they were but truly holy.

"But, some time after this, I was again greatly diverted in my mind, with some temporal concerns, that exceedingly took up my thoughts, greatly to the wounding of my soul; and went on through various exercises, that it would be tedious to relate, that gave me much more experience of my own heart than ever I had before.

"Since I came to this town (Northampton,) I have often had sweet complacency in God, in views of his glorious perfections, and the excellency of Jesus Christ. God has appeared to me a glorious and loving being chiefly on the account of his holiness. The holiness of God has always appeared to me the most lovely of all his attributes. The doctrines of God's absolute sovereignty and free grace, in showing mercy, to whom he would show mercy, and man's absolute dependence on the operations of God's Holy Spirit, have very often appeared to me as sweet and glorious doctrines. These doctrines have been much my delight. God's sovereignty has ever appeared to me as great part of his glory. It has often been sweet to me to go to God, and adore him as a sovereign God, and ask sovereign mercy of him.

"I have loved the doctrines of the gospel; they have been to my soul like green pastures. The gospel has seemed to me to be the richest treasure, the treasure that I have most desired, and longed that it might dwell richly in me. The way of salvation by Christ, has appeared in a general way, glorious and excellent, and most pleasant and most beautiful. It has often seemed to me, that it would in a great measure spoil heaven, to receive it in any other way. That text has often been affecting and delightful to me, Isa. xxxii. 2. *A man shall be an hiding place from the wind, and a covert from the tempest,* &c.

"It has often appeared sweet to me to be united to Christ; to have him for my head, and to be a member of his body; and also to have Christ for my teacher and prophet. I very often think with sweetness, and longings, and pantings of soul, of being a little child, taking hold of Christ, to be led by him thro' the wilderness of this world. That text, Matt. xviii. at the

beginning, has often been sweet to me, *Except ye be converted, and become as little children*, &c. I love to think of coming to Christ, to receive salvation of him, poor in spirit, and quite empty of self; humbly exalting him alone; cut entirely off from my root, and to grow into, and out of Christ; to have God in Christ to be all in all; and to live by faith on the Son of God, a life of humble, unfeigned confidence in him. That scripture has often been sweet to me, Psal. cxv. 1. *Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.* And those words of Christ, Luke x. 21. *In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.* That sovereignty of God that Christ rejoiced in, seemed to me to be worthy to be rejoiced in; and that rejoicing of Christ, seemed to me to show the excellency of Christ, and the spirit that he was of.

"Sometimes only mentioning a single word causes my heart to burn within me; or only seeing the name of Christ, or the name of some attribute of God. And God has appeared glorious to me, on account of the Trinity. It has made me have exalting thoughts of God, that he subsists in three persons, Father, Son, and Holy Ghost.

"The sweetest joys and delights I have experienced, have not been those that have arisen from a hope of my own good estate, but in a direct view of the glorious things of the gospel. When I enjoy this sweetness, it seems to carry me above the thoughts of my own safe estate; it seems at such times a loss that I cannot bear, to take off my eye from the glorious, pleasant object I behold without me, to turn my eye in upon myself, and my own good estate.

"My heart has been much on the advancement of Christ's kingdom in the world. The histories of the past advancement of Christ's kingdom have been sweet to me. When I have read histories of past ages, the pleasantest thing in all my reading has been, to read of the kingdom of Christ being promoted. And when I have expected in my reading, to come to any such thing, I have lotted upon it all the way as I read. And my mind has been much entertained and delighted with the scripture-promises and prophecies of the future glorious advancement of Christ's kingdom on earth.

"I have sometimes had a sense of the excellent fulness of Christ, and his meetness and suitableness as a Saviour; whereby he has appeared to me far above all, the chief of ten thousands; and his blood and atonement has appeared sweet, and his righteousness sweet; which is always accompanied with an ardency of spirit, and inward strugglings, and breathings, groanings, that cannot be uttered, to be emptied of myself, and swallowed up in Christ.

"Once, as I rode out into the woods for my health, *anno* 1737, and having lighted from my horse in a retired place, as my

manner commonly has been, to walk for divine contemplation and prayer, I had a view, that for me was extraordinary, of the glory of the Son of God as Mediator between God and man; and his wonderful, great, full, pure, and sweet grace, and love, and meek, and gentle condescension. This grace, that appeared to me so calm and sweet, appeared great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour, which kept me, the greater part of the time, in a flood of tears, and weeping aloud. I felt withal, an ardency of soul to be, what I know not otherwise how to express, than to be emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love; to trust in him; to live upon him; to serve and follow him, and to be totally wrapt up in the fulness of Christ; and to be perfectly sanctified and made pure with a divine and heavenly purity. I have several other times had views very much of the same nature, and that have had the same effects.

"I have many times had a sense of the glory of the Third person in the Trinity, in his office of Sanctifier, in his holy operations, communicating divine light and life to the soul. God, in the communications of his Holy Spirit, has appeared as an infinite fountain of divine glory and sweetness, being full and sufficient to fill and satisfy the soul; pouring forth itself in sweet communications, like the sun in its glory, sweetly and pleasantly diffusing light and life.

"I have sometimes had an affecting sense of the excellency of the word of God, as a word of life; as the light of life; a sweet, excellent, life-giving word; accompanied with a thirsting after that word, that it might dwell richly in my heart.

"I have often, since I lived in this town, had very affecting views of my own sinfulness and vileness, very frequently so as to hold me in a kind of loud weeping, sometimes for a considerable time together, so that I have often been forced to shut myself up. I have had a vastly greater sense of my own wickedness, and the badness of my heart since my conversion than ever I had before. It has often appeared to me, that if God should mark iniquity against me, I should appear the very worst of all mankind; of all that have been since the beginning of the world to this time, and that I should have by far the lowest place in hell. When others, that have come to talk with me about their soul-concerns, have expressed the sense they have had of their own wickedness, by saying that it seemed to them that they were as bad as the devil himself, I thought their expressions seemed exceeding faint and feeble to represent my wickedness. I thought I should wonder that they should content themselves with such expressions as these, if I had any reason to imagine that their sin bore any proportion to mine. It seemed to me, I should wonder at myself, if I should express

my wickedness in such feeble terms as they did.

"My wickedness, as I am in myself, has long appeared to me perfectly ineffable, and infinitely swallowing up all thought and imagination, like an infinite deluge, or infinite mountains over my head. I know not how to express better what my sins appear to me to be, than by heaping infinite upon infinite, and multiplying infinite by infinite. I go about very often, for this many years, with these expressions in my mind and in my mouth, "Infinite upon infinite —Infinite upon infinite!"— When I look into my heart and take a view of my wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me, that, were it not for free grace, exalted and raised up to the infinite height of all the fulness and glory of the great Jehovah, and the arm of his power and grace stretched forth in all the majesty of his power, and in all the glory of his sovereignty, I should appear sunk down in my sins infinitely below hell itself, far beyond sight of every thing, but the piercing eye of God's grace, that can pierce even down to such a depth, and to the bottom of such an abyss.

"And yet I am not in the least inclined to think, that I have a greater conviction of sin than ordinary. It seems to me, my conviction of sin is exceeding small and faint. It appears to me enough to amaze me, that I have no more sense of my sin. I know certainly, that I have very little sense of my sinfulness. That my sins appear to me so great, do not seem to me to be, because I have so much more conviction of sin than other Christians, but because I am so much worse, and have so much more wickedness to be convinced of. When I have had these turns of weeping and crying for my sins, I thought I knew in the time of it, that my repentance was nothing to my sin.

"I have greatly longed of late, for a broken heart, and to lie low before God. And when I ask for humility of God, I cannot bear the thoughts of being no more humble than other Christians. It seems to me, that though their degrees of humility may be suitable for them, yet it would be a vile self-exaltation in me not to be the lowest in humility of all mankind. Others speak of their longing to be humbled to the dust. Though that may be a proper expression for them, I always think for myself, that I ought to be humbled down below hell. 'Tis an expression that has long been natural for me to use in prayer to God. I ought to lie infinitely low before God.

"It is affecting to me to think how ignorant I was, when I was a young Christian, of the bottomless, infinite depths of wickedness, pride, hypocrisy, and deceit, left in my heart.

"I have a vastly greater sense of my universal; exceeding dependence on God's grace and strength, and mere good pleasure of late, than I used formerly to have, and have experienced more of an abhorrence of my own righteousness. The thought of any comfort or joy arising in me on any consideration, or re-

flection on my own amiableness, or any of my performances, or experiences, or any goodness of heart, or life, is nauseous and detestable to me. And yet I am greatly afflicted with a proud and self-righteous spirit, much more sensibly than I used to be formerly. I see that serpent rising and putting forth its head continually, every where, all around me.

"Though it seems to me, that, in some respects, I was a far better Christian for two or three years after my first conversion, than I am now, and lived in a more constant delight and pleasure, yet, of late years, I have had a more full and constant sense of the absolute sovereignty of God, and a delight in that sovereignty; and have had more of a sense of the glory of Christ, as a Mediator, as revealed in the gospel. On one Saturday-night, in particular, had a particular discovery of the excellency of the gospel of Christ above all other doctrines, so that I could not but say to myself, "This is my chosen light, my chosen doctrine:" and of Christ, "This is my chosen Prophet." It appeared to me to be sweet, beyond all expression, to follow Christ, and to be taught and enlightened, and instructed by him; to learn of him, and live to him.

"Another Saturday-night, Jan. 1738-9 had such a sense how sweet and blessed a thing it was to walk in the way of duty, to do that which was right and meet to be done, and agreeable to the holy mind of God, that it caused me to break forth into a kind of a loud weeping, which held me some time, so that I was forced to shut myself up and fasten the doors. I could not but as it were cry out, "How happy are they who do that which is right in the sight of God! They are blessed indeed, they are the happy ones!" I had at the same time a very affecting sense how meet, and suitable it was that God should govern the world, and order all things according to his own pleasure; and I rejoiced in it, that God reigned, and that his will was done.

[To be continued.]

Abstract of Faber on the Prophecies.

No. III.

(Continued from p. 134.)

HAVING described the four great empires and the tyranny of the Papacy under the form of *an image* and of *four great beasts*, the Spirit of inspiration, in the vision of *the ram* and *the he-goat*, recalls the attention of Daniel to *the second* and *third* empires, for the purpose of exhibiting under the symbol of *another little horn*, which was to spring out of one of the principal horns of the Macedonian beast, *another great enemy* to Christianity. *The ram*, which the prophet saw standing before the river, is *the Medo-Persian empire*, and his *two horns* are *the two kingdoms* of *Media* and *Persia*. In the height of his power he is attacked by the *he-goat*, or *the Macedonian empire*, is overthrown and *his two horns* broken. Whereupon *the he-goat* "waxed very great:" but nevertheless, his *great horn* was soon broken, as it stood but fifteen years from the death of *Alexander the great*, and, in its place, *four horns*,

or *kingdoms* arose, into which the empire was divided by Alexander's four captains, Cassander, Lysimachus, Ptolemy and Seleucus. Thus far all commentators are agreed, but they are not so, respecting *the little horn* of *the he-goat.* That it does not mean *Antiochus Epiphanes*, Sir Isaac and Bp. Newton have demonstrated, and they both contend that it symbolizes *the Roman empire* which, they suppose became *the little horn* of *the he-goat*, by subduing *Macedon* and *Greece*, and this they gather from the direction of its conquests towards *the south*, *the east*, and *the pleasant land*; from its *standing up against the Prince of princes*, *taking away the daily sacrifice*, and *planting the abomination of desolation in the sanctuary*, which our Lord himself refers to the taking of Jerusalem by the Romans.

These striking points of resemblance notwithstanding, the author is constrained to dissent *in toto* from the opinion of those eminent commentators, on this point; and the principal ground he assumes to confute the opinion is, that *the abomination of desolation* is mentioned by Daniel in three places; in one, as set up by *the symbolical arms* agreed to mean the Romans: another, by *the little horn* of the he-goat: and in the last, as being connected with certain chronological numbers, which cannot possibly be applied to the abomination of desolation set up by the Romans, when they sacked Jerusalem. Whence he concludes, it must refer to that set up by *the little horn* of the he-goat, and that the latter, in point of time at least, must differ from the former. We cannot detail his objections at large, nor is it necessary, for the reasons of his own opinion, if conclusive, will of themselves sufficiently confute every opinion in opposition to it. The author's opinion is, that *the little horn* of the Macedonian beast symbolizes *the Mohammedan power* in the Constantinopolitan empire: his reasons for this opinion are for substance as follows.

Daniel informs us, in his account of *the vision of the ram and the he-goat* that he heard a certain saint enquiring how long shall be the continuance of this vision, to wit, of *the daily sacrifice* (taken away by *the little horn*) and *this transgression of desolation to give both the sanctuary and the host to be trodden under foot?* The answer is, unto *two thousand and three hundred days*; or, as the Seventy read, *Two thousand four hundred days*; or, as certain copies mentioned by Jerome read, *two thousand two hundred days*, then shall the sanctuary be cleansed. Whatever doubt there may have been respecting the commencement of this period, it seems clear, that the 1260 years are a part of it, and that the two periods terminate together. We are told that the vision of *the ram* and *the he-goat* reaches to *the time of the end*, and also that *to the end of the wonders* predicted by Daniel, there shall be *three times and a half.*—Hence it follows, that both periods reach to *the time of the end*, or the end of the predicted wonders; therefore, they terminate together. The 1260 *years*, then, is the latter part of the greater period of 2300 years. In particular, we are told, that *the sanctuary* which had been polluted by *the little horn of the he-goat* shall be cleansed at the end of 2300 years; also, that the saints are to be delivered into the hand of *the little horn of the Roman beast*, for *three times and a half*, or 1260 *years*; and, at *the end* of that period, to be freed from his tyranny,—that the Jews

shall begin to be restored at *the end* of the 1260 *years*—that *the king who is to magnify himself above every god* shall come to his end when the Jews begin to be restored; or, at the end of the 1260 *years*—that *the court of the temple* and *the holy city* shall be trodden under foot *during* 42 *prophetic months*; or 1260 *years*; and, at *the end*, cease to be so,—that *the witnesses shall prophesy in sackcloth*, the same period, and then *cease to prophesy in sackcloth*,—and that *the woman shall be driven into the wilderness* the same period, and then be delivered. To add no further particulars, it will undeniably follow from these premises, that the 2300 *years*, and the 1260 *years terminate together*, at this memorable period *the papal horn*, *the little horn of the he-goat*, *the ten-horned beast*, *the man of sin*, and *the king who magnified himself above every god* will all be overthrown; and, at the same period, *the abomination of desolation* set up by *the he-goat's little horn*, will be removed; *the sanctuary* of *the spiritual temple* be cleansed; and the Jews begin to be restored to their own land. In a word, the tyranny of *the papal horn*, and that of *the little horn* of *the he-goat*, for instance, terminate together: and their period of existence is the same; consequently, *they begin together*. In addition to what has been said, it is proper to remark, that the true key for fixing the commencement of the 1260 years is furnished by the Prophet himself. It certainly commenced when the saints were first given into the hand of *the papal horn*; or, when the old *Pagan beast* revived *by setting up a catholic spiritual idolatrous tyrant in the church*. *The Pagan beast* was slain when Constantine the great asscended the imperial throne; the empire then ceased to be *a beast*. It lay dead from thence till the year 606, when, in the reign of the Emperor Phocas *it revived*, and became once more an *idolatrous persecuting empire*, in the very act of constituting the Pope Universal bishop, and supreme head of the church, in spirituals. By which, the saints were delivered into his hand, and the worship of images, the favorite object of *Boniface the third*, the then reigning Pope, was sanctioned. Indeed scarcely a year had elapsed from this, when *idolatry* was publicly authorized by the Sovereign Pontiff. The ancient Pantheon, formerly the sink of all the abominations of Paganism, was restored, though under a different name, to its original destination.—The mediatory demons of corrupted Christianity occupied the vacant places of the mediatory demons of the Gentiles; and instead of Jupiter and his kindred deities, the virgin-mother of Christ, and all his martyred saints received the blind adoration of *the revived ten-horned beast*. At this time the apostacy, which before could be recognized only in individuals, became the embodied and established apostacy of a spiritual catholic empire, over which *the man of sin* presided.

The period of 1260 *years* then commenced in *the year* 606, of course it will end in *the year* 1866. Let us next turn towards the East, continues the author, and see if we cannot discover, *in this same year*, the rise of the he-goat's *little horn*, and the vestiges of that *transgression of desolation* which was to continue through *that period*.

In the year 606, *Mohammed* retired to the cave of *Hera* to fabricate that false religion which soon

after darkened the whole oriental world. Here then we behold *the desolating abomination of the he-goat's little horn* springing up, as we are taught to expect from prophecy, at the beginning of the 1260 years, and in a short space completely polluting *the spiritual sanctuary* of the Eastern church. Before the author proceeds to trace the resemblance between *the little horn* and *the religion of Mohammed*, he first attempts to ascertain the period from which the 2300 years before mentioned is to be dated; to settle which he observes as follows. *The Medo-Persian empire* arose in the year A. C. 536, and it *was cast down to the ground* and *stamped upon* in the year A. C. 330, these are the two limits of the empire. In the vision, Daniel did not discover the Ram *rising*, but *standing* by the river, in full possession of power; which must be sometime within those limits, but when is left uncertain; the great period of 2300 years and of 1260 years terminate together in the year 1866, now if from hence we compute backward 2300 years, we shall arrive at the year 434; if 2400 years from the same period, as *the Seventy read*, and we shall arrive at the year 534; and if 2200 years from the same period, according to the reading mentioned by Jerome, we shall arrive at the year 334. But no remarkable event happened either in the year 434, or, in the year 534, which could induce a belief that, in either of those years, the vision of *the ram* and *the he-goat* commenced. On the contrary, the year 334 is big with events highly interesting to the Persian monarchy, for in this year, *the he-goat* ran unto *the ram* in the fury of his power, and smote him upon the banks of the river Granicus, *standing*, as he was, in *the hitherto undisputed* possession of empire; and hence, there is satisfactory evidence that the year 334 is the true date of the vision of *the ram* and the *he-goat*, and that the number 2200 is the true reading. Thus evident it is, that the year 606 is the beginning of the period of 1260 years, when *the little horn of the he-goat* arose; and no other era can, it is conceived, possibly answer to all the tests furnished by the prophet. And as Mohammed began to fabricate the imposture, this same year, which soon filled the empire, symbolized by the he-goat, with gross darkness, and has hitherto continued, and to all appearance will continue through the whole period of 1260 years, there is strong reason to conclude, that the Mohammedan power is indeed the power symbolized by *the little horn* in question. This, however, will be further evident by the following considerations.

A horn, it has been said, symbolizes *a temporal*, or, *a spiritual kingdom*. *The little horn* of *the Roman beast* we have seen symbolizes *the spiritual* kingdom of *the papacy*. Hence we should naturally conclude, from the analogy of symbolical language alone, that *the little horn* of *the Macedonian beast* symbolized *a spiritual kingdom* likewise.

Again, as the little horn of the Roman beast is found in *the West*, so the little horn of the Macedonian beast is to be sought for in *the East*, and here we trust we have found it, and to this conclusion we are conducted by *a chronological, analogical* and *local coincidence* of circumstances and events.

We learn from history that *Mohammedism* arose in *the East* in the year 606, at the commencement of the 1260 years, during which period it must continue: but *the secular power* of Mohammed did not commence till several years afterwards, therefore, *this little horn* must symbolize not *the temporal*

but *the spiritual* dominion of Mohammed. We also learn from the rise and duration of *this little horn*, that neither *Antiochus Epiphanes* nor *the Romans* have any connection with it: for otherwise the period of 1260 years, with all the great events which must be accomplished in it, would long since have been over and past, which certainly is not the case. The Prophet informs us that, small as *this little horn* at first was, it soon "waxed exceeding great toward the south, and toward the east, and toward the pleasant land." *Mohammedism* accordingly, though very limited in its origin, soon spread itself over *the whole Macedonian empire*, as the papacy spread itself over *the whole Western empire*. Thus this huge colossus, *the great double apostacy*, in the self-same year, set his feet, one upon *the East*, and the other upon *the West*, astride the Roman empire, and there *the monster* has stood rising of twelve centuries, and to all appearance will continue through the destined period, now almost closed, of 1260 *years*.

Mohammedism is a medley of *corrupted Christianity*, *Talmudical Judaism* and *Arabian superstition* purged of *the old Pagan idolatry*. It recognizes Moses, the prophets and Jesus Christ, whom the Mussulmans are taught to hold in high and mysterious veneration: and Mohammed acknowledged the divine authority of *the Pentateuch*, *the Psalms* and *the Gospels*: but required *the Kôran* to be received as a substitute for them. Such was *the transgression of desolation* which set itself up against *the Prince of the host*, *the Prince of princes*; and, as represented by St. John, is strictly *an apostacy* from the pure faith of revelation conceived by *a fallen star*, or *an apostate Christian Pastor*. This afterwards caused the *daily sacrifice to cease*, and gave both *the sanctuary*, the *spiritual* sanctuary of *the Christian church*, and *the host* to be trodden under foot. Doubtless *the sanctuary* here mentioned by Daniel is to be understood in the same sense as *the temple* mentioned by St. John; that is, *the church of Christ*. The outer court of that Temple was to be trodden under foot 42 months; but here *the sanctuary itself* was to be trodden under foot by *the Mohammedan little horn*, not indeed at its first rise, but when it had "waxed exceeding great": or when the crescent had triumphed over the cross, in the midst of Constantinople. Here we notice, after the author, with admiration, the different language of Daniel and St. John, considered as applied by the former, to the Greek, and by the latter, to the Latin Church. *Mohammedism* is represented as *putting an end* to the daily sacrifice, as treading *the sanctuary itself* under foot, and as planting the abomination of desolation *in its inmost recesses*: But the papacy is described as treading under foot *the outer court* of the Gentiles and *the holy city only*, being unable to reach the *temple* or *sanctuary* of God, and *the altar* and *them that worship therein*. Such accordingly has been the event. The skeleton of the Greek church remains, but we hear of no spiritual worshippers in it, since the establishment of Mohammedism, the *sanctuary itself* is polluted, no grateful incense aspires to heaven from off its altar. On the contrary, the Latin church has retained within its bosom *a hidden seed* who worship in *the spiritual temple*, and serve at *the spiritual altar*; there *the witnesses* have always prophesied, though in *sackcloth*; and there, after they were slain by the beast, they have revived and ascended into Heaven.

At *the end* of the four kingdoms of the Macedonian beast, says the interpreting angel, when the transgressors are come to the full, a king of *fierce countenance*, and *teaching dark sentences* shall stand up. He was to come after the four kings, not to be contemporary with them. Such accordingly was the event. When those four kingdoms had come to their end, the religion of *Mohammed* arose, first at Mecca, afterwards it spread through Syria, and thus became *a little horn* of one of the four *subverted horns* of the he-goat.

The horn was first to be *small*, and afterwards to be *great* in in *a Southern*, *Eastern* and *Northern* direction. Mohammedism for some years had but few proselytes; but soon its conquests extended *Southward*, over *Arabia*, *Eastward*, over *Persia*, and, in after ages, over *Hindostan*, and *Northward*, over *Palestine*, *Asia Minor* and *Greece*. Its conquests *Westward*, were far less considerable, and less durable.

The king or little horn was to arise *when the transgressors were come to the full*. Such was the case in Christendom in the year 606, when the saints, in *the West*, were delivered into the hand of *the little papal horn*, and especially in *the East*, where, as a just retribution, *the sun and the air began to be darkened* with the smoke of Mohammedism, which, in its progress, has, for ages, wholly extinguished the light of divine truth.

The king also was to be *fierce* of *countenance* and *a teacher of dark sentences*; that is to say he was to be *a spiritual power upheld by force of arms*. The little horn was to be *a religion* not of the Lamb, but of the Dragon. *The dark sentences*, the little horn was to teach, were *spiritual enigmas*: or the pretended revelation of Mohammed *the Koran*: the substance of which, according to Mohammed or his disciples, is *uncreated* and *eternal*; subsisting in the essense of the Deity, and inscribed, with *a pen of light*, on the table of his everlasting decrees.

The little horn or king was *to cast the stars of Heaven to the ground*, and *stamp upon them*; and the religion of Mohammed was professedly set up against the symbolical host and stars of heaven, or *the bishops and pastors of the Christian church*, many of whom it has compelled to apostatize, and has utterly extinguished the luminaries of Christianity where it has prevailed.

The little horn was *to magnify itself against the Prince of the host*, and *to cast down the truth to the ground*. Accordingly Mohammedism has always magnified its founder above *the divine author* of the Christian religion. The impostor allowed Jesus the son of Mary to be *a prophet*, but he maintained that *he himself was a greater prophet*; and that the Koran was destined to supersede the Gospel.

The strength of the little horn *was to be mighty* but not by *its own strength*. The Gospel of Christ is *in itself* quick and powerful; when preached to the heathen world it appeared, by its progress against all opposition, that it was not only *mighty*, but *mighty in itself*, it required not the assistance of the temporal arm to support it. But *Mohammedism*, strong as it became, was never mighty *by its own natural strength*. It avowedly relied, not on the voice of reason, and argument, and evidence, but on the strength of the Saracenic sword. The impostor made slow progress while

he confined himself to preaching; but after he assumed the sword he soon propagated his religion through the East. Thus was the power of Mohammedism *mighty*, but not like the Gospel, by its *own power*. Thus did it destroy wonderfully, and prosper and practise.

The little horn through his policy *would cause craft to prosper in his hand*. Thus the historian testifies that *the use of fraud and perfidy*, of cruelty and injustice, were often *subservient to the propagation of the faith*. Nor was *perfidy* the character of Mohammed alone, his example is copied by his numerous votaries. "It is scarcely credible," says another historian, "how far the littleness of pride is carried by *the Porte*, in all their transactions with the Christian princes. To support their faith, and to extend their empire, are the only law of nations which they acknowledge. In a word, lust, arrogance, cevetousness, and *the most exquisite hypocrisy*, complete their character."

Another characteristic of the little horn is, that he *should destroy many while in a state of negligent security*. This peculiarity, in the whole progress of the Saracenic arms, the author exemplifies at considerable length, from history. It will be sufficient to observe in general that the birth of Mohammed was placed in the most degenerate period of the Persians, the Romans and the Barbarians of Europe. The empires of Trajan, or even of Constantine or Charlemagne would have repelled the assaults of the naked Saracens. But the enthusiasm of the Caliphs made them disdain the ordinary modes of warfare, and they attacked with the same vigor and success, says the historian, the successors of Augustus and those of Artaxerxes, and the rival monarchies, at the same instant, became the prey of *an enemy whom they had been so long accustomed to defise*.

Lastly the little horn is destined *to be broken without* hands: this event will take place at the close of the period of 1260 *years*; and of course is future. Then will the sanctuary be cleansed from *the abominations* of *the two-fold apostacy*: For Popery and Mohammedism will not be divided in their deaths. *The Ottoman power*, however, like its predecessor, *the Saracenic Caliphate*, will be annihilated previous to the expiration of the 1260 years; and so, previous to the downfall of *the revived Roman beast*, and of his little horn *the false* prophet; for *the mystic waters of the Euphrates* are to be completely dried up under *the sixth vial*. The downfall of *the Ottoman empire* will greatly weaken *the spiritual* horn of *Mohammedism*, but will not altogether break its strength. How it will be broken *without hand* the event must determine. The result of our enquiry, on this very interesting point, must be this, that the Spirit of inspiration by *the little horn of the he-goat* designed to symbolize *Mohammedism*, and nothing but *Mohammedism*.

[To be continued.]

An Abridgment of Bryant's Observations on the Plagues of Egypt, &c.

(Continued from p. 137.)

Ninth Plague. PALPABLE DARKNESS. Exodus x. 21—23.

THIS judgment was very extraordinary; nor had any thing similar been ever experienced by this, or any other nation. It was certainly direct-

ed with a particular view ; and bore a strict analogy with the sentiments and idolatry of the people who suffered. They were a wise and learned nation, with minds much enlightened. They had traditions transmitted of the principal events from the commencement of time ; they had been acquainted with the history of creation ; and we may, from particular traces, perceive that they knew the mode in which it was carried on, and the hand by which it was effected. But they chose to express every thing by allegory ; and these allegories were again described by symbols and hieroglyphical representations, to which they paid an idolatrous reverence.—By these means the original object became obscure, and the reality was lost in the semblance. They looked upon *light* and upon *fire*, the purest of elements, to be proper types of the most pure God ; and they regarded the *sun*, the great fountain of light, as a just emblem of his glory, and likewise of his salutary influence upon the world. This was specious, but of a dangerous tendency ; as it drew away their attention from the proper object of worship, which became by degrees obscured, and was at last totally effaced. Both the name and idea of the true God were lost ; and adoration was paid to the sun, and to the earth. The sun was esteemed to be the soul of the world, and the ancient Egyptians supposed this luminary and the moon to rule all things by their influence.

I have mentioned that the Egyptians were a people of great learning ; who seem to have been superior in science to any nation upon earth. But they prostituted these noble gifts ; and through an affectation of mystery and refinement, they abused the knowledge afforded then ; for by veiling every thing under a type they at last lost sight of their original intelligence. They at first considered *light* and *fire*, and the great fountain of light the *sun*, merely as proper emblems of the true deity, the god of all purity and brightness. But such was the reverence which they paid to them, that in process of time they forgot the hand by which these things were framed ; and looked upon the immediate means and support of life, as the primary efficient cause, to the exclusion of the real creator. What then could be more reasonable and apposite than for a people, who thus abused their intelligence, and prostituted their faculties ; who raised to themselves a god of day, their Osiris, and instead of that intellectual light, the wisdom of the Almighty, substituted a created and inanimate element, as a just object of worship,—what could be more apposite than for a people of this cast to be doomed to a judicial and temporay darkness? The judgment bore a strict analogy with the crime ; and as it was a just punishment to them, so it was a proper warning to others not to give way to the like mystery and illusion.

Nor was this all. As the Egyptians betrayed an undue reverence for the sun and light, so they showed a like veneration for night and darkness. Night was esteemed by them sacred, as being more ancient than the

day; it was made a deity and worshiped. Night and shade are mere negatives; but the Egyptians introduced them as real, sensible, and substantial beings, and gave them a creative power. This people were therefore very justly condemned to undergo a palpable and coercive darkness, such as prevented all intercourse for three days. In short they suffered a preternatural deprivation of light, which their luminary Osiris could not remedy; and were punished with that essential night which they so foolishly had imagined, and at last found realized.

Tenth Plague. DEATH OF THE FIRST BORN. Exodus xi. 4—8. xii. 29, 30.

Moses here speaks with great dignity as well as authority, in consequence of the high commission, which had been delegated by God to him. He gives public notice to all that at midnight the first born in every family should be cut off. He says that there should be a great cry throughout all the land; such as they had never experienced before, nor would ever be witness to again. The calamity therefore must be great, and adequate to this extraordinary mourning, since no nation was so addicted to tears and lamentations as the Egyptians. Their grief at the season here foretold was to exceed every thing, either real or artificial, that had ever preceded. It was not a remote and imaginary misfortune which they were to lament; but an intimate and affecting evil. Their first born, the pride and solace of each house, was to be cut off; so that their sorrow was to be from the heart, real, exuberant, and universal. Of all this there was a proper warning given, which must have served with many towards anticipating the calamity by a fearful expectation; and must have rendered the people in general more ready to afford the Israelites their dismission, through whose detention they suffered.

But there was a meaning in this judgment of greater consequence than in any which had preceded. The destroying angel was to pass through the land of Egypt, and to display his power over the people. And the Israelites were also liable to be cut off, unless they observed a particular caution prescribed, the only means of their salvation. In consequence of this it pleased God to institute the passover, by the observance of which they were to be secured for the present; and a secret intimation given of greater blessings hereafter.

When the Israelites had performed the sacred ordinance which had been enjoined them, they waited for the great event which was to bring about their deliverance. At last the cry was up. For *it came to pass, that at midnight the Lord smote all the first born in the land of Egypt. And Pharaoh rose up in the night he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house wherein there was not one dead.* The suddenness of the stroke, and the immediate and universal cries of death at midnight, that particular awful season, must have filled every soul with terror.

One manifest purpose of providence, in these signs and judgments, was to punish the Egyptians by a series of evils; and this on two accounts. In the first place, because they were blessed with noble parts and great knowledge, which they prostituted to a shameful degree. And secondly, because, after their nation had been preserved by one of the Israelitish family, they had, contrary to all right, and in defiance of original stipulations, enslaved the people to whom they had been so much indebted. And not contented with this, they had proceeded to murder their offspring; and to render the people's bondage intolerable by a wanton exertion of power. It had been told them, that the family of the Israelites collectively were esteemed as God's first born; for from that family Christ was to proceed, *who is the first born of every creature!* Therefore God said to them, *Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy first born.*

But they heeded not this admonition; hence the judgments came upon them, which terminated in the death of the eldest in each family: a just retaliation for their disobedience and cruelty.

[To be continued.]

On Scandal and Slander.

THE faculty of speech is one of the most excellent in the nature of man. It is a principal means of social happiness. At the same time, when perverted through an evil heart, it often becomes the occasion of so great evil, that it may be fitly called a destroying fire, a deadly poison, a world of iniquity; as the tongue is described by a sacred writer. Profaneness, falsehood, and slander, with vain and idle discourse, may be ranked among sins of the higher order. These are a cause of great dishonor to God and unhappiness to men. Christ in his own discourses; and the penmen of the scriptures, by whom his will was written, gave many exhortations against sins of the tongue, and many warnings of their guilt in the sight of God. Christians are exhorted to be careful how they speak, that their discourse may be wise, according to knowledge and in the spirit of love. They are forbid the use, not only of slander, falsehood and profaneness; but all discourse, which is not attended with benefit to themselves or others: all such discourse is called idle words.

Leaving, for the present, other sins of the tongue, it is the design of this paper to remark on the wickedness of propagating scandal, or slanderously defaming others; and to shew that it is wholly inconsistent with a Christian temper and practice. More indulgence is given to slander than to many other sins of the tongue. On first view this appears strange, and can be accounted for, only, by that general depravity of the heart, which feels but little for the wounds of a neighbor's reputation.

Slander consists in false and defamatory representation of the character and conduct of

others, tending to injure their feelings, reputations or properties.—Scandal, although it implies an evil character, may be either true or false; but slander always consists in falsehood. This distinction in the meaning of the two words should be carefully noticed. A propensity to propagate scandal discovers a bad heart. Although the things reported be true, it is not always wise, and sometimes it is sinful, to proclaim them abroad. If in some instances, it may be requisite for the safety of mankind that scandals be made public, there are many others in which it doth an injury both to society and to individual persons. Common sense, sound reason, and an honest heart do not find it difficult to distinguish these cases. When the matter of scandal is true, it is not the part of a Christian and a wise man, to divulge it, and thus scandalize human nature, when no benefit can come from the publication. What pleasure can a benevolent man find in reporting the scandals of his neighbor's life, when it is not required by the public good? Allowing such scandals to be true, it is the duty of Christians to reprove, seek the reformation of the guilty, and cover their defects with charity, sooner than to blazon them to the world.

The propagation of scandal doth not benefit public morals. It accustoms mankind to hear base things without abhorrence, and often establishes the wicked in an evil way, from an opinion that they are no worse than others, or that their character is irretrievably lost, after which they find no motive for restraint. If the propagation of scandal is so often sinful, how much more is slander, which consists in falsely defaming the reputation of other men? To convince ourselves of the baseness of slandering others, and how inconsistent it is with a Christian practice, we ought deliberately to consider its motives, causes and consequences. In this consideration, we should remember that it always arises from a sinful heart. Did all men love their neighbor as themselves; were they as solicitous for the interest and happiness of their brethren as they are for their own, the tongue of slander would cease. They often defame other people with an intent to advance their own reputation.—Some portion of that pride, which is natural to the human heart, is found in all men. They desire to be thought superior to other people, and for effecting this, instead of a strenuous exertion to excel, to correct their own errors, and amend their faults, they endeavor to debase their neighbor below themselves. They tarnish his virtues, stain his reputation by their own ungenerous suggestions, magnify his little failings, and ascribe his conduct to very untrue motives, that they may obtain a superiority for themselves. To rise and excel is hard, while to defame and tarnish is easy for the most degenerate mind.

Enmity is a common motive to slander. When sin extinguished a virtuous love from the human mind, it enkindled the passions of envy, hatred, and enmity. A sinner will envy his neighbor, when he knows that taking from him his reputation or property will add noth-

ing to his own. A dislike to see others prosper and become happy and respected is an ingredient of a sinful temper.—This malignant disposition exists, and is what we denominate envy and enmity. These passions are the poisoned breath, which spreads abroad innumerable slanders, for which no cause exists.

Jealousy is another cause of slander. Jealousy is that evil suspicion, which imputes to bad motives such actions, as under all attending circumstances admit a good construction. Jealousy discovers a bad heart. A consciousness of unworthy motives in themselves leads many to impute the same to others. What is at first only suspected, is soon believed and next reported. Although the first report be whispered or spoken to a confidential friend, it soon passes through many private communications, until it sounds abroad, and a fair reputation is irretrievably stained.

A love of amusement is often the cause of groundless and most cruel slander. This commonly happens in companies, which are convened to divert themselves in a vacant hour. Circles for conversation, gathered on laudable motives, often degenerate into this sin. In lack of other discourse, through poverty of understanding, subjects of slander are always at hand. A defamatory hint passes from lip to lip, every new tongue adds some cruel circumstance, until that, which originated in loose suspicion terminates in the judgment and condemnation of an unfortunate fellow creature, who is not present to explain some trifling circumstance in acting, from which the whole arose. So great is the temptation, in this way, that those who assemble with pure intentions should be guarded, lest their discourse degenerate into slander, the propagation of scandal, and the words of busy bodies, who meddle with other people's matters. An insinuation is often fatal. The false coloring of an innocent word or action may ruin a good name, or a transaction which is decent, by a little false coloring, may be made to appear ridiculous, thus subjecting the innocent to undeserved shame.

In the multitude of words their wanteth not sin. Those who are constantly in company, and speak without consideration, will hardly refrain from slandering their neighbor. A dislike of retirement, a love of company, and a desire to lead in conversation, expose a person to say many foolish and hurtful things, some of which doubtless will be slanderous. No one is wise at all hours, nor hath any man such a fund of knowledge and wisdom as will warrant him to be always talking. Those, who incessantly desire a visiting circle, and to indulge themselves in a multitude of words, cannot resist the temptation to slander.

The consequences of slander are so destructive, that an evil can scarcely be mentioned, which doth not follow in its train. It pains the honest and innocent heart, distresses families, and in many instances, by its remoter effects, convulses society at large. Reputation is more dear than property, yea precious as life. All must be

sensible of this, except it be those few, who by their vices have made themselves outcasts from society; and one of the most common causes which reduces men to that miserable state is, that they have previously lost their sense of the value of reputation. Many, who indulge themselves in slandering others, would esteem it the greatest cruelty to be treated in the same manner, and would find the pain of scandal to be bitter as death. A good name is like precious ointment; it is a man's peace and joy, his honor, his substitute for property, the bread of his mouth, his recommendation to be treated respectfully, and admitted to all the comforts and privileges of society. By the destruction of his good name he is deprived of all these blessings. Slander grieves the heart, and breaks the spirit of the injured person, shames his family and connections, deprives them of their daily bread, and prevents their success in the honest employments of life. What benevolent man would reduce his innocent neighbor to such distress?

The direct tendency of slander is to create ill-will and contentions. Hence, wars and fightings take place between individuals, families, neighborhoods and nations. Of the animosities with which the world is filled, a greater number arise from slander than from all other injuries. Only a few have sufficient self command to endure slander with patience. Men generally esteem it as an attack on all which they hold dear; when becoming angry and seeking revenge they resort to the most bitter retaliation. Thro' such means families enter into quarrels and become the most determined foes; while others join the contention until it spreads through a whole adjacent country. Such contentions often descend from generation to generation. Behold! how great a matter, that which was at first a litle fire kindleth. The sin of slander, having such effects, must be great against the injured person, against the community in which it takes place, and against the Christian law, which hath given one comprehensive rule for our treatment of others, "Thou shalt love thy neighbor as thyself."——However this iniquity may escape the punishment of men, the Lord will chastise it as a breach of his commandment, "Thou shalt not kill."

This is a serious subject for the consideration of every reader. The practice of slandering others is so frequent, we hear it in so many companies that it is impossible to avoid the example. Many, without any fixed enmity, do it incautiously, thinking they may imitate others, or that they may innocently propagate a scandalous report, although in their own consciences they do not believe its truth. Others, finding no proper subjects for their constant loquacity, through the want of useful knowledge, are tempted to traduce; and many justify themselves by thinking it only a trifle. But reputation is so sacred, its loss is followed with so many evils, that in this matter there can be no trifling injuries.

How carefully ought Christians to guard themselves against this

sin! All the motives and causes from which it proceeds are directly contrary to a Christian spirit, to the law of love by which their actions should be governed, to the good of mankind, to their holy profession, and to the mild example and benevolent conversation of our divine Redeemer. All may be assured, that however small this sin now appears to them, or whatever amusement they may derive from the practice, in a time of serious consideration, on a death bed and in prospect of judgment, it will grievously wound their conciences.

Am I not deceived?

THIS is a question, which every considerate man will frequently propose to himself. If there were no world beside the present, and no interests greater than those of this life, it would become us often to review and enquire whether we are acting wisely? Whether we are in the path of duty, and doing that which is most conducive to the glory of our creator, our own good, and the best interests of men, with whom we are connected in many endearing and important relations?

Am I not deceived? is a question, which every youth ought to propose to himself, when the allurements of the world entice him away from the practice of such virtues, as have been inculcated by pious parents and instructors. Youth is the season of life most liable to deception. To such the world appears in false colors. They have not learned their own hearts; they have not by experience, become acquainted with the enticements of the world; neither have they known the need of the grace of God to preserve them from falling into presumptuous sin. The greatest number of those, who fail of eternal life, have been, in their youth, deceived into false doctrines or a practice contrary to piety.

Am I not deceived? is a question proper for all, who are engaged in the active scenes of life. When the world presents its enticing objects; when pleasure, power and wealth combine to tempt the weak heart, and offer all their good to its immediate enjoyment; at a time of life when the powers of nature, both animal and intellectual, have the greatest degree of energy for successful enterprize, it must be a fit time to enquire, Am I not deceived? Those persons, in the full vigor of life, who are embarked in the most prominent schemes of the day, when ther worldly property or honorable office be their object, are in great danger of being deceived concerning the value of present things. Excited by the energies for action, which they feel in themselves to be unimpaired; and, having a strong relish for worldly good, nothing short of a sense of duty and a clear opinion of worldly vanity, will save them from delusion; unless they are preserved by the special grace of God. To such, the exhortation of the prophet may be fitly applied, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment and righteousnes in the earth: For in these things I delight saith the Lord."

Am I not deceived? is a question proper for those, who are advanced unto old age. The aged, if they have fought the good fight of faith, are worthy of double honor: If they die in the Lord, their death is precious in his sight, and their works of faith and charity will follow them, in an everlasting reward. But, as they have passed thro' many scenes, which allure to sin; have had innumerable corruptions of their own hearts to combat; have been in many temptations, which are resisted with difficulty, and have been long in the warfare between truth and error, in which the great deceiver often appears as an angel of light, they must have reasons peculiar to their own state for being guarded against delusion. Every aged person, who reads this, will feel the propriety of these remarks. He will review his life with care lest he have fallen into some error, or some unchristian practice, which is inconsistent with a godly life in Christ Jesus.

Am I not deceived? is an enquiry which will be made by every person, who lies on the bed of death, or who views himself seriously called.—Death is a change, which all must experience. To all men it will be a solemn moment, in which they will anxiously enquire, "Am I not deceived?" In the hour of death, errors will be renounced, which have been before received; pleas of excuse will vanish, on which strong reliance hath been placed, and the most serious truths will break in on the soul. Although reason may be weakened, the appetites will lose their influence, and thus, conscience will have a new power to excite either hope or fear. These thoughts were excited by hearing of such an instance. One, who had lived, what is called a moral life, was suddenly attacked by fatal sickness. When a hope of living was extinguished, the clergyman of the parish was suddenly summoned. He came in haste, as a good man would do, in such a case. He eagerly approached the dying bed, from which he heard the doleful accent, "Am I not deceived?" A few excellent counsels were given, and with the conclusion of a short prayer, the spirit departed into the unseen word!

The last words of the dying man, "Am I not deceived?" have made a deep impression on my mind.—Another serious thought hath occurred to me, Why was not the spiritual adviser called, while there was opportunity to instruct the dying person?

X. S.

Incidental Events.

ON reading a late number of your Magazine, my mind was impressed by Matilda's account of the first means of her seriousness. As she walked in the garden, she saw a decaying flower, when this thought immediately affected her, "Dost thou consider this flower? In

the same manner, thou must decay and die!" No one can doubt that the Spirit of God used her sight of the flower as a mean of inducing seriousness, which she had never before felt. Her walk in the garden and her sight of the flower, were incidents in her life, which men, generally, would esteem wholly uninteresting; indeed, they would call them casual or accidental. I was led into a train of reflections on what are commonly called incidental or casual events. Some of these events, in the first instance, are surprising; but, a greater number of them are esteemed small and without interest. They are thought to be little things, which are necessary to connect the greater events of life, or to amuse men, and uphold them in a kind of useles existence, between the periods of their more weighty duties. Is such an apprehension just? Is it honorable to the providence of God? Or doth it lead to a just estimate, either of divine efficience, or the powers and actions of intelligent minds? Concerning God we are informed, that by him all things consist; and, if they consist by him, their active powers must every moment be under his direction. Of his providence it is said, "Not one of the sparrows falleth to the ground without our heavenly Father; and that even the hairs of our head are numbered." Of men it is said, "Every idle word shall be brought into judgment." Each of these representations, with many others of similar import, lead us to believe, that the smallest of all events are under the direction of infinite power and wisdom: also, that the occurrences in our lives, which we esteem small, have a necessary connection with the greatest good or evil. Does it depend on us to determine what events, in their consequences, will be the greatest? Or shall we call some things incidental and casual, and others great and wonderful, because the consequences of some are seen, and of others unknown? Rather, let us admire the glorious providence of God, by which all things are ordered, which can produce eternal good from the most improbable means. Let us consider the agency of our heavenly Father, in every step we move, in every object we behold; as well, as in every sermon we hear, or in the great events which shake the world and astonish mankind. Much truth is symbolized in Elijah's vision, "And he said, go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountain, and broke in pieces the rocks before the Lord; but the Lord was not in the wind: And after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord, was not in the fire: And after the fire, a still, small voice." It was in this voice the Lord said, "What dost thou here Elijah?" Why hast thou forsaken thy duty? Why dost thou, a prophet of Almighty God, hide thyself from the face of the children of men? By the still, small voice of the Spirit of God, he hath often addressed sinners and Christians; saying,

to the one, "Why do ye linger on the plains of Sodom?" to the other, "Why do ye hide in this mount, having backslidden and hid from your duty?" It cannot be supposed, that the Lord, who hath given us his word, and taught us by the ministry of his Son, should not, also, give us the means of instruction in all the common incidents of our lives. The voice of nature is, repent and obey; the same is the voice of providence, in all which betides us through life. If we were disposed to gain moral and religious instruction, it might be found in every view of nature and providence, in every path we walk, in every hour of self examination, and from every incident in human life.

Why are we not sensible, that "in God we live, are moved and have our being?" Why do we not reflect that the providence of God ordereth those events, which we call incidental? The safety we experience, every hour, is an instance of divine goodness, and leadeth to repentance. While every living plant reminds us of the life-giving power of God; each falling leaf and drooping flower is a monitor of death and the grave. How great is the evidence against which men sin!

D.

FROM THE PHILADELPHIA INTELLIGENCER.

"——*The full assurance of hope.*"—Heb. vi. 11.

THERE are *two methods* in which a Christian attains the "full assurance of hope;" and these correspond to two senses in which this phrase ought to be understood. When the believer has clear views of the glory of God shining in the plan of salvation by Jesus Christ; sees that it is the purpose of God to save in this way; sees that full salvation is here provided for the very chief of sinners; feels that he supremely approves of this adorable plan, and though realizing himself to be among the vilest of the vile, has no reluctance, no hesitation, no fear, to trust himself entirely on the merits of the Saviour; sees that his doing so is not only his own choice, but God's command, and conducive beyond expression to the divine glory; is conscious that the doing of it makes him inexpressibly hate and desire to be delivered from all sin, makes him delight ineffably in the will of God, so that he chooses to be, to do and to suffer whatever God shall please to appoint—so that the divine will, in all possible circumstances and cases, appears so excellent that it is the only thing that can be thought of as tolerable; and when, as the result of all, the believer desires "to depart and to be with Christ which is far better" than any thing and every thing which the world can offer, and yet is willing to live, and labour, and be afflicted, as long and as much as God shall see to be best.—Here, I would say, is "the full assurance of hope;" or rather, here is that which puts it out of question, and perhaps out of the mind of the believer himself at the time, whether he hopes or not. It is manifest, however, that he who

has these views and exercises, has that which will not permit him to doubt of his love to God. It is also a fact, that if the question about his own interest in the covenant of grace, and consequently his final safety and salvation, should occur to the believer, as it sometimes may, at such a season as has been described, it must immediately be resolved by the very state of his soul. He cannot, while in this state, doubt or fear in regard to his union with Christ and salvation by him. It is in this way, I apprehend, that believers have what some eminent divines* have denominated the *extraordinary "witness of the Spirit;"* at which time, by a confidence that is, as much as any part of the exercise, the Spirit's own blessed work—a confidence which is *sui generis*, and which by its nature and existence renders it in a sort impossible to doubt—they become fully assured, or have "the full assurance of hope," that they are the children of God. This, then, is the the *first* manner or method in which this desirable confidence may be obtained, or in which it may exist.

But now it is to be remarked, that to this season of divine light, and enlargement, and hope, there may possibly succeed a season of as great darkness and dejection. The believer may be assaulted with temptations that he never experienced before; may feel a heart of hardness, and of rebellion too, that he did not know or believe that he ever possessed. He can get no clear views of divine things. He has no liberty or engagedness of affection in any duty. All his struggles (and he makes many) seem to be without effect. He obtains no relief. What now, has become of his assurance of hope? It appears like a dream of the imagination. Perhaps he really concludes it was nothing else. He seems as if he had not a ray of hope left. He is ready to sink down into utter despondence. Still, however, he struggles on; and after a time, (perhaps a considerable time,) he gradually or suddenly emerges from his despondent state, and gets a renewal of all, or of much, that he before experienced. What are his views now? He has begun to learn from fact, what he before believed in theory, that he depends on God entirely for all the faith and comfort that he obtains. He perceiyes that God has been teaching him, and that too in a way that he never thought of, what abominations there are in his heart; and yet he sees, and he wonders while he sees it, that all this has not cast him out of the covenant of grace. Nay, he now perceives that his confidence of an interest in that covenant is more settled and firm than if these trials had never taken place. By and by, however, trials, it may be of a new kind, again occur. Faith begins to faulter. Strong cries are poured forth for grace to help in this time of need. But the storm increases. Hope still refuses to let go her hold. Past deliverances are recollected. The mind tries to support itself from the recollection of them. It actually gets some support;

* See particularly Witsius and Dr. Owen.

but darkness and coldness continue and increase; and they are, if not continual, yet so prevalent and of such long duration, that the mind is very far from the full assurance of hope. The exercised Christian dares not say that he is absolutely without hope, but he must say that his doubts and fears are more than his hopes. At length, another season of refreshing from the presence of the Lord arrives, and then, again, all is light, and joy, and confidence.

Let us suppose that the believer now pursues, with more clearness and success than ever before, his inquiries into the nature of the covenant of grace; so as to obtain a settled conviction that in this covenant all have a *sure* interest who are justified through faith in Christ Jesus; and that sanctification is the appointed and unequivocal test of justification. Under the influence of this conviction he institutes a close and prayerful examination into the nature of his temper, practice, exercises, views, and various feelings and situations. He searches the word of life deeply and abundantly, and he collects much from conversation, and from reading the exercises and experience of other Christians. All this he compares with what he has experienced and known himself. Jealous lest he should deceive himself, he dares not conclude, fully and at once, that there is no ground of doubt that he is interested in the covenant of grace. He hopes it prevailingly, yet he has some fears too. But his observations, inquiries and examinations continue and accumulate, till these deliberative actings of the mind enable and in a sort compel him, to come to a solid conclusion, that by all the marks and evidences which the word of God and Christian experience warrant, he must be in a justified state, and of course be interested in the covenant of grace. Here is "the full assurance of hope" of the *second* kind; which we may call *the settled and habitual kind.* This does not depend on frames and feelings. The soul may be in great distress, and in a most uncomfortable and agitated state, without losing this kind of assurance; though perhaps it may sometimes be a little shaken. But as it is grounded on the unchangeable nature of the covenant of grace, and is the result of experience, prayer, deliberation, and long examination, it will endure great conflicts and very severe shocks, without materially giving way. In one word, its possessor may lose his comforts and mourn an absent God, without losing his hope.

It is by no means to be supposed that the methods above delineated are the only ones in which these two kinds of the assurance of hope may be obtained. The statement has been made to illustrate the nature of these two kinds of the same thing; one of which exhibits faith and hope as they arise into confidence from present views and feelings; and the other as they are grounded on the reflex acts of the mind. One is temporary and transitory, the other solid and permanent. In the illustration given, perhaps the way in which a settled hope is most commonly obtained, has

been in substance pointed out. In other cases, however, the first comfortable exercises may be so long continued, or repeated after such short intervals, that a settled assurance of hope may soon be obtained. In other cases, again, without those elevated views which have been described, there may be such an accurate discernment of the distinguishing nature of gracious exercises of a lower order, together with such a clear perception and conviction of the unchangeable nature of the covenant of grace, that the assurance of hope, as a habit, may be possessed almost from the first.

(To be continued.)

A week well spent.

By Dr. C. Mather, of Boston, in New England.

IT was constantly one of the first thoughts in a morning of this very successful minister,* "What good may I do to-day?" He resolved this question into the following particulars:

1. His question for the Lord's day morning constantly was, "What shall I do, as a pastor of a church, for the good of the flock under my charge?"

2. For Monday, "What shall I do for the good of my own family?"

3. For Tuesday, "What good shall I do for my relations abroad?" Sometimes he changed it for another, namely, "What good shall I do to my enemies? And how shall I overcome evil with good?"

4. For Wednesday, "What shall I do for the churches of the Lord, and the more general interests of religion in the world?"

5. For Thursday, "What good may I do in the several societies to which I am related?"

6. For Friday, "What special subjects of affliction, and objects of compassion, may I take under my particular care? And what shall I do for them?"

7. For Saturday, "What more have I to do for the interest of God in my own heart and life?" [*Mass. Mag.*

* In the first year of his ministry (though only about 18 years of age) he had reason to believe he was made the instrument of converting at least 30 souls.

ANECDOTE.

WE publish the following Anecdote in hopes it will yield that pleasure to our readers which we received at its recital—the source from whence it comes, leaves little doubt of its authenticity.

A young girl about seven or eight years of age, of a pious cast and uncommonly fond of attending church on the Sabbath, was asked by an Atheist—how large she supposed her God to be? to which she with admirable readiness replied—"that HE is so great that the heaven of heavens cannot contain him, and yet so kindly condescending as to *dwell in my little heart.*"

[*Augusta Herald.*

POETRY.

Isaiah Chap. 53.

WHOSE faith has trac'd in David's less'ning line,
To Bethlehem's humble vales a Prince divine ?
Who hath beheld, by Heav'n's prophetic word,
In Bethlehem's babe th' anointed of the LORD ?
No pomp accustom'd mark the Monarch's worth,
No regal honors wait him at his birth,
No shouts triumphal wake the natal morn,
No herald's trump proclaims a SAVIOUR born ;
No form peculiar future grace portends,
No titled greatness on his youth attends ;
No pleasing hopes maturer years impart,
No kindred wishes kindle in his heart,
Nor form etherial, such as angels wear,
Bespeak the SAVIOUR GOD incarnate there.
As some weak plant deni'd its fav'rite soil,
Or withering root that mocks the culture's toil,
So springs the Prince of life. No eyes behold,
The grace or glory his designs unfold.
Himself despis'd, rejected of our race,
Born to affliction follow'd with disgrace ;
His aim the world's redemption—that a foe,
Reproach their gratitude, his portion wo.
Labor and pain a furrow'd visage wears,
Full deep, the channel for incessant tears,
Suffus'd with grief he veils from human eyes,
The face still blushing for his enemies.
Yet man incensate bids the sufferer groan,
And marks the guilt and judgment for his own,
But Heav'n on him inflicts the vengeful blow,
The world to rescue from deserved wo ;
He for their sins the robe of sackcloth wore,
For them the stratagems of malice bore.
While every crime transpierc'd *his* injur'd heart,
At once He took the guilt and bore the smart.
The scourge that wrought their peace on him was laid,
Man's offering he, and man's vicegerent made.
Like thoughtless flocks that leave their shepherd's care,
His guardian eye and health-crown'd pastures fair,
Man heedless stray'd from truth's and God's embrace,
And sought a happier end in error's maze.
Justice exacts the forfeiture—'tis paid,
While mercy pours the vengeance on his head,
Yet no complaint escap'd his patient soul,
In vain the waves o'erflow, the thunders roll,

Mute as the peaceful lamb condemn'd to smoke,
He bows submissive to the unequal stroke.
47 By rage and violence from judgment torn,
To earth's dark cavern is the prisoner borne.
49 No herald seeks for *him* with loud acclaim,
An honest witness to his injur'd name ;
Nor generous advocates with manly strife,
Rehearse the actions of his spotless life ;
Falsehoods convict him, and no tongue defends ;
One judgment both acquits him and condemns,
Since passion mark'd his course, nor fell deceit,
56 An equal tomb receives him and the great.

Now GOD'S eternal counsel to fulfil,
Sin's expiation made, obey'd his will ;
To earth's remotest bound his seed shall rise,
Rear up his name on earth, and crowd the skies.
What tho' to death his human form he gave,
Lent a short space to silence and the grave ;
Tho' with the vile in life's last scene he joins
To make his soul an offering for their sins ;
For this he e'er shall live in fadeless bloom,
Victor of death, triumphant o'er the tomb.
For this thro' unborn years with joy shall see,
In unknown realms a countless progeny ;
The Father's pleasure still be all his own,
And GOD'S own glory brighten in the Son ;
In blissful vision of this glorious hour,
He smiles defiance to oppression's pow'r,
Begirt with strength he treads the press alone,
Then mounts triumphant to his native throne.
Faith to his blood shall point th' unerring way,
76 And Light himself illume the darksome day.
From north to south, from orient to the west,
His kingdom stretch, and earth restor'd be blest.
E'n kings shall bow beneath his conquering sword,
And HEAV'N and EARTH and HELL confess him LORD.

Line 4th.....How small will be the number of those who at Christ's appearing, will receive him as the promised Messiah. He came to his own, and they received him not. They laughed at his pretensions.—The prophet in the first verse of this chapter does not allude to the number of those to whom the gospel shall be preached, but of those to whom Christ in spirituality should be revealed.

5 Instead of a palace, the common birth-place of kings, that of Christ was a stable—instead of a bed of state, a manger and a couch of straw received him. The herds of the stall take the place of maids of honor.

6 It is hardly to be supposed that the wise men of the east paid the infant regal honors.

10 Till his entrance upon the ministry, he was called the carpenter's son,

11, 12 An assumption of the imperial purple would have inspired his nation with more pleasing hopes, than a victory over the doctors in the temple and a deliverance from their subjection to the Roman yoke, the only business, as they imagined, of the Shiloh that was to come, would have much better met their expectations than the overthrow of the rulers of the darkness of this world.

17 He grew up insensibly and without observation, 'tis said; that the figure employed better represents his imagined inability to resist the enemies of the Jewish nation.—His springing from their nation at that time weak and depressed may have given rise to the allusion to a root in a dry ground or barren soil, but it is more natural to suppose it a figure of his descent from the decayed and reduced family of David.

18 There is no beauty in him that we should desire him, doubtless has reference to his design and object, rather than his person.

23 His visage was so marred more than the sons of men. He was so macerated and worn with continual griefs, that when but little more than 30 years of age, he was taken to be near 50. Epistle of Lentulus to the Roman senate quoted by Henry on the place.

25 He hid, as it were, his face from us; such is the marginal reading, probably the most correct—though neither can be thought literal expressions.

28 Yet we did esteem him stricken of God. According to Bp. Lowth judicially smitten.

47 He was taken from prison and from judgment. Scarcely two commentators agree in the exposition of this passage. By the judgment of Pilate, Christ was acquitted, but at the suggestion of his release the tumult was so great he was constrained to give him up to the populace. Thus was he taken from or against judgment. It is not so easy to determine in what sense he was taken from prison—some translations render it, he was taken away by distress and judgment.

49 And who shall declare his generation? His manner of life who would declare. (Lowth.) It is said in the Mishna and Gemara of Babylon to have been a custom of the country before any person was punished for a capital offence—proclamation was made by the public crier in these words, Quicunque noverit de ejus innocentia veniat et doceat de eo, and though our Lord seems John xviii. &c. to refer to this custom and to claim the privilege it was denied him.

56 And he made his grave with the wicked and the rich in his death. Either by the oversight of the translators there is a transposition here, or the prediction relates not to the events generally supposed. According to the evangelists he made his grave with the honorable and his death with malefactors. Lowth has it, he made his death with the wicked and with the rich man his tomb.

76 I am the light of the world.

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Disinterested Affection.

The charity which seeketh not her own, illustrated by example, in the conduct of the apostle Paul.

I. CORINTHIANS x. 33.

"Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved."

(Concluded from p. 226.)

IF Paul was of such a disposition, as hath been described, it may perhaps be thought, that he must necessarily be more miserable than happy, so long as the greater part of mankind are sinful and miserable.

If it is the nature of true benevolence, of holy love, to be happy in the happiness of others, and to make the subject of it seek and labor to promote their happiness, as the source of his own, will it not follow, that a person of such a spirit will be pained and grieved at the misery of others?—that, if he believed and knew great numbers would be extremely miserable for ever, his grief and sorrow must be great indeed? And, of consequence, that he could never be completely happy, but in a view and firm belief of the final happiness of all mankind; yea, of all intelligent beings? Can any thing short of this, completely satisfy the feelings of such a benevolent heart? In reply to this, it may be proper to make the following observations:

1. It is true, that the misery of any creature is, in itself considered, contrary to the feelings of a benevolent heart.

True benevolence is averse to all pain or misery, in itself considered, by whomsoever endured. A view of the sin and misery of the Jews was very painful and grievous to the heart of Paul. This he expressed in

a very emphatical manner.—"I say the truth in Christ, I lye not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart ——for my brethren, my kinsmen according to the flesh."—And the man Christ Jesus, when in the form of a servant, was very sensibly affected at a view of their approaching misery and ruin for their incorrigible wickedness. "He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

2. It doth not appear how a benevolent heart can be reconciled to the existence of misery, and completely happy whilst it does exist, but only from a full conviction, that it is not only deserved and just; but also necessary to the greatest good or happiness on the whole. But if this is clearly seen or firmly believed to be the case, the benevolent heart will not be the less happy, on account of the existence of so much evil as is necessary for this end. For nothing is more common than for men cheerfully to submit to a less evil, when necessary, for the sake of a greater good.

3. Before the existence of sin or misery commenced, beings of such finite understandings —of such scanty views and limited capacities, as all mere creatures, and, especially, as mankind are, would probably have thought it could not be for the best, that it should come into existence; but that a system, into which sin and misery should never enter, must necessarily be the best, and comprise, on the whole, the greatest quantity of real good and true happiness. But the fact hath proved, that God judged otherwise.

The infinite wisdom and power, justice, goodness and faithfulness of God, render it certain, that he could have prevented the existence of sin and misery, if he had chose and designed, on the whole, to prevent it; and also, that he would have willed to prevent it, if he had not judged and known the existence of these evils was necessary for the best good of the system, on the whole.

So likewise, now, men of a benevolent heart might still think, if not otherwise informed by God, that it would be much better, on the whole, and produce the most glorious and happy system, if all evil was to be wholly destroyed and for ever exterminated. But if, by the express declarations of the word of God, it appears, that he judges otherwise; and if at the day of judgment and thenceforward, the same shall be proved by his conduct; there will be sufficient evidence, to satisfy all who believe the absolute perfection of God, that the existence of evil is necessary to the greatest good, on the whole. And, probably, all holy creatures will then, and thenceforward, clearly see how the existence and continuance of all the evil which doth continue, is necessary and subservient to a greater degree of real good and true happiness than could otherwise have been effected. Hence, they will be completely happy, since the benevolent heart must necessarily be most completely gratified with

the attainment of the greatest attainable sum of real good and true happiness in the system.

On what hath been illustrated, it may be proper to remark,

1. The benevolent spirit required in the gospel—the charity or love, which seeketh not her own, though perfectly contrary to a selfish spirit, is not opposed to or inconsistent with desiring and seeking our own happiness: or, in other words, The spirit of true Christian love is no more opposed to or inconsistent with desiring, aiming at, and seeking our own true happiness, than a selfish spirit; but it is, in its nature, so different from and contrary to selfishness, that it leads us to seek our own happiness in different objects, from different sources, and in different ways.

The benevolent man, no less than the selfish, is constantly seeking the object or end, which is most grateful and pleasing to his heart, and in which, of course, he places and expects to find his greatest delight or happiness; and the different nature of the principle, spirit, or disposition, from which they respectively act, appears and is expressed, by the different objects or ends, which they *ultimately* seek, as being in themselves most grateful to their hearts.

The hypocritical, selfish Pharisees gave alms: so doth the Christian. The Pharisees did it, that they might have glory of men; and they had their reward. The object, then, ultimately sought by them, was not the good of others; but whatever subordinate view they might have to the relief of the distressed, they acted with a further view to obtain praise or glory of men, as the end in itself was more pleasing and happifying to their hearts; which proved that they acted from a selfish spirit. But the real Christian gives alms to relieve his neighbor from distress, or to increase his comfort and happiness, because this is in itself an object agreeable to his heart. The pleasure arising from the comfort and joy of his neighbor, independent of other considerations, is with him a sufficient motive to contribute for his relief and comfort. In doing thus, he as really seeks an object most grateful and pleasing to his heart, as the Pharisee doth, in giving to be seen and obtain glory of men; but from the different nature of their ultimate ends, the different nature of their dispositions appears, the one as altogether selfish, the other as truly benevolent.

If a man engages in the sacred work of the gospel ministry, because his disposition is such, that he finds the greatest satisfaction in doing and communicating good, and especially in contributing, under God, to the spiritual and eternal welfare of his fellow-creatures, he will direct all his labors and studies to this end. And if his labors are crowned with success; if sinners are converted—edified—comforted—stand fast in the faith—grow in grace, and rejoice in hope of the glory of God; he is peculiarly gratified. His heart is filled with joy. In the happiness which they enjoy, and the glory thence redounding to God, as the fruit of his labors, he rests satisfied, as an ample

compensation of all his laborious services and self-denial.

This man acts with a constant view to that end which is most agreeable to his heart, and in which he experiences the greatest pleasure and satisfaction, and in this sense, continually seeks his own happiness; but in a different object, from a different source, and from a different principle, from the selfish man. For it is benevolence or love to others, that makes their happiness a source of joy and happiness to any one, and causes him to seek their happiness as the object or end in which his own felicity is found.

Hence it may appear that the selfish and the benevolent are distinguished from each other, not so properly by the one's seeking his own happiness, and the other's disregarding and neglecting his own happiness; as by the different objects in which they respectively place their own happiness, the sources from which it is derived, the ends which they ultimately seek, and in which they acquiesce and experience the greatest satisfaction and delight. He whose ultimate end, is a good opposed to, or wholly distinct from the good or happiness of others, is entirely selfish. But he whose ultimate end, in which his heart *rests* with satisfaction and delight, is the good or happiness of others, is benevolent. And if this ultimate end be the good of *being*, the greatest good of the universe, his benevolence is genuine, disinterested, public benevolence or love, in contradistinction from selfishness, and from a limited, partial benevolence, which may be opposed to the general good.—And yet it is easy to see, that he may seek the gratification of his ruling propensity, by seeking, and rejoicing in the public good, and, in this sense, seek his own happiness, with as great engagedness—with as much ardor and constancy, as ever a selfish man seeks the end, in which he places his chief delight.

Nothing short of real good-will, benevelonce, or love to others, will render their happiness in itself considered, a source of joy and satisfaction to our hearts. But in proportion to the degree and strength of our love to them, shall we rejoice in their joy, and be happy in their happiness. Hence, the infinite happiness of God, founded in and resulting from his own infinite perfection and absolute all-sufficiency, displayed and expressed in all his works, will be a source of joy and happiness *to those only who love him.*

They who love him not, will derive no joy or pleasure from a view or consideration of his infinite happiness. But in proportion to the degree and strength of our love to him, shall we rejoice in his infinite happiness, in his glorious perfections, which are the foundation of it, and in all the good produced by the display of them, in which he himself hath ineffable delight.

He who loves God with all his heart, and his neighbor or fellow creatures as himself, will, as the natural effect of this love, experience the most peculiar satisfaction and joy in the view and contemplation of God's infinite glory and happiness, and

in all the good—in all the holiness and happiness of the created system, consisting in and resulting from the expression and display of his infinite fulness, in which God himself hath infinite satisfaction. This infinite good and happiness of the moral system will be to his heart the source of supreme joy and delight. Therefore, he will ardently desire and earnestly endeavor to contribute to this general good, by laboring to promote it among all who come within the sphere of his influence; as Paul did, not seeking his own profit, but the profit of many, that they may be saved. Hereby the spirit of holy love is distinguished, not only from what is evidently nothing, selfishness or mere self-love; but also, from all that partial and limited kind of benevolence, which may consist with, and even operate in, opposition to the general good—as the benevolence and love of parents to their children—the regard which men often have to their particular friends and connections,—and the regard which some have for the welfare of their country, as distinguished from and opposed to the interest of other nations.

We may remark again,

2. The love required in the gospel is, in the very nature of things, absolutely necessary to a feeling, experimental perception of the grand source of the most sublime joy and happiness of intelligent beings.—Whilst destitute of this love, we are altogether unprepared—totally unqualified for, and morally incapable of, participating in the oy and happiness of heaven.

Wherefore, "Let us love one another: for love is of God; and every one that loveth is born of God and knoweth God."—But, "He that loveth not knoweth not God: for God is love."

PRESBYTES.

Thoughts respecting the inconceivable worth of the soul of man, and the immense evil involved in the loss of it; suggested by Christ's words in Matthew xvi. 26.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul!"

PART II.

(Concluded from p. 231.)

THE joy and happiness of every soul which is saved, by being continued for ever, will amount to an infinite sum of real substantial good. This infinite good doth every one lose; of all this doth every one fall short, who loses his own soul.

Nor is this the whole, or any wise near the whole, of his loss, or calamity. For the soul, which is capable of peaceful and happifying perceptions and exercises, is equally capable of such as are extremely disquieting, painful and tormenting.

Selfishness, pride and ambition, hatred and enmity, anger and wrath, envy and revenge, malice and cruelty, with the

whole train of discordant, fretful, turbulent and boisterous feelings, lusts and passions, are, in their very nature, disquieting, painful and tormenting; destructive of inward peace and happiness, and productive of continual vexation, pain and anguish.

To these and all such-like lusts and passions, every soul which is lost, will be an everlasting prey. Under their dominion, the man who loses his soul, will be left for ever, a continual prey to all the vexation and torment involved in, and resulting from, their unrestrained prevalence and power.

He may also be subjected to all the painful and insupportably tormenting sensations of conscious desert of the displeasure and wrath of God, and of the hatred and contempt of all intelligent creatures—of a consciousness of being, and having acted the part of an enemy to all; and, therefore, of deserving the displeasure and abhorrence of all—of having, whilst in a state of probation, neglected, misimproved and abused precious seasons and opportunities, means and advantages, for securing eternal happiness—of wasting his time, and employing his talents, in the pursuit of mere trifles, to the utter neglect of things of real worth, and everlasting importance—of shutting his eyes against the light, and turning a deaf ear to the instructions, and warnings, counsels and reproofs, invitations, calls and offers, promises and threatenings, with which God and Jesus Christ addressed him in his word, and by his ministers and others—making light of and neglecting the great salvation—of preferring the world and the gratification of his vain, foolish and abominable desires and appetites, to all the blessings proposed and offered in the gospel—of despising and rebelling against the just God and Saviour—of having acted the most foolish and destructive, as well as criminal part, and completely ruined and destroyed himself; and therefore, of being justly cast off and rejected by God, and delivered over to suffer the effects of his terrible wrath for ever.

He may be subjected to experience the extremely painful sensations of the most mortifying disappointment of all his hopes—of being cut off and separated, for ever, from every object and enjoyment suited to gratify his inclinations, desires and appetites; whilst his desires and inclinations, and thirst after enjoyment, continue in full strength, or, perhaps, with an importunity, ardor and intenseness increased, by the continual want and disappointment.

He may, also, and doubtless will be subjected to the insupportably painful sensations of being consciously confined for ever, with the devil and his angels, and all the finally wicked, under the power and wrath of God, whom he hath disregarded and treated with contempt, and to whose character and will, to whose honor, glory and happiness, his heart is utterly opposed, whilst this omnipotent God is continually pouring in upon his very soul,

a sense of his just indignation and wrath, producing the keenest pain, and anguish, as by the flames of a fire most intensely hot.

In holy creatures, an increase of knowledge is attended with an increase of happiness. But in the wicked, whose souls are lost, the case is quite the reverse. Their souls being destitute of all truly benevolent, virtuous and happifying affections and excercises, and under the unrestrained dominion of malevolent, disquieting and tormenting lusts and passions, and they being utterly excluded from every comfortable enjoyment, and delivered over to the unceasing expressions of the dreadful wrath of God; the more they know, and the more their views and capacities are extended and enlarged, the greater will their misery be. The remembrance of past scenes cannot fail to produce very painful sensations. And the more they see and know of God, his works and ways—the more they are *convinced* of his majesty and power, knowledge and wisdom, justice and truth, goodness and mercy, happiness and glory, and of the glory and happiness of saints and angels; whilst they are chained down in darkness, despair and torment, as unceasing, as endless, as the glory and happiness of the saved, and as the existence of God; the greater and more insupportably tormenting will be their enmity and hatred, envy and rage, vexation and anguish.

How complete, then, and inconceivably great are the sufferings of every one who loses his own soul? And to what an infinite sum of real positive pain and torment will they amount, by being continued for ever? How trifling, indeed, how worthless and despicable, would be the good, implied in and resulting from the acquisition of the whole world, as a counter-balance to such infinite evil?

How plain and strikingly evident is it, then, that, in case a man should in fact gain the whole world, but lose his own soul, he would have no cause to glory in his acquisition, but infinitely the reverse? that his loss would so infinitely exceed his gain, that the good obtained would not bear any, not even the least, conceivable proportion to the loss sustained—to the evil to be endured?

Wherefore, in a review of all that has been said, let me seriously ask the readers of these thoughts, the following plain questions, and entreat them to apply them impartially to their own consciences and hearts, and to act agreeably to the truths and obligations, which they will suggest and exhibit.

Is any other attainable good to be placed in competition with that of the salvation of a man's soul? Nay, is not every other enjoyment which can possibly be experienced by any man, whilst he fails of the salvation of his soul, a mere trifle, and not worthy to be at all regarded, in comparison with this? Hence, therefore,

Ought not the salvation of your souls to engage your early, constant persevering attention, care and pursuit? Can you justify your conduct to your own consciences, as becoming the character and consistent

with the obligations of reasonable creatures, if you do not pay a first, a principal, and a steady attention to the securing of that interest, which, to you, is infinitely the most necessary and important, and in comparison with which all others are as nothing.

Should not every thing incompatible with a proper attention to the salvation of your souls be made to give way to it? If the indulgence of any particular inclination or appetite, however grateful and pleasing it be for the present, exposes you to lose your souls, ought you not instantly to desist from it, to abandon it, and make it give way to the all important concern of seeing to and securing your souls' salvation? If you do not, will not your consciences reproach and condemn you, as acting in opposition to your own true and most important interest—more like persons beside themselves, than like men in their mind? Is it possible to be at more labor, pains and expense, for the salvation of your souls, than it is worth, or any wise comparably so much?

If any one should, in early life, begin to inquire, with deep concern and painful solicitude, what he must do to be saved—how, in what way, and by what means, the salvation of his soul might be secured, and to seek and pray to God from day to day, to be directed and kept in the way, which will end in this all important blessing; if, from early youth, to the end of a life of seventy or eighty years, he should daily make it a primary and principal object of his care and labor to understand and do the will of God; if through this whole period he should watch and pray, and strive against and for the victory over all sin, and all the temptations and snares, to which, he might be exposed; if he should deny himself the pleasure and worldly advantages of all the fashionable amusements and diversions, and all those pursuits and ways of worldly gain or promotion, which he believes to be disapproved and forbidden by God, and of a tendency to expose him to the loss of his soul; if he should spare neither labor nor expense, in doing good, as he hath opportunity, unto all, and especially, to them who are of the household of faith; if, in obedience to the revealed will of God and the Saviour, he should courageously confess Christ before men, and hold fast the truths taught by him, and practise agreeably to his commands, when the general current was strong against him and his cause, and thereby become exposed and subjected to hatred and contempt, reproach and persecution; if he should persevere, though at the risk and to the loss of every thing in this world dear to the natural heart of man, and finally, of life itself; but should, in consequence, receive everlasting life in the world to come, and enjoy all the good comprised in the salvation of his soul:—Would such a one have any reason to regret his laboring so hard and so long, and taking so much pains, and putting himself to so much expense, and submitting to so much self-denial and to such great losses and sufferings, with

a view to prevent the loss and to secure the salvation of his soul?—Is it possible that he should look back on his past labors, pains and sufferings, and contemplate his then present state, and think of its everlasting continuance, and that, probably, with endlessly increasing joy and happiness, and once imagine, that he hath acted unwisely for himself, in laying out so much for it?—Must he not, on the other hand, pronounce all his past labor and expense, of every kind, a mere trifle, and not worthy to be named or thought of, in comparison with, or as a counter-balance to, the value and worth of the real positive good, to which he has attained, over and above the consideration of a mere exemption from the infinite evil implied in the everlasting loss of the soul?

Hence, If the natural disposition of your hearts, and the ways to which you are naturally inclined, have a direct and powerful tendency to the loss of your souls, and will terminate in it, unless prevented by an interposition of divine grace, to bring you to repent and return to God through Jesus Christ, and to enter upon and walk in the narrow way which leadeth to life, can you acquit yourselves from the charge of great and criminal folly, if you do not earnestly seek and cry to God, for his merciful interposition to rescue and save you, and exercise all the attention, and do every thing in your power, which, upon scriptural grounds, you may rationally hope will, in any way or measure, tend to lessen the danger of the everlasting loss of your souls, or to increase the probability of their salvation?

Of how much greater and still more criminal folly and madness must you be constrained to pronounce yourselves guilty, if instead of earnestly crying to God for mercy, and taking all possible pains to prevent the loss and to secure the salvation of your souls, you should, with a careless indifference and stupidity, or deliberate resolution and obstinacy, neglect, turn away from and refuse the ordinary and best adapted outward means of grace and salvation, and indulge and give yourselves up to the worldly pursuits and pleasures, and the gratifications of the various irregular and sinful propensities and lusts of the body and mind, which have an awful tendency in direct opposition to the salvation of your souls, and to fit and prepare them for destruction; as well as to increase the righteous displeasure of God against you? If in the midst of such stupid, sinful, and soul-ruinous indulgences and pursuits, one and another of you should be stopped short by death, as hath frequently been the case with others, and your souls, on a sudden plunged in darkness, horror and despair, completely lost for ever, can any words express the keen self-reproaches and self-condemnings, which they might naturally be expected to experience, for their past folly and madness?

Will you not, then, in a view of all these solemn, awakening, and most interesting considerations, be excited and engaged to seek the Lord, while he may be found; to call upon him

while he is near ?—to forsake all evil ways and unrighteous tho'ts, and to return to God, whilst he invites and calls upon you to be reconciled to him by Jesus Christ ?—to hearken diligently unto him—to incline your ear, and come unto him, and *hear*, that your souls may live ?

PRESBYTES.

Abstract of Faber on the Prophecies.

No. V.

(Continued from p. 219.)

THE chief object of our author is to treat of the great period of 1260 years, or the period of the Papal and Mohammedan apostacies, but he gives a brief account of the events marked by the first four trumpets, as preparing the way for that period, by removing that which was foretold would for a season *let or hinder* the revelation of the man of Sin. He states in general, that the trumpets may be divided into the four which prepare the way for the revelation of the man of sin, and the three *woe-trumpets*, as they are called, which comprehend the whole history of the appostacy in its dominant state, both in the East and in the West.

According to our author, at the sounding of the *first* trumpet which began in 395, the Northern nations under Alaric, Radagaisus, and Attila overrun the Roman Empire. These successive invasions are represented under the symbol of *a hail storm*, that in the year 446 a pause took place in the storm, and that in the year 450 it burst again on the Western Empire, and terminated on the death of Attila in the year 453.—At the sounding of the *second* in the year 455, under the symbol of *fire*, Genseric king of the Vandals assaults the Western Empire from the South, and hurls it from its base, like a huge blazing mountain, or the head of it imperial Rome itself. At the sounding of *the third* in the year 476, under the symbol of *a great star falling from Heaven*, the line of the Western Cesars, in the deposition of Augustulus, became extinct, and Odoacer king of the Heruli was proclaimed king of Italy. At the sounding of *the fourth*, the Roman Empire considered as one great whole, under the symbol of *an eclipse of the third part of the Sun, of the Moon and of the Stars*, through the operation of the foregoing trumpets, became shorn of its power and splendour by the downfall of its Western half. Thus was *he that letted* removed out of the way ; and an opening made for the man of sin and the western apostacy.

This account of *the first four trumpets* is different from that of Bp. Newton: for according to him at the sounding of *the first trumpet*, Alaric and his Goths invade the Roman Empire. At the sounding of *the second*, Attila and his Huns waste the Roman provinces, and compel the Eastern and Western Emperors to submit to shameful terms: at the sounding of *the third*, Genseric and his Vandals spoil and plunder Rome ; and at the sounding of *the fourth*, Odoacer and the Heruli put an end to the very name of the Western Empire.

Our author supposes that the Bp's. errors may be traced to an erroneous curtailment of the effects produced by *the first trumpet*. He thinks the symbol of *the Northern hail storm* will include all the invasions of the Roman Empire, by way of Germany, Scythia, and the North whether executed by the Goths, the Vandals, the Suevi, the Alans or the Huns. And further, that on his own

arrangement, the symbols will have their proper and natural application; but on the Bishop's arrangement, they will not: for, according to his exposition, *the burning mountain* will be *Attila*, and not a *subverted empire? The falling star* will be *Genseric, a victorious prince*, and not *a king hurled from the summit of his power;* and the eclipse of the sun, moon, and stars, will be *an extinction* of the Sun and only *an eclipse* of the other luminaries.

The author now entering on the detail of events symbolized by *the three woe trumpets*, observes, that the Prophet begins with *the Eastern branch of the apostacy*, under *the two first woe trumpets*, next proceeds to *the Western branch of the apostacy*, which he gives at large under *the two first woe trumpets*, and more briefly under *the third*, for the whole period of 1260 years, from *the little book*, which he was commanded to eat, and concludes, with detailing the effects of *the last woe trumpet*, which contains the seven vials, both in *the East* and in *the West*. He further observes, in general, that *the first woe trumpet* describes *the rise, the second, the height*, and *the third the downfall of the twofold apostacy* of Mohammedism and the Papacy.

The author accords with Bp. Newton as to the effects of *the two first woe trumpets*, in *the East*. He differs from him as to the application of the symbol of *the fallen star* to *Mohammed*, and applies it to *the apostate Nestorian monk Sergius* or *Baheira* who assisted Mohammed in the forging of his imposture: because, the symbol of *a fallen star* always imports either *an apostate pastor* or *a king hurled from his throne:* Mohammed was neither: Sergius was the former. *Apollyon* and his *locusts* were Mohammed and the Saracens. Mohammed committed the first act of imposture, in *the year* 606, by retiring to the cave of Hera; then it was *the fallen star Sergius* opened the door of the bottomless pit; *the smoke and fumes* of false religion issued immediately; but *the locusts and their leader* were not revealed till the year 612, when Mohammed assumed *the prophetic office*. This therfore was the commencement *of the five prophetic months*, or period of 150 years; within which the locusts were commissioned to torment mankind, and which, of course, expired in *the year* 762, when the caliph Almansor built Bagdad, or the city of peace: Then the Saracens ceased from their locust devastations, and became a settled people; and Mohammedism was firmly established. The commission of the locusts was *to hurt* those who had not the seal of God in their foreheads, but not *to kill* them. Accordingly, when they approached the region which was afterward the seat of the Waldenses and Albigenses they were defeated with great slaughter, in several engagements, by Charles Martel. They were *to scourge* the apostate empire where the transgressors were come to the full, but not *to subvert it*. This was reserved for their successors the Turks. At the conclusion of this prophecy, it is added, "One woe is past." This woe ended, as has been said, in the year 762. When the second should commence is not *here* said, but simply, behold! there come two more woes *hereafter*. Accordingly, a considerable period of time was to elapse, before the commencement of *the second woe*.

At the sounding of the *sixth trumpet*; or, *second woe trumpet*, the four angels, or four sultanies of the Turks, whose capitals were Bagdad, Damascus, Aleppo, and Iconium, who had been bound in *the great river Euphrates*, or in

the countries adjoining that river, were ordered to be loosed: they were loosed accordingly, in *the year* 1281, when the Turks under Ortogrul gained their first victory over the Greek Empire, by the conquest of Cutahi. They were prepared *to slay the third part of men*, or *the Roman Empire*, then represented by the Constantinopolitan monarchy, for *an hour, and a day, and a month, and a year*, or 391 natural years, and 15 days. In *the year* 1453 they took Constantinople; and in *the year* 1672 they took Cameniec, their last conquest, from the Poles. Now if we compute 391 years from *the year* 1281, they will bring us down exactly to *the year* 1672; and if we knew the day on which Cutahi was taken, as we do that on which Cameniec was taken, the same exactness might also be found in the 15 days. *The Euphratean horsemen* are represented as very numerous; as delighting in the color of *fire, jacinth*, and *brimstone*, or red, blue and yellow; their horses as vomiting fire, and smoke, and brimstone, an allusion to artillery and gun-powder invented under this trumpet, and as propagating a false religion: In all which particulars, the Turks are described with wonderful exactness. Under these awful judgments, *the rest of men*, or the Papal church, repented not of their idolatry; but, unawed by the signal punishment of her sister Constantinople, she set her face against the reformation which commenced under this trumpet: *a more tremendous power*, therefore, will be revealed against her, under *the third woe*. The precise duration of this woe is not *here* expressly marked by the prophet; the conquests of *the Euphratean horsemen*, in subverting the Eastern empire, terminated in 1672, but the woe itself does not terminate till after the great earthquake in *the West*, and the fall of *the tenth part of the Roman city*. Then, we are informed, that *the second woe is past*, and behold *the third woe* cometh *quickly*.

Having shewn the effect of *the two first woe-trumpets in the East*, the prophet passes to the history of the contemporary *Papal apostacy in the West*, by unfolding the contents of *the little book*, which contains that history at large, and more generally the history, of *the third woe-trumpet*, under the symbols of *the harvest and vintage of the Lord*; or, in other words, the history of the whole great period of 1260 *years*. This book contains, according to the author the *eleventh, twelfth, thirteenth* and *fourteenth* chapters of the Revelation; and all of them, in point of time, run parallel to each other; each reaching through the whole of that great period.—From these chapters we learn, what *the ten horned beast of the sea, or of the bottomless pit is*; that he wages a war of 1260 years with *the woman* and *the two witnesses*; that he acts by the instigation of *the two horned beast of the Earth*; and that he is *the tool of the great red dragon*.

In explaining the contents of the first Chapter of *the little book*, the author says, that, by *the temple, the altar, and them that worship therein*, are meant *true Christians*; by *the Court* without the temple, *nominal or apostate Christians*; by the *Holy City, the visible Church of Christ*: that the two prophets or witnesses were to prophesy in sackcloth through the whole period of 1260 *years*; and therefore could not be *two individuals*: that they are called *the two olive trees* and *the two candlesticks* which are known symbols of *a church*, therefore they cannot be *the Two Testaments*, as many have supposed; but are *two*

churches ; or, *the two-fold church of Christ, that before, and that after his incarnation ;* represented by the *twenty-four Elders*, alluding to *the twelve patriarchs*, and *the twelve Apostles* ; and by *the Holy City* on whose *twelve* gates were inscribed the names of *the twelve tribes of Israel ;* and on whose twelve foundations were inscribed the names of *the twelve Apostles* of the Lamb : the notion of which, *the two-fold church*, is carefully preserved through the whole book of the *Apocalypse*. Or, in other words, the two witnesses are *the spiritual members* of *the Catholic Church*, viewed as one great whole, though made up of *two component parts*. Their prophesying means *their avowal of the truths of the Gospel*. Their power to shut heaven, to turn the waters into blood, &c. must be understood not in *a causal*, but *a consequential* sense ; as God's charge to Isaiah must be understood, "*Make* the heart of this people *fat*," &c. The witnesses which were slain by the beast were not all the faithful throughout the whole Roman Earth, or city, but *a community* of Christians in a part or *street* of that city ; their death then must have been *political*, the only death to which *a community* is liable. This community must have received *political life*, before it could suffer *political death*. This could not have been at any time before *the Reformation*. At the Reformation they received *political life* in Germany.—The foe that slays them is *the beast of the bottomless pit* ; or, *the beast with seven heads* and *ten horns* ; the same as Daniel's *fourth beast ;* or, the *Roman Empire ;* and he slays the witnesses under his *last*, or *septimo-octave head :* or the line of *the Gothic Emperors of the West*, of whom the first was Charlemagne, and whose representative, at the time of the reformation, was Charles the fifth : which fact the author now assumes, and designs afterwards to prove. The witnesses first received political life, in *the years* 1530, 1531, 1535 and 1537, by the association of the Protestant German princes in *the league of Smalcalde*. The beast, under his last head, on the 24th of April, 1547, totally routed the Protestants, in the battle of *Mulburg ;* and their two great champions, the Elector of Saxony, and the Landgrave of Hesse, were compelled to submit to the Emperor Charles, at discretion. The prophets were now dead. The street of the great city, where their bodies lay exposed and unburied, was *Germany ;* a kingdom or province of the empire, represented by one of the ten horns of the beast, subject more immediately to the jurisdiction of *the last head*, which the Prophet identifies with the beast itself. Their dead bodies were to lie unburied, in this street of the city, three days, or years, and an half; when they should revive, and stand upon their feet, and after ascend into heaven. During this time, the Roman Earth had great joy : but, to their utter amazement, the Protestants again stood upon their feet, at Magdeburg, in the latter end of the year 1550, and, in December of the same year, defeated the Duke of Mecklenburg, and took him prisoner ; and at the peace ratified at Passau in 1552, and confirmed at Augsburg in 1555, the *two prophets ascended into the symbolical heaven*, or became *an acknowledged church*. Thus the prophesy in every trait of it, was exactly fulfilled, in respect to the time when the witnesses should be slain, the imperial head which should effect it, the place where, and the period they should

lie dead, as well as their ascension into heaven. The author dissents from the opinion of Bp. Newton and others, who suppose the war of the beast against the witnesses is to be the last persecution of the church. Indeed the supposition would plainly overthrow his exposition; because, both the revocation of the edict of Nantz, and the persecution of the Piedmontese, were posterior to the Protestant war in Germany. Indeed, the Prophet would be inconsistent with himself to say this, for he represents the witnesses as prophesying in sackcloth through the whole period of 1260 years, and the battle of the beast with them as before the sounding of *the seventh trumpet* which constitutes a part of that period; of course, the witnesses must continue in a persecuted state, after that battle. The fact is, the witnesses were to be slain, and to lie exposed, only in *one particular street* of the city; and not in *every street* of it; and the war is *a particular* not *a general* persecution of the witnesses. The supposed objection that the lapse of something more than three centuries from the war of the beast with the witnesses, as above assigned, to the end of their testimony, is inconsistent with the prophet's saying it should take place when they were *drawing near to the end of their testimony*, as the reading should be, is obviated by the remark, that the period may be called short, when compared with nearly thirteen centuries.

The next great event, and the last under *the second woe-trumpet*, is *the great earthquake*, and *the falling of the tenth part of the city*, which is said to happen in *the same hour* with the events just described, or the death, resurrection and ascension of the witnesses; and then it is added, *The second woe is past; and behold the third woe cometh quickly.* As the exposition of this prophesy depends on the sense of the word *hour*, the author is at pains to ascertain its meaning. The word *hour* in this book, and in other authors, is used in two different senses, either for *the twenty-fourth part of a day*, or for *an indefinite season.* Here, he thinks, there is nothing to limit the term either to the twenty-fourth part of a natural day, or of a prophetic day making 15 natural days, either in the structure of the sentence, or in the nature of the subject; and conceives it must be understood here, for *season* which in this book may be reasonably understood some one of the great apocalyptic periods, (viz.) that of *a seal, a trumpet*, or *a vial.* Thus *the hour* of God's judgment upon Babylon is comprehended within the limits of *the last vial.* So the *one hour* in which *the ten horns* were to receive power, as kings, along with the beast, means the period of *the first woe trumpet:* So arguing from analogy he concludes, that *hour*, in this place, is the period comprehended under *the second woe trumpet. The second woe trumpet* commenced in *the West*, as it did *in the East* in *the year* 1281, and ended in 1792, the witnesses were slain in 1547 and the great earthquake was in the year 1789, when France, *the tenth part* of *the Roman city*, *fell;* and so these two last events, though distant from each other, in point of time, happened in the *same hour or season.* The opinion of many Commentators that *the falling of the tenth part of the city* was accomplished when a great part of Germany renounced the authority of the church of Rome, probably arose from a limited construction of the phrase *the same hour*, but this opinion is sufficiently confu-

ted by the event, for upon the falling of the tenth part of the city *the third woe trumpet* was to sound *quickly;* but nearly three centuries have elapsed and no event took place prior to 1789 which could merit the appellation of *the third woe*, but in 1789 the tremendous explosion of *the French revolution* would well merit that appellation. We have seen the Author's opinion that Daniel predicts the tyranny of *Popery and Mohammedism* under the symbols of the little horn of *the third and fourth beast*, and *the atheistical government* under that of *a king who neither revered the God of his fathers, the Desire of women* or *any other God, but who magnified himself above all*, here we see the same great events, as he believes, under the *first and second woes*, down to the *primary revelation of Antichrist*, at *the French revolution* and to *his full developement* on the 12 of August 1792, when *the infidel king* exalted himself *above all law:* and on the 26th of the same month, when he exalted himself *above all religion. The great earthquake* then, or *falling of the tenth part of the city*, fell out in the year 1789, and *quickly* after, on the 12th of August 1792, commenced the blast of *the third woe trumpet;* and the momentous events under it are described in *general* by the prophet from the 15th verse, to the end of the Chapter; but *a fuller* account he gives under the symbol of *the seven vials*, containing the seven last plagues, to be poured out successively on the enemies of God, and all the events together fill up the whole period of 1260 years, as do the events predicted in each of the three following chapters of *the little book.*

[To be continued.]

FROM THE PHILADELPHIA INTELLIGENCER.

"——*The full Assurance of Hope.*"—Heb. vi. 11.

(Concluded from p. 197.)

IT is now to be remarked, that, after all, there are very few Christians who do ever attain to such a state, as at no time to have their hopes shaken. They who have enjoyed such a state in a very eminent degree, and for years together, may have it clouded after all; and perhaps have grievous conflicts, even on a dying bed. In these conflicts, however, victory is ultimately given. At least, this is commonly the case. And it is no more a reason why the attainment should not be aimed at, because it may be lost for a little while, than it is a reason why we should not endeavour to obtain and preserve a settled and confirmed state of health, because it may be interrupted by short periods of sickness or indisposition, or be lost immediately before death. "The assurance of hope" may, with peculiar propriety, be called the health and vigour of the soul: And from this metaphor, (not forgetting that a metaphor is not an argument, but an illustration only), perhaps it may be easy to give a just exhibition of this whole subject. 1st, Health is not essential to life, though it renders life comfortable. So an assured hope is not essential to spiritual life, though it is greatly conducive to its comfort. And as there are a number of persons who are habitually in-

valids, or destitute of health, so there are a number of genuine Christians who never attain any thing that can be called an assurance of hope. They have something that keeps them on in the Christian course, but it is not the vigorous principle denominated in scripture "the assurance of hope," 2d, There are some who are much and often indisposed, and seldom can say they are quite well; and yet there are certain times when they feel something so much like health, that they have no cause or disposition to complain. So there are many Christians, (perhaps this is the character of the most), who are much and often in doubts and fears, and yet there are certain happy seasons, when their hopes so much abound and prevail, that they are greatly cheered, and cannot complain for the present. 3d, There are some persons who often, and perhaps generally, enjoy a state of high and vigorous health and activity; but from that very cause, are attacked, occasionally, with the most violent and painful diseases. So there are some believers, who in general, have the high exercise of "the assurance of hope," and yet occasionally, are cast down into the depths of spiritual distress; agreeably to which, the pious and judicious Dr. Sibbs has remarked, that "those who have the assurance of their salvation, are sometimes lifted up to heaven, and at others, are cast down to the gates of hell." 4th, There are some who enjoy an even state of good and comfortable health, only interrupted a short time, now and then, by incidental, moderate, and short indispositions. In like manner, there are some, who, in the divine life, enjoy a steady, moderate and comfortable hope, only now and then darkened or obscured by some passing clouds, or a short lived tempest. And 5th, If there are a very few persons who can say that they were never sick a day or an hour in their lives, though they may have had a few occasional aches or pains, these are considered as prodigies of health; and they, perhaps, may have their parallel in a few prodiges in the spiritual life, who being real Christians, may be able to say, that, however they may have had some few short and severe conflicts, they never did seriously doubt their salvation, since first they obtained a satisfaction in regard to it. On the whole, it is to be remembered, that *hope*, as a Christian grace, admits, as all other graces do, of almost an infinite number of gradations. Every real Christian has some of it, as he has something of every other grace; though like the other graces, it may at times, be scarcely perceptible to himself, and be rather in habit than in exercise. In a word, from the faint dawnings of a perceptible hope, to the meridian of its full assurance, the degrees are numerous indeed; and yet at each of these degrees, true Christians may often be found.

N.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

We would see Jesus.

*SIR, we would see Jesus**, was the request of certain devout Greeks who went to Jerusalem to worship, near 1800 years ago. It is the desire of all Christians, that those who instruct in holy things should lead them, to a more perfect knowledge of their Saviour and of his kingdom. To you Sir, their language is, "We would see Jesus." And whenever in the pages of your useful Magazine, they find any thing to enlighten the understanding and to warm the heart by promoting a nearer union with the Saviour, their request is obtained. If the following remarks are calculated to promote these designs you will please to insert them.

MUCH of the Christian temper is expressed in this short request, "Sir, we would see Jesus." The desire of every Christian is to behold Jesus by faith, and enjoy his presence. It is by faith alone, that his presence can be enjoyed in this world. "Whom having not seen, ye love; in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory." Thus it is by believing, that the Christian can rejoice in the unseen Saviour with joy unspeakable and full of glory. And in this way only can he enjoy the society and fellowship of his Lord.

In the various conditions of human life, the devout and humble soul desires the presence of the Saviour. Under all circumstances, Jesus is a very welcome guest. In prosperity, he would see Jesus. He dare not promise himself happiness in any enjoyment from which Jesus is excluded. Even prosperity, without his Saviour, is not desirable to him. He fears, that its fascinating charms would lead him to a dreadful precipice. Prosperity without grace is even more ruinous than adversity. Such is the nature of the human heart, that prosperity has a tendency to lead away from God the bountiful Giver and to induce a neglect of the cultivation of religion in the soul. Unsanctified prosperity is, therefore, a dreadful evil. Thousands can bear with fortitude the weight of adversity, but few are able to endure prosperity. Upon such minds as our's, its effects are to engross the attention and intoxicate the soul. And we dwell upon it as a lasting good, forgetful of more durable riches.—Doubtless thousands who are born and educated in the mansions of splendor and in the lap of prosperity, never think of a higher good, who, by a reverse of circumstances, would have been taught the unsatisfying nature of earthly enjoyments. Graceless prosperity is a very easy and sure road to remediless destruction. There is a lure in it which beguiles into ruin. Hence the reflecting Christian wishes the presence of his Saviour in prosperity. He would see Jesus as exhibited in his life, his doctrines, and his laws. He would not taste of an enjoy-

* John xii. 21.

ment which is not tempered by a sense of his presence; while he feels his own weakness and the deceitfulness of his own heart, he will not dare to trust himself if his Lord be absent. The greater his possessions, the more need of wisdom will the contemplative Christian feel that he may use them aright. If God has trusted much to his care as steward, he is sensible that he has the more to account for; and he feels a greater need of the presence of Jesus, and the guidance of his spirit.

The Christian in adversity, desires also the presence of his Saviour. This condition is more peculiarly calculated to promote a lively sense of his dependence, and of the superior blessing of Christ's presence. It tends to strip a man of himself, and lead him from a dependence on sublunary enjoyments. But it is a school of affliction, and the important lesson which is taught, is not always learned. Even adversity without grace will make the heart no better. Afflictions as well as mercies, in the distributions of providence, are lost upon many, as to any good effects produced in the subjects; they render them no better, but only tend to prepare them for more aggravated calamities. Hence the Christian wishes his afflictions to be sanctified ones. In adversity he wishes to see Jesus. He would tell him all his trials, and in the midst of his grief, recline his weary head upon his Saviour's bosom. Under the pressure of adversity, He is the "friend that sticketh closer than a brother." When the children of God are tried and borne down by adversity, they find it sweet to go and tell Jesus. They view this as one of their greatest privileges that when they are ejected by the world, they have a great and glorious friend whose heart is always open, and whose provisions are always ready. To such no calamities are so great, and no grief so pungent, as those which result from having wandered from their Lord and lost sight of his glorious and supporting presence. But when Christians have a clear sight and sense of a present Lord, all other evils lessen in their view; and tho' the storm beats without they find peace and enjoyment within. Christ is a friend born for adversity. For this end came he into the world. He is an High Priest who can be touched with the feelings of his afflicted children. He knows how to succour and console; and when all earthly streams are dried up, He can let in the streams of more durable happiness into the soul. His name is a strong tower, the righteous runneth into it and is safe;—it is a haven in which the humble Christian, tossed upon the billows of adversity, may securely anchor. Hence the Christian in adversity will always desire to see Jesus.

Another condition of life in which the Christian desires to see Jesus is, health. There are many who wish to hear nothing of Christ and his doctrines, when in the vigor of life who are willing to apply to him in sickness. While their bodies are healthy and active they put far off the evil day, and consequently have no desire to see

Jesus, and no ear for religious instruction. With such it is a breach of politeness in any one to introduce topics of this nature; and they are astonished that any can take satisfaction in conversing upon such gloomy subjects, as lead the mind to a view of death, the general judgment and a future state. Such while in health feel no necessity of seeking Jesus. Religion must be crowded along to the last end of life, and made the employment of a sick bed. Jesus is not to be trusted in till health and every other enjoyment fails.

It is not so with the Christian. It is *his* desire to seek *first* the kingdom of heaven, to improve the health and vigor of his days, in the service and enjoyment of his Lord. That which is most agreeable will be our first object in health. The exercises and services of religion are of all things the most desirable to the Christian; hence he would engage in these while in health. He would see Jesus, while he is best capable of serving and glorifying him.

The Christian desires also to see Jesus when in sickness. It is natural, when racked with pain and distress to wish the presence of our nearest friends. Their company and their kind offices at such a time are exceeding desirable. Jesus is the Christian's best friend, and his presence is peculiarly needed in the midst of anguish and distress. The child of God is not contented if he be absent a moment. But if Jesus be present, though in the greatest distress of body, his countenance brightens, and he can often smile in the arms of death. Christ is the great Physician on whom he ultimately depends for soul and body; to him he looks for success to human endeavors, and for preparation for sickness or health, as in his righteous providence he shall distribute them to him. But to produce this calmness and resignation he must have a sense of Christ's presence. Again,

The Christian desires to see Jesus in all the ordinances of divine appointment and means of religious instruction. When he goes to the sanctuary to worship, his prayer is that he may see Jesus. And to him who ministers in holy things, his language is, "Sir, we would see Jesus." And if Christ has not been preached, he returns mourning in the language of Mary, "They have taken away my Lord, and I know not where they have laid him." When he approaches the sacramental feast, his desire is that he may behold his Saviour. It is not a round of externals which will satisfy his soul; for what are ordinances to him without Jesus in the midst? True indeed these are wisely designed to encrease the faith and brighten the other Christian graces. But Christ must manifest himself through these, as the sun through the windows of an otherwise darkened habitation. In these "he appears in his beauty, as the light and as the dew unto Israel—as the shadow of a great rock in a weary land." His people "set under his banner with great delight, and his fruit is sweet to their taste."—Thus in the reading and the preaching of the word, in the administration of the ordinances

and all the means of religious instruction, the Christian would see Jesus—see something which has a tendency to promote sound doctrine, purity of heart, and holy living. To your useful Magazine the eyes of many Christians are directed for aid in the success of these important objects. On its pages they would see Jesus exhibited in his character, his doctrines, his example and his life.

Finally, The Christian desires to find Jesus in his own soul.—When he retires into himself and finds Jesus there, he has a heaven within. When he finds him enthroned there as the object of his affections, the director of his purposes, and source of his pleasures, his happiness is pure and tranquil, and independent of all external circumstances. If earthly friends forsake him, he is not without a friend. Though earthly comforts vanish, yet he alone can be truly happy. Here are his affections, here his purposes, and here his pleasures. Here he can leave his all and be at rest.

JOHN.

Religious Intelligence.

Session of the General Assembly of the Presbyterian Church in the city of Philadelphia, May 27th, 1808, the following Resolution and Address were adopted.

Attest,

JOHN E. LATTA,
Permanent Clerk.

"WHEREAS it is the duty of all Christian churches, families and people of every description, either suffering under the adverse dispensations of divine providence, or being threatened with them, to humble themselves before Almighty God, and to implore his mercy and protection: And whereas our country appears to be threatened with great calamities: Resolved, therefore, that it be recommended and it is hereby earnestly recommended to the churches under the care of this Assembly, to set apart the second Thursday of September next, as a day of fasting, humiliation and prayer, to beseech the Ruler of the universe, that for Christ's sake he would be pleased to avert the calamities with which we are now threatened; and that he would restore harmony to the contending nations of the world. That he would pour out his Spirit on our churches more generally and abundantly; bless the efforts that are making to Christianize the heathen, and to extend the blessings of the gospel to the destitute inhabitants of our land.

"Who can tell if God will turn and repent! and turn away from his fierce anger? Who can tell whether he who holds the destinies of men in his hands, and who turns the hearts of the rulers of the earth as the rivers of water are turned, will hear the supplications of his people? Let us then humble ourselves under the mighty hand of God. Let us turn every one from his evil ways, and from the wickedness of his hands.

"To the great head of the church let us raise our united hearts and voices, for his choicest blessings on our country and the world at large. Soon may the heathen be given him for an

inheritance, and the uttermost parts of the earth for a possession! Soon may the descendents of faithful Abraham be brought to the fold of our common Lord, that there may be one sheepfold and one shepherd." [*Phila. Intel.*

A Narrative of the STATE OF RELIGION, within the bounds of the General Assembly of the Presbyterian Church, in the United States, for the year 1808. Read in the First Presbyterian Church in Philadelphia, May 25th.

THE General Assembly acknowledge with ardent gratitude the distinguished benignity of God to the churches within their bounds during the year past. He hath truly done great things for us; building up the waste places of Zion, and adding unto the number of such as shall be saved. From every quarter, with but few exceptions, we hear of harmony among our ministers, order among our congregations, an increased attention to the ordinances of the gospel, and the progressing triumphs of that grace by which alone sinners can be reconciled to God. In many places, especially within the bounds of the synod of New-York and New-Jersey, times of refreshing from the presence of the Lord are experienced. The Spirit has been poured out on considerable portions of country, and fruits of righteousness have appeared, honourable to the kingdom of Christ and inviting to the world which lieth in wickedness. Unhallowed combinations have been broken up; enemies to the cross have been confounded, and in many instances made the subjects of divine grace.

It is observable that the work, though powerful, has progressed with great silence, uncommon solemity, and free from all appearance of extravagance.

The revivals have been preceded in every instance by a union of prayer among Christians, to which they have felt constrained by the fervent desire of their hearts that Christ might be glorified, and by deep and solemn impressions of the value of precious and immortal souls. Believing parents, more especially, have been influenced to wrestle with God in behalf of their children. We record with peculiar emotions of delight, for the encouragement of the godly, that, as in all ages past, so still, our God is a hearer of prayer.—He has come down from his high and holy place, and granted the requests of his people. The consequences have been that the assemblies of the saints were crowded with inquiring sinners. Many meetings for prayer and praise have been established.—It appears that, in several places, a number of persons have adopted the plan of assembling together on the sabbath morning, immediately before public worship, and spending some time in religious exercises, particularly in prayer for the divine presence and blessing in the public institutions of his worship. This, if properly managed, may prove a happy preparative for the worship of the sanctuary. We would, however, earnestly caution all who are under our care,

against suffering public duties to interfere with the duties of the family and the closet.

Among the visible fruits of an increased attention to the gospel we recognize the establishment of benevolent institutions, as peculiarly characteristic of the religion of Jesus.—We mean associations for the relief of destitute widows and orphans, for the instruction of the ignorant in divine knowledge, and for the benefit of the poor generally. It is a distinguished excellence of the gospel of Christ, that it is suited to the poor; not merely to their afflicted condition, but to their intellectual acquirements. Christians can give no better evidence of their sincere attachment to the Lord who bought them, than by manifesting love, not only to their brethren in Christ, but to mankind in general. The fruits of benevolence ought ever to accompany the profession of piety; and it is exclusively the glory of Christianity that it has produced every where, as far as its influence extends, effective plans to meliorate the condition of the poor. We hope our brethren, in all our churches, will more fully testify, in this particular, the power of the grace of God.

In the southern parts of our bounds, the extraordinary revivals of religion have considerably declined: bodily agitations are gradually disappearing: in one instance, where extravagance and wild enthusiasm had been avowed and defended, in opposition to the pastoral advice of this body, we are happy to learn that the abetters have acknowledged their error, and returned to the good order of our church.

Those who have been the subjects of the revival persevere in the ways of godliness, with but few exceptions. Apostacies are rare. Accessions to the communion are made on every occasion, though not in such numbers as formerly. Believers are still on the watch; disposed to pray, and actually praying for the spread of the gospel, and the triumphs of grace over all opposition.

In those districts of country, as well as in some others, the want of gospel ministers is severely felt. People are suffering for lack of instruction, and calling for help; but help, adequate to their necessities, cannot be obtained. The assembly regret, that so few, comparatively, offer themselves as candidates for the holy ministry; and they hope that the attention of the churches under their care will be directed to this important subject, that by their united exertions, some effectual plan for statedly supplying the wants of Zion may be formed.

With such abundant cause of gratitude is connected cause of sorrow and humiliation. We have observed with pain that, in some presbyteries, the duties of family religion, and of catechetical instruction are neglected. Truly it is shameful in men who call themselves by the name of Christ, not to honor him before their families, by worshipping him statedly. Every head of a family is responsible for all its members to God and his country. How can he expect to fulfil his duty, if he does not pray for and with them, and instruct them from the word of God? If *he* does not honor God, it cannot

be expected *his family* will. And a Christian family, living without family religion, is a contradiction. It argues on the part of such professors an awful declension and a criminal dereliction of duty.

In many places, also, we have heard of lukewarmness and inattention to the great concerns of religion; of the profanation of the sabbath by thoughtless sinners, and of decline in the life of godliness. How lamentable, that with the light of the gospel shining around us, any should walk in darkness, and despise the goodness of God?

From our sister churches in Connecticut and Vermont, we learn with pleasure that revivals prevail there also; that religion flourishes; that among other instances of mercy, Yale college is graciously visited; and that believers are walking in the comforts of the Holy Ghost.

On a review of the state of religion in the churches referred to above, we rejoice in saying that it has progressed in the last year, and that it is still progressing. This revives us in our pilgrimage, and causes us to look forward with pleasing expectations. The Redeemer will ultimately reign throughout the earth. "His name shall endure for ever: his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed."

We only add, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things: and blessed be his glorious name, for ever; and let the whole earth be filled with his glory. Amen and Amen."

[*Phila. Intel.*

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

AS one very important object of the Magazine published under your direction, is to convey intelligence respecting the spread of the Redeemer's kingdom, I am induced to believe that narratives of religious revivals, in particular places, will be thankfully received by you, and inserted in that valuable work. It is known by many of your readers that for some time past there has been an unusual attention to religion in this town, and it is presumed that it will be gratifying to the public to be informed of the origin of the work, and its progress to the present time. Although you must be supposed to be well acquainted with this subject, yet motives of delicacy may lead you to think it improper for you to publish any thing written by yourself, respecting the revival. Being an inhabitant of the town, and feeling interested in the work which a merciful and gracious God is now evidently carrying on among us, I have taken pains to acquire correct information concerning it, and I now send you the result of those enquiries, which you are at liberty to publish if you see fit.

Yours with esteem
and respect,
AN INHABITANT OF HARTFORD.

Hartford, June 14, 1808.

A brief account of the Origin and Progress of the present Revival of Religion in Hartford.

IN the year 1799, it pleased that God with whom is the resi-

due of the spirit, to shed down divine influences upon many places in this state and its vicinity; and early in that year a revival commenced in this town, many happy fruits of which remain to this day. After a year or two the fervor of the revival abated, but conference meetings have ever since been attended in different parts of the town.—About the beginning of the present year it was observed that the numbers attending those meetings increased, and it was soon noticeable that public worship on the sabbath was attended by greater numbers, and with an appearance of greater solemnity than had been common. There seemed among many people to be a disposition to hear; and that God who gives the hearing ear, soon gave to several an understanding heart.

In February there began to be several instances of deep impression, while the general attention also increased. In March additional conference meetings were set up, and the places appointed for these meetings could not contain the people who wished to attend. For about three months there have been two conferences in different places on Sabbath evening; a meeting designed particularly for those under religious impressions on Monday evening; on Tuesday afternoon a meeting at the North Presbyterian Meeting-House, and on the evening of the same day a meeting of young people; on Wednesday evening a meeting designed for the instruction of the youth of the town in the doctrines and duties of religion, and conference meetings on Thursday evening and on Saturday evening. At all these meetings, excepting the one on Tuesday evening, one or both of the Presbyterian ministers of the city have attended, and delivered a discourse to the people. Besides these meetings at the stated times mentioned, there have been several others in different parts of the town, at other times. At all these seasons of worship, the utmost order and regularity have prevailed, and while the most who attended discovered a desire to hear, the countenances of many evinced that they felt a deep sense of the importance of divine things.—Since the revival began, about eighty belonging to the two Presbyterian societies have been awakened. Of these about sixty have obtained a Christian hope; of the remainder a few appear to have lost their impressions, and the residue are still anxiously enquiring. God is also giving evidence that he has not yet left the people, as there have within a few days, been many new instances of awakening.

The writer of this is personally acquainted with many of the subjects of this work, and has endeavored to inform himself respecting the views and exercises of those with whom he has not had an opportunity of conversing. They have all manifested a deep sense of the depravity of the human heart, and of their great sinfulness, guilt and danger; they have seen that they were justly condemned by a holy God,—that they had no excuse to offer for their sins,—that they could do nothing to help themselves,—that they

were dependent on the sovereign mercy of God,—and that if they were saved it would be wholly through the merits of the Redeemer applied to them by the Holy Spirit, through the grace of that God who has mercy on whom he will have mercy. Those who have obtained a hope derive their happiness not so much from a persuasion that God has had mercy on them in particular, as from the consideration that the Lord omnipotent reigneth,—from a lively view of the infinite amiableness of the divine character,—and from a cordial approbation of the way of salvation through Christ, as calculated to promote the glory of the all perfect Jehovah. Such have been the general feelings and views of the subjects of this work, though, as is usually the case in religious revivals, there has been a great diversity as to the degree of distress manifested by those under conviction, and the time of its continuance, and also as to the degree of joy expressed by those who have received comfort. I might mention particular instances, as has been common in the Narratives of revivals which have been published, but I have ever thought that to make such distinctions was injudicious, if not calculated ultimately to do injury to the cause of religion. The subjects of this work, with but few exceptions, are persons in early life; and it is a most pleasing sight, as well as a striking proof of the power of religion, to see such numbers of young people forsaking the amusements so common in large places,—spending their leisure hours in the private and public duties of religion, and devoting themselves to the service of God.

Those who have observed the beginning and progress of this work must have been impressed with the thought, that it is the work of God. To ascribe it to the operation of second causes is as unphilosophical as it is unscriptural. It was not preceded by any peculiar dispensations of divine providence, calculated to arrest the attention; nor by any uncommon exertions made by the ministers of the town. It began at a time when nothing of the kind was expected, though doubtless desired by the friends of Zion; and in its progress the hand of a sovereign God has been displayed. Persons of very different characters, occupations, and stations in life have been called, and those who have taken a part in this interesting scene have been disposed to say, Not unto us, not unto us O Lord, but to thy name be all the glory and all the praise. May that God who has thus blessed us, continue this his gracious visitation, and in a day of his great power make many of this people willing and obedient.

It will be observed that the above account is confined to the two Presbyterian Societies in the city of Hartford.

I take a particular pleasure in adding, here, that in the church and congregation in the West part of this town, under the pastoral care of the Rev. Dr. Perkins, there has recently commenced a work of divine power and grace. It is only as yet in its beginnings; and

chiefly confined, to those in youth. The prospect however is pleasing; and the friends of religion entertain the hope that it may progress, and spread among all ages and classes of people. Several have already obtained a hope that their hearts are reconciled to God, and the way of life and pardon revealed in the gospel, and that they have been the subjects of the regenerating grace of the Holy Spirit. Perhaps forty or fifty may now be under deep conviction of sin, and solicitously enquiring what they shall do to be saved. Every day, new instances of awakening and conviction, in all the various parts of the parish, are taking place. An unusual solemnity is visible in the worshipping assembly on the Lord's day. The hearing ear is given; and the people in general are disposed to pay a profound attention to a preached gospel. Ministerial labour is greatly increased, as there are *four religious meetings*, in a week, besides the stated exercises of the holy sabbath.—And these special *Meetings*, which are holden in all the different parts of the parish, are full and solemn. The hearers appear to be greatly affected.

This special attention to religion began, in that church and congregation, in the latter part of the month of April, or beginning of the month of May last. A remarkable degree of order and regularity hitherto characterize the work. There appears to be no enthusiasm: no superstition: or any irregularity to disparage it, or grieve the hearts of Christians, and give occasion to the enemy to reproach the religion of our divine Redeemer. In the same congregation, in the summer of the year 1807, there was a particular attention, in a part of the society, to religion; and a small number were added to the Lord.—In the year 1799, the same people were favored with a very great revival of religion. The work then continued a year and an half, spread over the whole parish, and equally among all classes and ages of people. And about one hundred and fifty obtained a hope that they had been the subjects of the renewing grace of God—and joined themselves to the Church.

If the present work, under the influence of the Holy Spirit, shall continue, and spread, a more detailed account, may in a future number of your Magazine, be given. The public are always anxious to hear religious intelligence, and delighted with narratives of revivals of religion. Whenever it pleases a gracious and sovereign God, *who will have mercy on whom he will have mercy*, to bless and prosper the ministration of the gospel—to awaken his people, by the plentiful effusions of his grace and spirit, it is an auspicious event; at which every friend to the happiness of man, and to the happiness and morals of society must rejoice. He only, by his spirit, can make his gospel and its institutions savingly beneficial—and diffuse the glories of the Redeemer's name. Yea, every sinner brought to repentance is a new proof of the truth of Christianity, and a display of sovereign grace. *Likewise I say unto you, there is joy in the presence of the angels of God over*

one sinner that repenteth: how much greater the joy, when multitudes, in a revival of religion, are born of God, and made heirs of eternal life.

There has also been at the same time a revival in the Baptist congregation. A considerable number have been baptized, but with the number that have been impressed, and the particular nature of the work in that congregation, the writer is unacquainted.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

I SEND to you enclosed extracts of a letter written to me by Mr. Boudinot of Newark, one of the Judges of the Supreme Court in the State of New-Jersey, for publication, if you believe, that it will be subservient to the great purposes of the Magazine.—It will be perceived on reading the extracts that the letter from Mr. Boudinot to me was in answer to one written to him, in which I had given him an account of the religious attention that had taken place in Litchfield. He sometimes refers to my letter, as describing with correctness what had passed at Newark. The operations of the Divine Spirit, he observes, have been as various with us as with you, take your own description and you have ours correctly. It becomes necessary therefore to state in substance what I wrote to him on the subject. In my description of the astonishing scene that had been passing at Litchfield, I informed him that there had been a very great diversity of feelings in such as were awakened to a serious concern for their immortal interests, and at length had obtained an hope that they had passed from death to life; that all appeared to be deeply impressed with a sense of the importance of religion, and had a sensible conviction of the depravity of their hearts and saw that this depravity was odious and criminal, and their own inexcusable wickedness, for which they deserved to experience the penalties of a righteous law which they had broken in innumerable instances; and all agreed in choosing to be in the hands of God, and feeling well pleased that it is the Lord God omnipotent who reigneth and directeth every event which takes place throughout his vast dominions; but that there was a wide difference in the degree of distress which took place previous to the experiencing that submission of will to God which all felt; that whilst some felt a violent opposition of heart to the law and government of an holy God, such opposition of heart was scarcely perceivable in others; that some were in distress but a few days before they became comfortable in their minds, whilst others remained in sorrow for many months; that the instances of a sudden transition from deep distress to great joy were comparatively few; that in most of the cases which I had observed, the subjects of this work, who eventually obtained an hope of their good estate, after having felt great anxiety of mind, and a deep sense of the odiousness of their characters in the sight of God,

and a thorough conviction of mind that it would be just in God to cast them off for ever, seemed to lose their anxiety about themselves, and it was a common thing for them to complain that they were becoming stupid and had lost their convictions. Yet during this state of their supposed stupidity, it was remarkable that their sense of the corruption of their hearts was greatly increased, they no longer felt any opposition of heart to the character of God; but on the contrary, his character appeared to them glorious, and that because he was a sin hating God; but at this time they had no apprehension that their hearts were changed, or that this holy God was their friend, and whilst their Christian friends entertained the strongest hopes that they were new creatures, they left them to their own reflections without informing them of their opinion concerning them; they however upon observing how widely different the exercises of their minds were, finding in short, that what they used to hate, they now loved, and what they used to love, they now hated, began to suspect that a real change had taken place; they hoped however with much trembling, and gradually advanced to a steady comfortable hope with great caution and much examination. This has been the most usual method in which hope has taken possession of their minds; tho' there have been some remarkable instances of persons passing from the most pungent distress to the most elevated joys. And I have never heard of any case where confidence has arisen through the medium of dreams, visions, or texts of scripture coming suddenly into their minds.

T. REEVE.

Newark, 22d April, 1808.

MY DEAR SIR,

I HAVE received your letter, which was highly gratifying to me indeed.—I had seen a letter before, giving a very interesting account of the work of God among you. I was several times on the point of setting down to write you on the subject—but my daily avocations prevented; until I was favored with your letter. If I was to copy your letter and return it as from myself, it would be, almost in every particular what has passed here. About six years ago, when our worthy pastor, Mr. Griffin, first came to this place, we had a revival of religion amongst us when about one hundred and thirty were added to the church; after that had declined, we were rather in a dull state, which in August last was very low. The administration of the Lord's supper was to take place on the first Sabbath in September. On the Sabbath preceding, it was recommended to the church to keep the Friday on which the preparatory lecture was to be preached, as a day of fasting, humiliation and prayer, that God would pour out his Spirit and revive his work, that this valley of dry bones might become active living beings.—In this exercise the neighboring Parish of Orange agreed to join. If ever the verity of the words of sacred writ, "Before they call I will answer, and whilst they are yet speaking *I will* hear," were pro-

ved, it was in this instance. Many more than the usual numbers attended the exercises of the day on Friday.—The Sabbath was peculiarly solemn.—On Monday our worthy pastor went out in the morning to visit in the neighborhood without the least suspicion that any thing more than common had taken place: when, to his astonishment, every house into which he entered, the family appeared like Cornelius of old, ready to receive the words of truth, and soon melted into tears. This you may readily suppose, animated the spirit of our Pastor—the flame caught the hearts of the truly pious amongst us. The next Sabbath morning a number agreed to form a Society to meet at nine o'clock, to spend an hour previous to going to church, in prayer to God for his blessing on the word; they stiled themselves the Aaron and Hurr Society as supporting the hands of their minister. The second Sabbath, the numbers were doubled, and the third, the schoolhouse in which they assembled was crowded, and has continued so since; besides others in different parts of the village.—It was not long before the blessed work pervaded every part of the Society. No age was exempted. We have had instances of persons between sixty and eighty, some of whom had led what they called moral lives, and trusted they were going to heaven,—who were brought to see, that instead of their being rich and increased in goods, and had need of nothing, that they were "wretched and miserable and poor and blind and naked:" others of them, who had never troubled themselves about any of those things, were made to cry out, in the bitterness of their spirit, What shall we do to be saved?—God also in his sovereign mercy was pleased to ordain praise from the mouths of infants; two instances we have as young as eight years old, who appear to have a change of heart wrought upon them; and several of twelve years of age.

To give you the remarkable instances of divine grace, would exceed the bounds of a letter, and therefore I shall not attempt it; except that there were three young gentlemen of real abilities who were the first scholars in their class, two of whom had been studying the law for two years, and the other for one year, have been the subjects of this work, and are about to dedicate themselves to publishing the glad tidings of salvation to others. The operations of the Divine Spirit have been as various as with you; take your own description and you have ours correctly. During the whole of the time since the revival began, it has been accompanied with a solemn stillness; no commotion or animal agitation whatever.—Although our church has been crowded, I have frequently, as you observe, shut my eyes, to try the experiment, and I should not have known that there was a person in the house but the speaker and myself, from any thing I heard. Tears are often seen, but every attempt made to conceal them.—Frequently after the societies were dismissed, not a person would move; and our minister, although nearly exhausted, would have to speak to

them for an hour afterwards, and then entreat them to go home; and it was with the utmost difficulty he could get away. We have had ever since the commencement of the work, seven lectures by our minister in the week, including the two sermons on the Sabbath, besides private societies in different parts of the village. One evening he has constantly appropriated to the blacks. These labors he performs besides visiting from house to house each day; which has been, I believe, more blessed than public sermons. The Lord's supper is administered with us once in three months; and although a large number of the new converts had received comfort and hope, and gave sufficient evidences of a real change of heart before December; yet none of them came forward, as great strictness and caution are observed with us. On the first Sabbath in March the Lord's supper was administered again. One Sabbath before, one hundred and two were propounded to join the church: of which number, three were of the age of twelve years and one of thirteen. But on the Sabbath, owing to indisposition or some other cause, only ninety-seven appeared and joined the church. It was one of the most solemn days I ever experienced. The house was crowded; at least two thousand people were in it; upwards of five hundred communicants. Thirty persons, twenty-two adults and eight infants were baptized. We expect at least one hundred more will join the church, on the next opportunity which will be on the first Sabbath in June; and there are at least as many more under convictions; and blessed be God, we have no reason to suppose that the work has ceased. Our opposers have been outrageous; all the usual epithets of Fanaticism, Crazy, Mad, &c. have been applied. Some of them attribute it all to human means, although I believe there never was an awakening, where there was less reason for human boasting, or pride to rest upon. Our blessed Saviour seemed to take the work in his own hands, to wear the crown, and receive all the glory.—Whenever the work ceases, my opinion is, that we shall first perceive the symptoms, in Christians themselves relaxing in the spirit of prayer; as long as they continue *fervent* in prayer, there is no danger that God will forsake them. When Moses let his hands down, the Amalekites prevailed; but when they were again raised Israel prevailed.

I mentioned that Orange joined in the fast day, &c. The revival took place there, about the same time, and seventy persons joined the church at one time; it still continues there. It has extended to Elizabeth-Town, Rhaway, Springfield, North Hanover, South Hanover, (in the latter place very remarkably: there were a club of infidels, as I am informed; several of them have become the subjects of this blessed work, and one of them made a recantation before the whole congregation,) it has extended to Caldwell and Bloomfield. In Caldwell, whole families have been awakened; the two last places are recent instances; they have been wit-

nesses to the work here, for near six months, but to no effect until lately; and I am informed it is among them now what it was with us at first.—Yesterday I was informed that the same blessed work had begun in Morris Town in Mr. Richards' congregation within a week, where about fifty are under conviction.

O my dear friend, what trophies to the sovereign love of our divine Redeemer are we permitted to behold! What blessedness is before us! Where will it end! Who can tell or foresee the extent: Surely God is preparing his people for some great event in his providence. Who can refrain from exclaiming with the pious Searle, "How should the humble believer's heart rebound with joy, in the contemplation of the vast blessedness, which awaits him." Surely this is wonder and love, indeed, beyond degree. Wonder without end to angels; and love without bounds to men.—How should the praises of this adorable Messiah live upon each believing heart, and ascend from every redeemed tongue! The believer's very silence, as well as his voice, should praise him; and when his tongue is not heard, his life should be more than eloquent, and declare, by the most convincing argument, the glories of his great Immanuel!! Let Christians, as prisoners of hope, fly to their strong hold—blessed be God there is a covert from the storm. Although his wrath is shaking and will shake our guilty globe, his people are safe in that covert—let us then say from the heart, Come! Lord Jesus, come quickly; let what will become of our worthless names! Whether we meet in this world or not I trust and hope that through the sovereign, unmerited love of our glorious head, we shall meet each other washed in his blood, clothed in his righteousness, in that place of rest prepared for his people, where it is blessedness enough to know that we shall be like Him.

AT a Meeting of the General Association of the State of Connecticut, holden at New-London the third Tuesday in June, A.D. 1808: present,

Rev. Messrs.	From
Abel Flint, Henry A. Rowland,	Hartford North Association.
Calvin Chapin, Israel B. Woodward,	Hartford South
Bezaleel Pinneo, Moses Stuart,	New-Haven West
Matthew Noyes, David Smith,	New-Haven East
William B. Ripley, Abel M'Ewen,	New-London

Samuel Fisher, Roswel R. Swan,	Fairfield West
Daniel C. Banks,	Fairfield East
John Gurley, Walter Lyon,	Windham Original
Andrew Lee, George Leonard,	Windham East
Joseph W. Crossman, Chauncey Lee,	Litchfield North
Ebenezer Porter, Azel Backus,	Litchfield South
Lathrop Rockwell, Thomas Rich,	Middlesex
Hubbel Loomis, William L. Strong,	Tolland
John B. Romeyn, Edward D. Griffin,	Delegates from the General Assembly of the Presbyterian Church in the United States.
Thomas A. Merrill,	Delegate from the General Convention of Congregational and Presbyterian Ministers in the State of Vermont.

Mr. Chauncey Lee was chosen Scribe, Mr. Backus, Moderator, and Mr. Flint, assistant Scribe.

The certificates of delegation were read, and the session opened with prayer by the Moderator.

The Rev. Messrs. Ripley, Chapin, Griffin, Pinneo, and Merrill, were chosen a Committee of overtures.

The Committee of overtures made a Report, upon which the Association proceeded to consider the several articles contained therein.

The Trustees of the Missionary Society of Connecticut exhibited a Report, upon which it was voted, that the said Report be referred to a Committee, and that Messrs. Porter, Stuart, and Andrew Lee be the Committee. The Report is as follows :

REPORT of the Trustees of the Missionary Society of Connecticut, to said Society, to be convened at New-London, on the third Tuesday of June, 1808.

REV. FATHERS AND BRETHREN,

YOUR Trustees are bound, at your annual meeting, to lay before you a Report of the state of missions, and their proceedings during the year, that the Society may have all the information requisite to guide them in their deliberations on missionary subjects, in their annual session. To go into a detailed account of the state of missions, and our own proceedings, as a Board of

Trustees, is unnecessary, as our printed Narrative contains all the important information on missionary subjects during the year.

The statement of the Funds of the Society is subjoined to the Narrative ; and it exhibits a view of the accounts as audited the first of January, 1808. A list of the Contributions of May last, so far as returns have been made to the Treasurer, accompanies this Report. The Trustees conceive it important that the Society should have an accurate statement of their Funds, every year, and accordingly have taken measures that this may be done. The Contributions of this year, as far as we can judge from the returns already made to the Treasurer, are not equal to those of former years. This unpleasant circumstance, we would hope, is owing to the peculiar state of our Country, rather than to an abatement of a charitable disposition, or of missionary zeal. We hope and trust that the pious and benevolent, over the State, feel as much interest in, and as lively friendship for the missionary institution as heretofore.

It must be matter of abundant gratitude to God, in whose hands are all hearts, and the times and seasons, that the Legislature of the State are disposed to afford their influence and support to the missionary cause, and in every suitable way to encourage it ; and that the people of the State, by liberal contributions, have evinced a commendable zeal to diffuse the blessings of the gospel, and to promote the Redeemer's kingdom. From time to time, by generous donations in books or money, individuals have exerted themselves to aid the cause ; and the state of the Funds is such as to afford very encouraging prospects to the friends of missions.

Your Trustees, feeling the importance of furnishing the people in the new settlements, and in our fields of missionary labors, with the Bible,—Religious tracts,—and pious and evangelical books, are turning their attention, more and more, to this grand object ; and are taking much pains to distribute among the new settlements religious books.

The Trustees, after deliberately weighing the subject, were of the opinion, that, all things considered, it was wise not to petition the General Assembly of the State, at their session in May, to grant permission for a Contribution in May next, for the Missionary Society.

A kind and gracious Providence seems to smile propitiously on our efforts to spread the gospel. In regard to the heathen on our borders, the door does not yet appear to be opened to carry among them the good news of life and salvation. The object, though almost hopeless, is not altogether abandoned. We are anxiously waiting for a gracious God, in the riches of his goodness, to open the way for the spread of the gospel among them.

With respect to the state of your missions,—the number of laborers,—the fields in which they are to labor,—the names of the persons employed on missions,—the success attending their pious exertions to spread the honors of the Redeemer's name,—the

gratitude which our brethren and friends in the new settlements express for the efforts made to carry the gospel, in its ministrations, among them,—we beg leave to refer the Society to our printed Narrative, on the subject of missions, a copy of which is herewith transmitted to each member of the Society. Since the publication of the Narrative, nothing material has taken place, except the ordination of Mr. Enoch Burt, as a Missionary to New Connecticut; an account of which is herewith also transmitted to the Society. We have no other new information to lay before the Society.

By means of missionary correspondence, we find that the missionary spirit and exertions, in Europe and America, are still prevailing,—that new missions are forming,—the number of Missionaries increasing,—Bible Societies establishing,—efforts to translate the holy scriptures into the various languages of the nations wonderfully prospered,—religious tract societies instituted, —and the prospect of success in spreading the gospel constantly brightening. Your Trustees congratulate the Society on these auspicious events. Is not the time to favor Zion rapidly coming on? Shall we not reckon it an honor to be employed as humble instruments, in building up the divine Redeemer's glorious gospel kingdon? May we not hope that the day is fast hastening, when all shall be taught of God,—when Zion shall arise and shine,—when errors and divisions shall be done away,—and when the name of Jesus shall be great from the rising to the setting sun?

Your Trustees close their Report with imploring the gracious presence of the great head of the Church to be with the Society, in their approaching session. May it be harmonious and pleasing, and all their measures be under the divine guidance! Amen.

In the name of the Trustees,

Hartford, June 13, 1808. ABEL FLINT, *Secretary.*

The Treasurer of the General Association reported a statement of his accounts, which was accepted and approved.

The several district Associations exhibited answers to the proposals referred to them by the last General Association, relative to the nomination and choice of delegates to the General Assembly of the Presbyterian Church, and to the General Convention of Vermont, from which answers it appears that a majority of the Associations are opposed to said proposals.

The report of the delegates to the Presbyterian Church was read and approved.

Messrs. Chapin, Rowland, and Stuart were appointed a Committee to take into consideration a proposal from Tolland Association, relative to the nomination and choice of delegates to the General Assembly of the Presbyterian Church, and to the General Convention of Vermont, and to report thereon.

Sundry copies of extracts from the Minutes of the General Assembly of the Presbyterian Church in the United States of Ameri-

ca, A D. 1807, were presented to the Association, by the delegates from the General Assembly : Upon which, *Voted*, That the said Extracts are gratefully received, and that they be distributed among the several district Associations.

The Associational Sermon was preached by the Rev. Calvin Chapin, from 1 Timothy iv. 16.

In the evening a Sermon was delivered by Mr. Romeyn of Albany, from 2 Corinthians v. 14—17.

WEDNESDAY June 22.

The Committee appointed, at the last meeting of the General Association, to prepare and report a serious and affectionate address to the ministers and churches of the State, on the importance of united endeavors to revive gospel discipline in our churches, made a Report, which, being read and maturely considered, was approved: Whereupon the Rev. Messrs. Azel Backus, Asahel Hooker, and Ebenezer Porter were appointed a Committee to superintend the printing of said address ; with permission to make such verbal alterations, and such transpositions, not affecting the sense, as they shall find necessary ; and also to adopt such measures to cause the same to be distributed through the state, as they shall judge expedient.

Messrs. Griffin, Rowland, and Pinneo were appointed a committee to prepare a Report respecting the state of religion in our churches, and those connected with us, from the accounts which shall be given by the several members of the Association on that subject.

The Association then proceeded to the enquiry respecting the state of religion.

At 4 o'clock P. M. a Sermon was preached by the Rev. Edward D. Griffin of Newark, from Colossians i. 10.

In the evening a Sermon was preached by the Rev. Thomas A. Merrill, of Middlebury, Vermont, from Proverbs xiv. 12.

THURSDAY June 23.

The Association proceeded in, and concluded the enquiry respecting the state of religion.

A Letter addressed to the Association, from the Rev. William Patten of Newport, written in the name of the Rhode Island and African Missionary Society, was read and referred to the Trustees of the Missionary Society of Connecticut.

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, viz. Rev. Messrs. Nathan Perkins, D. D. William Robinson, Benjamin Trumbull, D. D. Matthew Noyes, Joseph Strong, D. D. Isaac Lewis, D. D. David Ely, Moses C. Welch, Andrew Lee, Samuel J. Mills, Dan Huntington, Elijah Parsons, and Nathan Williams, D. D.

The following persons were appointed receivers of money in their several Associations, for the Treasury of the General Association, [*viz.* Rev. Mess. Henry A. Rowland, William Robinson,

Samuel Merwin, Matthew Noyes, Samuel Nott, Horace Holley, Jehu Clark, Zebulon Ely, Andrew Lee, Charles Prentiss, Azel Backus, Elijah Parsons, and Ephraim T. Woodruff.

The Rev. Ablel Flint was chosen Treasurer of the Association for the year ensuing.

The Rev. Andrew Yates was chosen Auditor of the Association for the year ensuing.

The list of unsettled ministers in the State, and of lincentiates from the several Associations, was found as follows, *viz. Of the former*, Rev. Messrs. David Avery, Mansfield; Simon Backus, Bridgeport; Samuel Camp, Ridgebury; Aaron Cleveland, Wethersfield; James Dana, D. D. New-Haven; George Hall, East-Haddam; Claudius Herrick, New-Haven; Calvin Ingals, Stafford; William Lockwood, Glastenbury; Jabez Munsell, New-London; Samuel Munson, Huntington; John Noyes, Norfield; Thomas Robbins, Norfolk; Samuel Stebbins, Simsbury; Thomas Williams, Pomfret. *Of licensed Candidates*, Jason Allen, Jun. Montville; Charles Atwater, New-Haven; Jonathan Bird, Berlin; Reuben Chapin, Somers; John Chester, Jun. Wethersfield; George Colton, Hartford; Chester Colton, Hartford; Noyes Darling, Yale College; Mills Day, Yale College; John G. Dorrance, Brooklyn; Joseph Edwards, Middletown; Nathaniel Freeman, New-Haven; Henry Frost, New-Haven; Asahel Gaylord, Norfolk; Silas Higley, Granby; Bela Kellog, New-Haven; Francis King, Bolton; Gilbert R. Livingston, Redhook; Frederic Marsh, New-Hartford; Allen M'Lean, Bolton; Mark Mead, Greenwich; Thomas Punderson, New-Haven; Andrew Rawson, Brattleborough; James W. Robbins, Norfolk; Thomas Ruggles, Guilford; Nathan Strong, Jun. Hartford; William F. Vaill, East-Haddam; Hezekiah G. Ufford, Stratford; Horatio Waldo, Coventry; Stephen Williams, Woodstock; Timothy Williams, Wookstock; Joshua L. Williams, Harwinton; Luke Wood, Somers; John Woodbridge, Southampton.

The following persons were elected Trustees of the Missionary Society of Connecticut for the year ensuing, viz. His Honor John Treadwell, the Hon. Roger Newberry, the Hon. Aaron Austin, the Hon. Jonathan Brace, the Hon. John Davenport, Enoch Perkins, Esq. the Rev. Messrs. Nathan Perkins, D. D. Elijah Parsons, Samuel Nott, Calvin Chapin, Samuel J. Mills, and Moses C. Welch.

Andrew Kingsbury, Esq. was chosen Treasurer of the Missionary Society of Connecticut, for the year ensuing.

The Rev. Abel Flint was chosen Auditor of the Missionary Society of Connecticut, for the year ensuing.

The Rev. Messrs. Bazaleel Pinneo, Timothy Dwight, D. D. and John Elliot were appointed Delegates to the General Assembly of the Presbyterian Church, in the United States, to convene at Philadelphia, the third Thursday of May, 1809. The Rev. Messrs. Henry A. Rowland, Chauncey Lee, and Zebulon Ely were chosen substitutes.

The Rev. William Storrs was chosen to represent this body in the Convention of Congregational and Presbyterian Ministers, in the State of Vermont, to convene at Windsor, the first Tuesday of September next ; and the Rev. William Lyman was chosen his substitute.

The Committee appointed to take into consideration a proposal from Tolland Association relative to the nomination and choice of delegates from the General Association of Connecticut to the General Assembly of the Presbyterian Church and to the General Convention of Vermont, reported, That, as the opinion of the several Associations has been fully expressed on the subject, and as the greater part of them have resolved, that no alteration ought to be made in the mode of choosing delegates, it is inexpedient to adopt said proposal ; which Report was accepted and approved.

The Committee to whom was referred the Report of the Trustees of the Missionary Society of Connecticut, recommended that it be accepted and approved ; Whereupon,

Voted, To accept and approve the said Report.

Voted, That the next meeting of the General Association be holden the third Tuesday of June, 1809, at 11 o'clock A. M. at the house of the Rev. Zebulon Ely, in Lebanon.

Voted, To continue the Committee for the publication of religious tracts.

The Rev. Abel Flint was appointed to superintend the printing and distribution of the Minutes of this Association.

The Rev. Lemuel Tyler was appointed to preach the Concio ad Clerum, on the evening of the next commencement, at New Haven.

On motion of New Haven West Association, Resolved, That it be recommended to the several ministers in this State, that no foreigner be ordained over any of our churches, until he has preached one year at least in the place where he is to be ordained.

On motion of Middlesex Association, Resolved, That the Register of the General Association be admitted to a seat, as a member of the General Association, *ex officio*.

The Committee appointed to prepare a Report respecting the state of religion, in our churches and those connected with us, made a Report, which being amended, was accepted, and is as follows,—

" The General Association have heard, with strong emotions of pleasure and gratitude, the statements made by the members, in the free conversation on the state of religion. From these accounts it has appeared, that the general harmony of our churches is by no means diminished ; that religious error, if it has not received a serious check, has at least become less bold ; that in almost every associational district, the goings of our God and our King are apparent, and in some districts the triumphs of his grace illustriously displayed. The General Association have also been refreshed with the accounts received from the delegates of the

General Assembly of the Presbyterian Church, and the General Convention of Vermont, of the flourishing state of the Redeemer's kingdom, in many places within the bounds of the Presbyterian Church, and in some portions of the State of Vermont. In all these accounts, while we have seen in them a confirming proof of the depravity of the natural heart, and the necessity of man's being born again, we have discovered incontestible evidence of the supernatural operations of the Holy Ghost, and of the power and sovereignty of divine grace. At no former period, it is believed, have we had more cause for encouragement and gratitude. We feel ourselves loudly called to prostrate our souls before the God of all our mercies, and with profound reverence adore him, for the riches of his immeasurable grace. We find new encouragement to trust the cause of Zion in the hands of the Redeemer, without being appalled by the number and rage of her enemies. And while we thus tender to each other our mutual congratulations, we would exhort one another, and solemnly charge each his own soul, to awaken to more fervent and humble zeal, and to more apostolic fidelity, in the sacred ministry, which has been so manifestly blessed as the means of the salvation of men."

After a prayer by the Rev. Mr. Romeyn, adjourned *sine die*.

CHAUNCEY LEE, }
ABEL FLINT, } Scribes.

At a Meeting of the Association of the Eastern District of Fairfield County, convened at the house of the Rev. Stephen W. Stebbins, in Stratford, May 31, 1808 : were present,

Rev. Messrs. David Ely, Stephen W. Stebbins, Medad Rogers, Elijah Waterman, Jonathan Bartlett, Jehu Clark; Israel Ward, chosen Moderator; Richard Williams, Daniel C. Banks, chosen Scribe ; Andrew Elliot.

The Association was opened by prayer offered by the Moderator.

An application was made to this Association by the Rev. Dr. Perkins and the Rev. Calvin Chapin, from the Committee of Missions of the Trustees of the Missionary Society of Connecticut, requesting this body, in behalf of said Trustees, (should they see fit) to ordain Mr. Enoch Burt, a licentiate from the county of Hampshire, Massachusetts, to the work of the gospel ministry, to be employed as a Missionary to New Connecticut. The Association voted to comply with said application, and proceed to the examination of Mr. Burt, relative to his church standing and his doctrinal and experimental acquaintance with Christianity, and after obtaining satisfaction with regard to the foregoing particulars, Voted, unanimously to proceed to the ordination of Mr. Burt at half past ten o'clock the first of June. The several parts to be perfor-

med on the occasion, were assigned to the following gentlemen, viz. The Rev. Elijah Waterman to make the introductory prayer ; Rev. Nathan Perkins, D. D. to preach the sermon ;—Rev. David Ely to make the consecrating prayer, during the imposition of hands by the Rev. Messrs. Nathan Perkins, David Ely, Stephen W. Stebbins, and Calvin Chapin ; Rev. Stephen W. Stebbins to give the Charge ; Rev. Calvin Chapin to give the Right hand of Fellowship : and Rev. Jonathan Bartlett to make the concluding prayer.

The above voted as the doings of this Association,

Attest,

DANIEL C. BANKS, *Scribe.*

The ordination was performed on June 1, 1808, in the manner as above,

ISRAEL WARD, *Moderator.*

Attest,

DANIEL C. BANKS, *Scribe.*

ORDINATIONS.

ON Wednesday June 15th, 1808, the Rev. TIMOTHY P. GILLET was ordained to the pastoral care of the first church and Society in Branford. The Rev. Benjamin Trumbull, D.D. made the introductory prayer ; the Rev. Alexander Gillet preached the Sermon from Matthew xiii. 52 ;—the Rev. Ammi R. Robbins made the consecrating prayer ; the Rev. John Foot gave the charge ; the Rev. Matthew Noyes gave the right hand of fellowship ; and the Rev. John Elliot made the concluding prayer.

ON the 24th of February last, was ordained to the pastoral care of the church of Christ in New Milford, the Rev. ANDREW ELLIOT. The Rev Samuel Sturges made the introductory prayer : Rev. Samuel Fisher preached the sermon from 1. Cor. ix. 16 ; Rev. David Ely made the consecrating prayer ; Rev. Stephen W. Stebbins gave the charge ; Rev. Israel Ward gave the right hand of fellowship ; Rev. Elijah Waterman gave the charge to the people and Rev. Medad Rogers made the concluding prayer.

The consecration of a minister to watch for the souls of his fellow men, always an interesting scene, was in this case rendered peculiarly solemn and joyful by the recollection of past difficulties in the society and by a general harmony throughout the present occasion, promising the most happy consequences.

ORDAINED at New Canaan Feb. 10th, 1808, the Rev. WILLIAM BONNEY. Rev. William Fisher of Middlesex made the introductory prayer ; Rev. Ebenezer Porter of Washington preached the sermon from 1 Thess. ii. 4 : Rev. Platt Buffet of Greenwich offered the consecrating prayer; Rev. S. Goodrich of Ridgfield gave the charge ; Rev. Heman Humphrey of Fairfield gave the right hand of fellowship ; Rev. Daniel Smith of Stamford, gave the charge to the people, and Rev. Samuel Fisher of Wilton made the concluding prayer.

POETRY.

"*Who love to be called of Men Rabbi?*"
Matthew xxiii. 8.

NOT the Godly—'tis their glory
To renounce a mortal's bays,
Often greetings to the pilgrim
Do but check him in his race.

Not the Humble—'tis their burden
That they're loaded with attire;
Stripp'd or light'ned of their plumage,
Easier they ascend and higher.

Not the Contrite—they are happy,
In the notice of a God;
Can a title make them richer?
What is honor from a clod?

Not Faith's subjects—for a kingdom
Is their least allotted prize,
Names and crowns and thrones are baubles,
To the kingdom in the skies.

Not the Heavenly—their devotion
Is not kindled by this star;
That alone which leads to JESUS,
Shares their homage, claims their care.

Not the Saint then—for these graces
Form his whole, his inmost heart;
Pride and envy, lust, ambition,
Carnal love and joys, no part.

Spare then, O ye fond dispensers,
Masters of these titles, spare
The heirs of GOD, and fill with vapor
Those alone who thrive on air.

Titled Christians, look to JESUS,
Ever fleeing man's applause,
Lisp his accents;* take no honor
But from God and thro' the cross.

* John v. 45.

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. I.] DECEMBER, 1808. [NO. 12.

Some Account of the Rev. Thomas Hooker.

THE Rev. Thomas Hooker, one of the first settlers of the colony of Connecticut, and first pastor of the church of Christ in Hartford, was born in England, at Marfield in the county of Leicester, in the year 1586. His parents, whose fortune was ample, were induced from his early thirst for science and strength of capacity, to bestow on him a liberal education. His literary progress was more than ordinary, which united with a cheerful and courteous temper, and a strong and vigorous mind, prepared the way for his advancement in the University. While a proctor in the seminary, his constant efforts to restrain the excesses, and reform the morals of the dissipated, were crowned with uncommon success. And he was soon preferred to a fellowship in Emanuel College, Cambridge, the students of which, were originally designed for the study of divinity.

It was in this situation, that Mr. Hooker became an hopeful subject of conversion. He was led to see his hopeless condition, while a stranger to regenerating grace, and was so filled with fearful apprehension, of the wrath of a justly offended and holy God, that sleep fled from him, and peace was a stranger to his soul. He sought, in the abundant resources of his own mind, a refuge from trouble, and in the subtlety of philosophy an hiding place from danger; but he at length perceived every renewed effort still more unsuccessful than the former, and that like the hypocrite's hope they vanished in the day of trial. Emptied of all self-reliance, he was now led, by the renewing influence of the divine spirit, to embrace by faith the Saviour of the world; to hope for pardon and acceptance, thro' his atonement and intercession; and to love, with cheerful submission, God's holy character and righteous government.—Brought thus from darkness into marvellous light, he became an

humble, a judicious, and an animated Christian. He now speedily prepared himself for the ministry, and shortly after became a powerful preacher of the gospel. Not ambitious to shine among the great, or to acquire applause in the fashionable circles, he after a few months left London and its vicinity, where he had preached with much reputation, and retired into the country. He was ardently desirous to preach the gospel to the poor; to instruct the ignorant in the way of life, and to publish the glad tidings of salvation, to the stranger and the captive.

In 1626, Mr. Hooker became lecturer, and was united as assistant, with a Mr. Mitchel at Chelmsford, in Essex, a town of great resort and business; but abandoned in the extreme, to all manner of excess and licentiousness. They were highly favored by heaven, in the settlement of this discreet, pious and influential minister among them. His lectures soon drew the attention of his people, and not only they, but the neighboring congregations who occasionally heard him, began apparently to give a more frequent and solemn attention to religious instruction. Multitudes flocked from a distance to hear him, and the spirit was shed abroad, like refreshing showers on thirsty lands, over the neighboring country, and more especially on the people of his charge. He was an interesting instructor, and spiritual guide, and beheld with delight the increase of order and piety; a growing respect for the sabbath and the ordinances of worship; and a general disposition among all, to address each other, with the friendly and laudable salutation, "come and let us go up to the house of the Lord."

After the lapse of four years, the people of Chelmsford were deprived of their spiritual teacher. He was too conscientious, to subscribe to the articles, in the act of uniformity, and was compelled to leave his flock, to which he was tenderly attached; not, however, without the consolation, that the Shepherd of Israel, who never slumbers, still watched over them.

He retired to a neighboring village, and kept a school in his own hired house; and, like the apostle Paul, received with Christian tenderness and affection, as many as resorted thither to receive instruction; and in this way was eminently useful, not only by confirming the doubtful in the truth, but also by counselling the neighboring ministers, and relieving them from many difficulties, by his salutary advice. In his connection with his people and his clerical brethren, his conduct was so blameless, and his deportment so inoffensive, that the tongues of his enemies were withheld from abuse, and compelled to defend him. When the bishop of London pretended, that the ministry of Mr. Hooker was injurious, and offensive to the ministers in his vicinity, forty-seven of them petitioned in his behalf, and declared him to be orthodox, honest, peaceable, and in no wise turbulent or factious; though they were all strenuous opposers of the nonconformists:

....." Abash'd they stood,
" And felt how awful goodness is, and saw
" Virtue in her shape how lovely."

But nothing, in these days of intolerance, could avail a dissenter. The spiritual court, at Chelmsford in 1630, proceeded to silence him, and laid him under bonds of fifty pounds, to appear before the court of high commission. The bonds, however, were forfeited, his security was indemnified by his friends, and himself saved from the danger of a trial.

Mr. Hooker, having left his family under the care of his great and good friend the Earl of Warwick, now thought it expedient to avoid prosecution, by becoming a voluntary exile from his native country. After an hazardous passage, he arrived in Holland; which, at this time, was a frequented asylum, to the despised and oppressed puritans. He remained a short season at Amsterdam, and thence removed to Delft, where he was cordially received, and associated in the ministry, with the pious and Rev. Mr. Forbs, pastor of the English church in that place. About two years after, he went to Rotterdam, and lived in friendly intimacy, till he left Holland, with the learned and celebrated Dr. Ames, whom he assisted in the composition of some of his discourses designed for the press.

This country did not afford a convenient settlement for his friends, and receiving information, that they contemplated a removal to New-England, he resolved to return to England and join them, with his family, in their expedition to America; where he hoped to spend the remainder of his days, in the quiet enjoyment of Christian liberty. He narrowly escaped from the officers, who diligently sought him till he sailed from London, in 1633, in the ship which bore Mr. Cotton, Mr. Stone, and several others with himself, beyond the reach of their malignant pursuers. On their arrival in Boston, in the month of September, Mr. Cotton was there settled, but Mr. Hooker and Mr. Stone went to Newtown, now called Cambridge, where many of their friends had established themselves the year before.—Here a church was now gathered; Mr. Hooker was chosen pastor, and Mr. Stone teacher, a transaction highly gratifying to these pious people, and so reviving to the spirits of their venerable pastor, that he exclaimed with affectionate fervor: "Now I live if ye stand fast in the Lord." Though in an uncultivated land, far removed from the temporal comforts and abundance of his native country; still he confidently trusted in the great Shepherd of Israel, who "made his own people to go forth like sheep, and guided them in the wilderness like a flock."

In 1635, the people of Newtown obtained permission, to make a settlement on Connecticut River,—made the necessary arrangements, and in June 1635, Mr. Hooker with Mr. Stone, and about an hundred of his congregation, travelled thro' the trackless desert to Hartford, the place of their final and permanent establishment. Removed now beyond the reach of the sword of persecution, this good man was sensible, that they had

not escaped from the lure of temptation, and the snares of the world. It was his maxim, "That adversity had slain its thousands, but that prosperity would slay its ten thousands;" and "I fear" said he, "that they who have been lively Christians, in the fire of persecution, will soon become cold in the midst of universal peace." Anxiously concerned for the religious prosperity and peace of this infant colony, he devoted himself, with his uncommon wisdom and steady resolution, to their highest interests. His prayers ascended with unremitted engagedness to the throne of grace, which evinced the sincerity of his own frequent remark, "that prayer is the principal part of a minister's work;" and with this impression, it was his constant practice, to set apart one day in each month, for private prayer and fasting.

Both in the civil and religious affairs of his people, his advice was a strong motive for exertion, and his decision, in matters of dispute, terminated strife. In forming resolutions, he was bold and decisive, and in their execution, judicious, diligent and persevering. So much was he regarded in all weighty transactions, that when Capt. Mason, who had signally vanquished the Pequots, the most warlike of their enemies, was appointed Major General, the standard was solemnly delivered to him, by the hand of Mr. Hooker.

His manners were open and agreeable, calculated to invite the timid to a friendly confidence, and gain an avenue to every heart, for the communication of instruction. Ready and cheerful, in the discharge of his official duties, he was eminently a father to all around him; he was happy in their prosperity, and wounded by their misfortunes; in the house of poverty his charities were abundant; in the chamber of sickness, he was kind and benevolent; and in the circle of mourners, his heart overflowed with sympathy and consolation.

In his own family* he was cheerful, prudent and exemplary; given to hospitality; ready to communicate; easy of access, and happy in their enjoyment. His students and domestics, always viewed him as their patron and friend; and often manifested their gratitude, that they were so fortunate, as to have enjoyed the privileges of this devotional family, whose governing motto corresponded with the resolution of the pious conqueror of Canaan; "as for me and my house we will serve the Lord."

In church government and discipline, he displayed that knowledge and ability, which the subject eminently requires. Prudence and deliberation so marked his footsteps, that disorder withered in the bud at his approach, while harmony and

* Mr. Hooker's descendants are numerous and respectable. His only son, the Rev. Samuel Hooker, who came with his father from England, was ordained at Farmington, in 1655, where he continued 40 years a faithful and respected minister of the gospel. He had nine sons and two daughters. His sons settled in Farmington, Hartford, and Guilford.—His eldest daughter married Mr. Pierpont, of New-Haven, and the youngest a Mr. Buckingham.

love bloomed with reviving fragrance, under his skilful cultivation. His rebukes were given with the feelings of a brother, whose only design is to reform, and to whom it affords a pleasing satisfaction, to cover the faults which have excited contrition.

He was much troubled at the frequent and illiberal censures of some churches, which in his opinion, laid the foundation for more mischief than benefit; though when they became necessary, he was by no means insensible of their importance. He observed on this subject, that, "the utmost circumspection is needful, that we do not spoil the ordinances of God, by our mismanagement thereof." And in this, as well as in all other difficult matters, he candidly consulted with those, on whose judgment he could rely, before he adopted measures of critical importance. His usefulness and influence were not confined by narrow limits, he "was the father and pillar of the churches in Connecticut;" he assisted in gathering and organizing all the churches, that were formed in this state, previous to his decease, helped to ordain their ministers, and gave them such advice as their peculiar situations required.

He was a distinguished member of the first general council of the clergy in New-England, and from his opinions, which the reader will find at large in his "Survey of Church Discipline," was digested the platform of 1648, which contains the first principles of the constitution of the churches of New-England. His hands were strengthened and his heart encouraged to these laborious efforts, by the wonderful prosperity, which attended our forefathers in their arduous though laudable designs.

He lived to see fourteen towns, within the present limits of Connecticut, settled in a rugged wilderness, whose immense forests afforded a gloomy shelter to numerous tribes of faithless and revengeful savages. These dreaded neighbors frequently attacked them, and cruelly murdered those, whom they captivated; but their strength was soon broken, and they were driven to flight or submission. Though our ancestors at this time were few in number, yet the Lord, in whom they trusted, made them to prosper,—"he cast out the heathen also before them," and "enlarged their borders."

In the pulpit, Mr. Hooker's talents shone with superior lustre. He was an animated and impressive preacher, and correct in his doctrines; but his highest excellency consisted, in impressing the minds of his hearers, with the necessity of relying, for salvation, on the atonement, made to God for the sins of men, by the obedience and sufferings of Christ. His sermons were plain and practical, and were delivered in a manner so engaging, that whenever he preached, he was sure to collect a numerous audience. Even his opposers were unable to resist the power with which he spake. It is related of him, that while he was minister at Chelmsford, being on a visit to Marfield, he was invited to preach in the great church, at Leicester. One of the principal burgesses

was sorely displeased, that this popular dissenter, should receive such a mark of respect, and determined, so to disturb the audience, as to frustrate the preacher. He sent a number of base fellows, with musical instruments, into the porch, to effect his dishonorable purpose; but all their efforts were futile, for the audience were still attentive, and the preacher zealous and unabashed. The man at length went himself, and while meditating hostility, he overheard some observations of Mr. Hooker, which arrested his attention; he stopped to listen, and his conscience smote him. He no longer breathed out threatening and slaughter against the worshippers of God, for his bitterness against them was changed to penitence, and his curses, to prayers. His distress terminated in hope; he became a professor of religion, and proved, by the consistency of his life, the sincerity of his reformation. The discourses of Mr. Hooker secured so much approbation, that nearly an hundred of them appeared from the press; but the fortune common to such publications has followed them.—They have had their period and are gone to forgetfulness, where they will soon be joined, by their numerous successors. There is more useful, classical, and sound theological reading in sermons than in all the systems, polemic discussions and commentaries in the language; yet a dull dissertation will long survive a sermon, which is considered of no more value, than the parson's weekly discourses, which are heard, in compliance with fashion, without the trouble of attention.

Mr. Hooker was thoroughly versed in the polemic divinity of his time. His logical powers were strong and discriminating, and his dexterity, in managing an argument, united to a flowing elocution, highly qualified him for disputation, to which he was frequently compelled, in defence of his nonconformity. But it ought to be mentioned in his praise, that in the sanctuary, he never fed his people with doubtful disputations; there he addressed himself to the heart and conscience, and preached the gospel, in its original purity and simplicity.

The convicted and awakened ever resorted to him, with the greatest freedom and confidence; and his abilities were no where more useful and conspicuous, than in convincing the sinner of his demerit, and the justice of the dealings of Providence, in leading him to understand the nature of holiness, and the only way of salvation through the merits of a Mediator.

With his other attainments, he possessed the accomplishments of a profound and a polished scholar. His literary merit obtained for him, the fellowship at Cambridge, and few men of his age, were so thoroughly versed in the liberal sciences. His ethical and theological lectures, while a catechist in the University, were so justly admired, that notes were carefully taken from them, and preserved by his pupils. On these occasions, it was his chief design, to unfold and enforce the great and important doctrines of Christianity, in which he blended the most cor-

rect instruction, with a delightful exhibition of the most interesting considerations and inducements, to a life of Christian obedience.

Through almost the whole course of his active life, he was employed in the instruction of youth, and particularly those, who were designed for the ministry ; and to this undertaking, his talents were peculiarly adapted. His suavity gained their affection, his knowledge of the doctrines of the scriptures, enabled him to expound them consistently, and his accurate and extensive erudition, which he freely communicated, elevated their conceptions, and assisted them, in forming the best habits of thinking and judging. Many of his pupils, both in England and America, became eminent divines. The last of them, the Rev. James Fitch, was settled at Saybrook, in 1646, where Mr. Hooker assisted in gathering the church, and ordaining their pastor.

As the life of this godly man was filled up, with usefulness and duty, so in his death, he was calm and resigned. He had said, while in health, " That he should esteem it a favor from God, if he might live no longer, than he should be able to continue his active labors in the work of his place ; and that when the time of his departure should come, God would shorten the time." In this desire he was gratified. He was slightly attacked with an epidemic fever, which had carried off many of his people ; but his disorder soon assumed a threatening aspect. After his danger was apprehended, he conversed but little with his nearest friends. Being asked to express his apprehensions, respecting the state of New-England ; he replied, " I have not that work now to do ; I have already declared the counsel of the Lord." He seemed to be conscious, that his work was done, and well done, and that nothing remained, but to compose his mind, to meet the solemn change, that awaited him. A friend, who stood in tears by his bed-side, just before he expired, said to him, " Sir, you are going to receive the reward of all your labors ;" to which he answered, " Brother, I am going to receive mercy." He then, with perfect composure, closed his eyes with his own hands, and with a gentle groan, resigned his spirit into the hand of God who gave it.

Thus, on the 7th of July, 1647, terminated the life of this venerable man, whose death was sensibly felt, and deeply regretted, by his numerous acquaintance. His brethren in the ministry lamented their loss, and the churches, which he had watered, for a long time, cherished his memory.

Obituary.

THE common practice of bestowing indiscriminate panegyric upon the dead, ought not to deter us from paying a just tribute of respect, to the memory of the truly virtuous and excellent: nor from exhibiting sketches of their lives, for ensamples to the living. Few men were in life more beloved, or in death more lamented, than Doctor HART, of Preston, whose death was announced last week. Dr. Hart was the son of Thomas Hart, Esq. of Southington, in Connecticut. Being early of a slender and delicate constitution; his father designed to give him a public education: but before he was prepared to enter College, the death of his father deprived him of paternal care. A thirst for knowledge however, and an ardent desire to accomplish his father's purpose, enabled him to surmount every difficulty, and obtain the honors of Yale College in 1760. While a member of College, he made a public profession of that religion which regulated all his future conduct, and to the interest of which, his whole future life was devoted. On leaving College, he commenced the study of Divinity with the late Doctor Bellamy; and soon after he was licensed to preach, he was invited in 1762, to the pastoral care of the church and congregation in the second society in Preston; where he continued and was able to preach and perform all parochial duties, until a short time before his death; which happened October 27, 1808, aged 70. Endowed by nature with a sound and vigorous understanding, Dr. Hart had not neglected to improve his mind with literature. He had pursued with uncommon assiduity science in general; but more especially that which was connected with his profession: and was always able "to give a reason, for the faith that was in him." Much distinguished for an accurate knowledge of human nature, and discernment of character; of a social and communicative turn of mind, his talents were not permitted to lie dormant. His frequent calls to heal breaches in other churches: (in his own he had none,) his being often elected to preside in Ecclesiastical councils; the number of young gentlemen who were by him trained up to the ministry; his election to the office of trustee of Dartmouth, and afterwards of Yale College, and of the Missionary Society, of which he was one of the founders, sufficiently attest in what estimation he was held by the public. Much as he was publicly esteemed; those only who were acquainted with his private and domestic life, could justly appreciate his character. Benevolent and placid, in his disposition; of amiable manners, unassuming demeanor, and great delicacy: he never intentionally wounded the feelings of any, but always encouraged the modest and diffident. As a husband and father; he was tender and affectionate, perhaps to an extreme. As a friend; open, candid, honest, and sincere. As a neighbor; kind, obliging and affable. As a gentleman in his own house; courteous, hospitable, and truly polite, to a numerous circle of

friends, to whom it was always open. But most of all he shone as a faithful minister of the religion of Jesus Christ. Having been set apart to the work of the ministry; he thought it his duty to be "instant in season, and out of season," and "to spend and be spent" in the service of his divine Lord and Master. He adopted St. Paul's rule, "to become all things to all men; that thereby he might gain some." In doing this however, he never yielded up his principles, nor gave any countenance to the vicious. What Dr. Hart was as a preacher, cannot be better expressed, than in the following passage from Cowper, and to no man within the knowledge of the writer, were these lines more applicable.

"I would express him, simple, grave, sincere,
In doctrine, uncorrupt, in language, plain,
And plain in manner. Decent, solemn, chaste,
And natural in gesture. Much impress'd
Himself, as conscious of his awful charge,
And anxious that the flock he feeds,
May feel it too. Affectionate in look,
And tender in address, as well becomes
A messenger of grace, to guilty men."

That the gospel might be preached to every creature, was his constant prayer; and to extend its influence employed his unremitted exertions. It was this which occasioned his ardent zeal to promote missions, and Missionary Societies: and was principally the theme of a correspondence, for several years, with many highly respectable characters in Europe, of different religious denominations.

Within the sphere of his personal exertions, it was not sufficient for him that he publicly preached. His private visits in his parish were constant, stated, and universal. He thought it better to visit the house of mourning, than the house of feasting; and continually sought out the abodes of affliction and sorrow, of poverty and distress. He considered the time when the mind was softened by affliction, as one best calculated to make some useful impression, and this he always attempted; but in a manner peculiarly soothing; and never calculated to wound. He not only soothed the poor by his conversation; but assisted their wants, from the little, which by an exact economy, he was enabled to save from a small salary; and both by precept and example, animated others more able to do the same.

In short, he was a father to the people of his charge; the steady and orderly conduct for which they are distinguished, bear testimony to his usefulness among them. Their attention to him in his last sickness, vieing with each other in acts of kindness towards him; their tears and lamentations at his death and burial, evidence how much they loved him, and how deeply they felt the loss. As he had lived, so he died, with perfect serenity, and Christian composure.

"The chamber where the good man meets his fate,
Is privileg'd beyond the common walk
Of *virtuous life*, quite in the verge of heaven."

His funeral was attended by all the neighboring clergy; and an excellent sermon preached by Rev. Joel Benedict, D. D. of Plainfield; from these words, "Your fathers where are they, and the prophets do they live forever?" Zech. i. 5. A very large and attentive concourse of people, hung upon the lips of the preacher, while he described some of the prominent features of the character of the deceased; and evinced, that their hearts affectionately responded to the justice of this delineation. His remains were deposited by the side of a deceased wife, at whose grave he had erected a plain stone, with this inscription, "And Jacob sat a pillar upon Rachael's grave."

November 9, 1808.

Plain Thoughts on a Great Subject.

THE Lord is incomprehensible in his works. Their greatness, their extent, their variety and their goodness will be matter of wonder to his creatures for ever; it is by his works, that God displays his own infinite nature to creatures, thus leading them to an enjoyment of himself; and we may determine they will for ever appear wonderful, and be so in the sight of angels as well as of men. All our knowledge of God is through the medium of his works. There is no intimation, that creatures will ever be able to look directly on God, and to see his perfections, either intuitively or without a medium, as he sees, and knows himself.—The display which God made of himself was begun in creation, and has been continued in his providence. His providence is a most wise government of all his works, and perhaps is not different from a continued creation; for it implies a continued exercise of the same power and wisdom, which were exerted in creating. His upholding and government of all things, are as much an effect of the present will of God as creation was; so that in the highest sense it is true, in him "we live, are moved and have our being." He is a God always present,—always acting in our existence, and there is no more possibility of our being distant from him, than there is of a most dependent effect being separated from a most absolute cause.

The providence of God is a vast scheme of divine action in upholding and directing his works. It is a vast and eternal display of himself to the finite understanding of his creatures. His common providence is the constant exercise of an efficient agency, according to certain laws of existence and action, which we call the established laws of nature. His special providence is a divine agency exerted in a manner, different from the known and established laws of nature and divine action; which is designed more fully to display himself, for his own glory and the good of his creatures. As his scheme of counsel and action was most perfect from eternity, and best in all its parts, the distinction between common and special providence, doth not imply any separation or imperfection of counsel in God;

or that he was disappointed in the laws and events of his common providence. Both common and special acts of providence were equally included in the original plan; and the verbal distinction was introduced, merely to aid weak creatures in conceiving and describing to each other the deep things of God. Among the works of his special providence, we may number the great and glorious redemption of sinners. Creation was a great display of himself, and was necessary to precede; but redemption is greater. It more gloriously unfolds the rectitude and goodness of God, his manner of enjoying himself, and of leading his creatures to the same blessed enjoyment, the unchangeable nature of his law and government, and the inseparable connection between holiness and happiness. Redemption was designed by God to be the highest display of himself, and the means of introducing into the universe the greatest happiness of creatures, and the greatest declarations of his own glory. Therefore, we should not view redemption as designed to amend a defect in the original scheme of divine government; but should rather consider the creation as preparatory to the work of redemption. Redemption will give more additional glory to God, and happiness to creatures, than could have been from creation without it; and therefore this dispensation of grace, may fitly be called the greatest and most glorious of God's works. It is said, "to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord." The church here means, the redeemed church saved from among men. By principalities and powers in heavenly places is probably meant some other orders of holy and intelligent creatures.

It appears by revelation, that in displaying himself, the ever blessed God acts by the Son, the second person of his divine nature. He was the Creator, is the Redeemer, and will be the Judge of angels and men. In him all the holy creation is united, and by him united to the infinite godhead.

He is the Creator of all things. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him and for him. And he is before all things, and by him all things consist," that is, are upheld in being. Jesus Christ in some sense is the head, in whom all created beings are united and brought nigh to God. How he is the head of redeemed men is very clearly described in the sciptures. There are also many clear intimations in the word of God, that he is, in some sense not explained to us, the head of the holy creation. "By him to reconcile all things to himself, by him, I say, whether they be things in earth or things in heaven. And ye are complete in him, which is the head of all principality and power. That in the dispensation of the fulness of times, he might gather together in one all things in

Christ, both which are in heaven, and which are on earth even in him." The wonderful scheme of divine wisdom in redeeming men, will have a great influence on the state and blessedness of all intelligent creatures. Tho' it be men only who are redeemed through the blood of Christ, other holy creatures will be greatly benefited, and their most pure happiness and moral glory will arise from this transaction. The greatest glory of God, and the greatest happiness of his creatures will be for ever united. The greatest display of his essential goodness, will make him most glorious, and his holy creatures most blessed; so that angels may be deeply interested, and their increase of holiness and happiness depend on the gospel grace, although they never sinned or needed redemption. The proper meaning of the word angel is a *messenger*, and it is figuratively applied in the holy scriptures, as a general name for all the invisible created spirits. It most commonly means spirits of some order different from the souls of men; but sometimes is used for the spirits of just men made perfect in glory. In the xxii. chapter of Rev. one who is called an angel told John, he was of his brethren the prophets.

These invisible spirits are used by God as messengers or agents of his providence in the work of redemption. The heavenly hosts are described as joyful spectators of the great events in the kingdom of grace. At the incarnation they sang an hymn of praise. There is joy in the presence of the angels of God over one sinner that repenteth. Christ will come attended by his holy angels to judge the world. The angels desire to look into the things of redemption.—Thus it appears that other creatures besides men feel deeply interested in the opening scheme of redeeming grace. "*Thy judgments are as the light that goeth forth.*" The dispensations of mercy and judgment to the sinners of this world give instruction to the universe. If the heart be perfectly good, whatever increases knowledge will increase holiness; and whatever increases holiness will increase happiness. It is in this way that the angels are benefited by the great work of redemption. Thereby they learn the unsearchable riches of divine goodness, and the awful severity of justice.

The moral character of God is the principal object of holy enjoyment. The more he is known, the more blessed and glorious heaven will become to its pure inhabitants. Christians in this world do not generally consider how much the gospel display of an infinite God exceeds all others. The most explicit revelation of the moral law, that could have been made to creatures, without the gospel redemption, would have given but little knowledge of divine rectitude and the nature of holiness, compared with what we now have. These subjects, with the general nature of the moral system, are made very luminous to the understanding of creatures both in heaven and on earth, by the redemption of sinners and the manner of its purchase and application. By this we learn what divine goodness is; a de-

light in the blessedness of intelligent beings. By this we learn its infinite degree; so great as to forgive sinners and enemies who deserve eternal rejection; and forgive them by the gift of the Son of God, to humble himself to death, even the death of the cross. By this we learn that God doth not punish from any delight in misery, but from love. By this we learn the nature of justice, and that it is the inflexibility of goodness, so inflexible that the Lord would not spare his own Son from suffering.—Considering Jesus Christ as a divine person, how gloriously truth, justice and mercy are displayed on the cross! Here, their nature, their certainty, their infinite fulness are seen beyond all that could be conceived without this display. By looking into these things the angels know more of God than they knew before. Herein his holiness is opened to their understanding. The goodness that can forgive, the manner of purchase, the manner of applying by irresistible grace, against the sinner's self-destroying temper, and the divine patience, are a very wonderful discovery of what God is in himself. His love of righteousness and of mercy are a high example for creatures of the highest order. They see justice and judgment to be the habitation of his throne, and mercy and truth going before him.

By the gospel, through which men are saved, all creatures may learn the determination of God to maintain, in the highest dignity and obligation, the law under which they were created and must for ever exist. There were two reasons for giving the law; one, that it might serve as a rule of duty; the other, to display the character of the lawgiver. To have the best conception of the law it must be seen in practice and execution. Thus we know how the lawgiver esteems his own commandment, and will act in executing it. The law of moral virtue never before appeared so dignified and obligatory on creatures, as it did when Christ died on the cross. The whole moral system never did before appear so full of light—so solemn—so certain—so fixed in the eternal counsels, and in the very nature of Godhead.

It is eminently by the gospel that creatures learn what goodness is. The great work of redemption is goodness displayed from its infinite source, so as to become an example of its nature to all creatures. This shows that sinners may be subjects of goodness; that there is nothing private and self-interested in its nature; and that general well-being is the end which it seeks. In these respects, redemption by such means as infinite wisdom hath chosen, is a new view of goodness and its most excellent nature, which the works of creation never could give. By the gospel God convinces angels that the awful justice of his nature is the same as his love; and that his holiness could not ordain a law, or his justice appoint a penalty, for the sake of general good, which his Son would not obey, to promote the same end.

Redemption is the highest possible display of divine wisdom, a greater display than the work of creation admits. It displays God turning evil to a

good account, bringing light out of darkness ; and making in the universe a greater quantity of holiness and happiness, than would have been without sin and misery. How astonishing the wisdom which doth this ! ! !

It may be remarked of all the effects of sin, so far as we have had opportunity to see their termination, that through the direction of infinite wisdom, they turn to the confusion of the kingdom of evil. Though the devices of sin may appear to prosper for a season, we do always see them finally blasted. So innumerable have been the instances of this, that the raised expectation of sinners, in their evil ways, shows a strong blindness of mind. How wonderful will the wisdom of God appear in the end, " when he shall come to be glorified in his saints, and to be admired in all them that believe !" Then it will be seen, through a divine ordering, that this rebellion hath turned to the greatest glory of God and blessedness of his kingdom. Thus all the hosts of heaven will behold the wisdom and holiness of their Lord.

The government of the Lord is a scheme of wisdom and holiness, in which all the parts from eternity to eternity, are connected. The admission of sin into the system has often excited the wonder of finite minds. When the elect angels saw the fall of their fellows in glory, and of mankind, doubtless their surprise at the event was great ; but before this they have received full conviction that the Almighty is holy, wise and good in the permission ; and that altho' many, both of the angelic and human natures, remain vile and miserable for ever, the sum of glory and blessedness is increased.

The admission of sin was connected with the scheme of redemption ; and redemption, above all other means, unfolds to finite understanding, the plenitude of eternal Godhead. Thus he is revealed by the execution of his counsels to the understanding of creatures, and admired in the holiness and glory which he will give to his saints. Thus by the admission of sin and by redeeming grace, the nature of holiness will be infinitely better known by creatures, than if moral evil had never been.

This subject, when considered in its great extent, shows the credibility of the gospel revelation, and the weakness of several objections made against it by some disbelievers. They have said, it is not credible that men should be a favored race above angels or other orders of intelligent creatures. They have said it is not credible, that the divine nature should become incarnate, and sinners be saved, by such expensive means as the gospel publishes.——Such objections betray both a want of goodness in the objector, and ignorance of God's counsel and motives. It is true the goodness exercised to sinners is wonderful and unmerited ; but in this great work God is not acting for the good of sinners only. He is promoting his own glory, and making himself happy, in the communication of his grace; this is his design, and his own happiness consists in making an infinite display of his

goodness.—To do this it was necessary he should take a guilty, unworthy race to be the subjects of his mercy. This is grace and goodness indeed! At the same time he has the highest regard to his own glory, and derives to himself infinitely more blessedness from bestowing, than guilty sinners will have in receiving. Neither are sinful men represented to be a favored race, in any such sense, as implies respect of persons, or a neglect of other intelligent creatures. God seeks the good of redeemed men by delivering them from sin and misery; and he seeks the good of angels, by redeeming men in such a way as unfolds to their understanding, in the greatest degree, his own infinite nature and the moral system depending on his will. Men are a race of beings prepared by God for the purpose of making this great display of himself in the face of the universe. For this, they were created, the condition of their existence in every respect appointed, permitted to fall —and redeemed by the blood of Christ. The immediate end of redemption was to sanctify and pardon sinners; one greater than this, was to instruct and increase the happiness of angels, or other orders of creatures; and the ultimate and greatest end was to glorify God in the enjoyment of his own goodness.

On the State of secure Sinners.

HE who gave us the holy scriptures knew the sloth of sinful men, and the stupifying influence which the world hath on their consciences, so that they need to be constantly admonished. If this be not done, they will sink into the deepest slumber, even the sleep of death. Therefore both his word and providence, are calculated to excite their attention, from too eager a pursuit of present vanities to a consideration of their eternal interests, and to shew that they must be prepared for death by a work of grace in the heart. A superintending providence teaches these things by the daily events of life, by our present troubles, by our bodily pains, by the loss of our friends, by the breaches which are made on the families of our neighbors; indeed, by all the things which betide mankind in this world.—All these are calculated to awaken sleeping sinners, and bring them to attend to the things of their peace before they shall be sealed by their impenitence to utter ruin.

My design in this paper is to describe the state of those persons who are inattentive to Christian duty, and so far immersed, either in the interests or pleasures of this world, that they forget their speedy destination to another state of existence, where they will be judged, and receive a portion in righteous wisdom, according to the lives which they have lived in the world. If all men could be brought, seriously to attend to this truth, it would produce an amazing change both in the opinions and manners of the world. The apparent face of things would be totally altered, and in a thousand instances fear

would predominate, where sinners now appear, with a front of brass to defy their Maker, and triumph over all moral obligations to their fellow men.—Nothing is so effectual to restrain from sin, and excite visible duty, as a sense that we must soon come into judgment. When this sense is lost, men will sink into total indifference, and perhaps rush into the most daring crimes. So long as it is retained, they will hear a monitor within their own breasts, beware what thou doest; remember thou art to be judged.

In the word of God, the state of secure sinners is described by two strong images; a state of sleep, and a state of death.

With the sleep of the body from which the first image is taken, all of us are acquainted. It is a state of inaction and insensibility, wherein those under its power, do not think on the subjects which are most interesting to them. They can neither foresee, nor use means to prevent an approaching evil. If the mind be not laid in a state wholly quiescent, it is filled with a series of imaginations, which are irrational, unconnected and unprofitable. So it is with the sleeping sinner, for the figure is admirably adapted to give a true description of his state. He is insensible of divine truth; of a holy and present God; of his own guilty character, which exposes him to divine judgments; of a law which is just and good by which he must be judged; of the certain connexion between sin, and that punishment appointed for the guilty; and of the incessant rolling of time bringing him rapidly to the catastrophe of his present expectations. In this condition he is necessarily insensible of the grace of God which offereth salvation to the chief of sinners. The most glorious doctrines and promises of the gospel make no impression on him; and although, the solemn truths of religion are placed in his view, he puts them far away as though they had no relation to his condition.

A state of inaction is the consequence of this insensibility. He doth nothing to secure his pardon and peace from God. He performs the duties of visible decency, only from the motive of perpetuating security, and is very imperfect in these. If he goes to the sanctuary it is only to comply with a custom to which he sees his neighbors conform; he neither prays, reads the word of God, nor devotes any time to think of immortality.—Truly this is a state of insensibility and inaction.

The sleeping person doth not foresee or use means to prevent an approaching evil; neither doth a slumbering sinner apprehend the danger that awaits him. When he hears the threatening "if thou sinnest thou shalt die," what it is to die eternally, or that he is exposed to such an event, is far from his thoughts. If he hears it said that the wicked are exposed to great evils, it doth not enter his mind, that this is his own character. If perchance he visits a grave, as he sometimes may, through neighborly complaisance, he turns from the pit, without thinking, I must soon lie under these earthy clods.—

No danger is foreseen, therefore no provision is made for escape.

Further, Although the mind of the sleeping person, may not be laid in a state wholly quiescent, it is, at best, but dreaming, and is filled with a series of imaginations, which are irrational, unconnected and unprofitable. It is thus with the habitual sinner. However profitable for this world he may suppose all his thoughts to be, or however agreeable they are to the principles of his heart, it is but dreaming. For another world they are unprofitable, and tend nothing to lay up for himself those treasures, which are durable riches and righteousness. They are unconnected, neither meeting in the centre of duty, nor conducive to the practice of virtue which will result in glory. The imaginations of the evil man, when they are not brought into some point by a present call of worldly gain or pleasure, are in the ends of the earth.

They are irrational. For it is a most unreasonable thing to disobey our Creator, slight our Redeemer, and meditate wholly on momentary trifles, while the weight and the glory of eternity are forgotten. The figure representing sinners by those who sleep is therefore, in every respect, most just. They do not think on the subjects most interesting to them, for they are in a state of inaction and insensibility; they neither forsee, nor use means to avoid the evils with which they are awaited; neither is their conduct rational or profitable.

The state of a dead body is, also, used in the holy scriptures, as a still stronger image of the condition of secure and impenitent sinners. They have no knowledge; no feeling; no apprehensions that eternity with a disclosure of its awful events is before them.

"We are dead in trespasses and sins."—In the impenitent there is no principle of holiness and obedience, no love of God, or desire to promote his glory, no beginning of Christian affection, no principle of the heart, which will prepare them to enter with joy into the kingdom of God. It is a state very often and very pertinently called spiritual death; yea, reader, it leads to eternal death; for if we do not love God, and delight in serving him, it is not possible we should be happy in his kingdom; and if we cannot be happy in his presence, we shall not wish to enter the mansions of peace, although its glorious gates are opened for our entrance. All this insensibility of sleep and death is found in thinking creatures, who esteem themselves to be rational. It is in direct violation of the law of God, and the most gracious invitations of the gospel. Every slumbering moment increases the guilt and danger. What say the scriptures? "Awake thou that sleepest, and arise from the dead and Christ shall give thee light." Those who awake shall not only see the folly of their past ways, and mourn therefor; they shall not only turn from them to serve the Lord; but also have the light of the knowledge of the glory of God, in the face of Jesus Christ. They shall see the moral beauty of the divine perfections;

that God is glorious in holiness; all his character is excellent; and the enjoyment of him to be desired above all things.

If the sleeping arise from the state, which is at present their danger, and continuing therein, must be their ruin, they will find themselves infinitely more happy, than they ever were made by their sinful indulgences.—They will find themselves better prepared to receive all the happiness which this world can give, for "godliness hath the promise of the life that now is, as well as of that which is to come." They will find themselves made happy by the exercise of religion in this world. A peaceful conscience, a trust in God, a lively hope in his grace, to forgive their sins and imperfections; delight in the duties of religion, and in the communion of saints, each of which the comfort of saints, are ingredients of happiness which no sinnner can call his own. The present comforts of Christian piety are infinitely preferable to the pleasures of sin; so, that if there were no state of existence to succeed this life, still wisdom will be justified for the present peace, which she imparts to her friends.

Godliness hath then the promise of the life that now is, and surely, it hath the exclusive promise of the world to come. To those who awake from sleep, and arise from the dead, Christ will give eternal light and glory. And is not this, sinner, a sufficient motive to awake thee from thy sleep? Dost thou consider what eternity is? What eternal joys and sorrows are? Dost thou reflect that thy own well-being, in a very important sense, is placed in thine own hand? God is a sovereign in the bestowment of his mercy; still thou must awake from thy sleep, and arise from the dead, or this mercy will not avail thee. May every sleeping person hear the call, and may every dead sinner arise! If we refuse and rebel we must reap that which we have sowed; if we are obedient we shall see life.

Explanation of Scriptural Types.

PART II.

No. XVII.

(Continued from p. 418.)

The Typical System Explained.

IF we attentively inspect the laws and ordinances prescribed for the Israelites by Moses, we shall perceive them to constitute a complete system of religious institutions and regulations of life and practice, in perfect harmony and order. A particular city appointed as the seat of all the public and national exercises of religious devotion—ordinances of divine service—persons consecrated to attend and perform them—and particular seasons appropriated to the observance of them, constituting an entire and complete religious system. This, it is the present design to explain and apply to evangelical subjects. As the Israelites were in the wilderness, in an unsettled state, when Moses instituted the ritual system, the particular city in which the ordinances of it should be so-

lemnized was not appointed, but referred to future designation. They should be attended in the *place which the Lord should choose to put his name there.*—After they passed over Jordan, the tabernacle appears to have been erected in Gilgal; but when Joshua had subdued the kings of Canaan, and the land had rest from war, he and the whole congregation set it up in Shiloh. In this place it continued until the days of Eli—but the Psalmist observes, He refused the tabernacle of Joseph, and chose not the tribe of Ephraim, but he chose the tribe of Judah, the mount Zion which he loved. This now became the city, peculiarly designated, as the seat of public worship for the holy nation of Israel—and we have,

First, JERUSALEM and MOUNT ZION typical.

Jerusalem was originally possessed by an idolatrous king of Canaan, who was conquered by Joshua. The city was given to the tribes of Judah and Benjamin. But the mountain contiguous to it was retained, and so strongly fortified by the Jebusites, that they considered it absolutely tenable. Accordingly when David assailed it with his army, his summons was rejected with contempt. Nevertheless David took the strong hold of Zion, fortified and adorned it, made it his royal residence, and called it, *The city of David.* This was a type of the church. As Jerusalem received its particular consideration and typical character from David the king of Israel, who also was an eminent type of Christ, it will be most natural to explain this type in connection with that illustrious monarch, and we may previously consider David a type of Christ.

If we may consider David as a type of Christ in his family, being poor and despised, as Christ was the supposed son of Joseph, a carpenter—or in the gracefulness of his person, ruddy and fair to look upon, as Christ is fairer than the children of men—or in his pastoral life, as Christ is the good Shepherd—or in his discreet conduct, behaving himself wisely, as God's servant dealt prudently—or in his exaltation from an afflicted and humble condition, to royal dignity and power, as from the form of a servant, God made his first born, higher than the kings of the earth—or in being deserted and betrayed by his familiar friend Ahitophel, as Christ was deserted and betrayed by Judas—or in slaying Goliath with a sling and stone, and cutting off his head with his own sword, as Christ overcame Satan, and triumphed over principalities and powers by the cross, the instrument they had devised for his destruction—yet these are not, perhaps, the most important respects in which David typified his Lord and Saviour. David appears to have been eminently a type of Christ,

1. In being chosen to deliver God's people from their enemies, and to give them the land of promise in its whole extent. God made a covenant with Abraham, saying, Unto thy seed have I given this land from the river of Egypt to the great river, the river Euphrates. But the land subdued by Joshua, and divided between the twelve tribes, was but a small part of their exten-

sive grant. The other parts were possessed by the Syrians, Ammonites, Moabites and Edomites. Even in Canaan which was possessed by the twelve tribes, there were many of the native inhabitants, subjugated, but not expelled. These were as thorns in their sides. Sometimes they revolted,—obtained an ascendancy, and mightily oppressed Israel. The Philistines, who possessed a great part of their sea-coast, were peculiarly inveterate and vexatious. In the days of Samuel and Saul, they reduced the Israelites to great distress. Their distress and oppression induced them to desire a king who might go out before them, and fight their battles, and God provided David, a man after his own heart, and chose him to feed Jacob his people, and Israel his inheritance. Being anointed king over all Israel, the Lord God of hosts was with him whithersoever he went. He subdued his enemies on every side. The Philistines, Syrians, Ammonites, Moabites and Edomites, became David's servants, and brought him gifts, and Israel had rest in all their cities, and sat under their vines and fig-trees, possessing the land which the Lord God had given to their fathers from the river of Egypt, to the river Euphrates. In him, therefore, we have an impressive type of Christ, the spiritual David, subduing the spiritual enemies of his church, emancipating it from their insults and oppressions, protecting it in the possession of its spiritual privileges, the peaceful and happy enjoyment of its promised blessings, first in its temporary and millennial state on earth, and ultimately in its glorified state in heaven.

2. In the covenant of royalty which God made with him and his seed.—God made a covenant with his chosen, and sware unto David his servant, Thy seed will I establish for ever, and build up thy throne to all generations.—This had immediate reference to the house of David according to the flesh, and was fulfilled in continuing the royal power and authority in his family, until God rejected the seed of Israel from being his people; as the sceptre did not depart from Judah, nor a law-giver from between his feet, until Shiloh came. In this we have a typical representation of that covenant which he made with Christ, when he swore in his holiness that he would not lie unto this David. Christ is that king whom God hath set upon his holy hill of Zion, and to whom he hath said, Rule thou in the midst of thine enemies. Him hath he anointed and established king over his spiritual Israel for ever, and declared, that the enemy should not exact upon him, nor the son of wickedness afflict him through his vast and extensive reign.

In David, therefore, taken from an humble and obscure condition, anointed and confirmed king over all Israel, retaliating their insults and oppressions upon their enemies, and establishing them in the peaceable possession of the land which the Lord their God had given them, we virtually see Christ from a state of peculiar abasement chosen and anointed king over his church, avenging his elect of all their spiritual adversaries, extricating them from all

their injuries and insults, and giving them a peaceful and happy possession of all the privileges and blessings which he hath promised in that holy and everlasting covenant which he hath made with them.

In the stipulated, perpetual royalty of David's seed, we see the royalty, permanent and everlasting reign of Christ, the true seed of David. We see Christ exalted to a celestial throne, exercising power over all things in heaven and earth, joyfully acknowledged by all his true and loyal subjects, as KING OF KINGS, AND LORD OF LORDS, and reigning over the house of Jacob for ever.—We see him extending protection, peace and felicity, to all the subjects of his holy and eternal kingdom—and of the increase of his government and peace there shall be no end. *The zeal of the Lord of hosts will do this.* Let us now consider Jerusalem in connexion with David, the illustrious monarch of Israel—and,

1. In David, dispossessing the Jebusites, and making their strong hold his royal city, we see Christ overcoming Satan, the strong man armed, and despoiling him of his goods, the church naturally holden by him at his will, and applying it to his own designs and use, erecting his royal pavilion, displaying his banners, and

'Here will I fix my gracious throne
'And reign for ever, saith the Lord,
'Here shall my power and love be known,
'And blessings shall attend my word.'

2. In David regulating, fortifying, and embellishing Jerusalem, we see Christ regulating, securing and adorning the church by his protecting power and heavenly grace, with all the comeliness of a divine impression.

3. In Jerusalem as the seat of divine worship, we see the church, the seat of sacred institutions; the word of the Lord going forth from it, and out of this Zion, the perfection of holy beauty, God making admirable displays of his fulness and grace.

4. In the order, beauty and strength of Jerusalem, we see the order, gracefulness and security of the church, beautiful as Tirzah, more comely than the ancient Jerusalem, and protected by those impregnable barriers, against which the gates of hell shall never prevail.

'Let strangers walk around,
'The city where we dwell,
'Compass and view thine holy ground,
'And mark the building well.
'The orders of thy house,
'The worship of thy court,
'The cheerful songs, the solemn vows,
'And make a fair report.
'How decent and how wise!
'How glorious to behold!
'Beyond the pomp that charms the eyes,
'And rites adorn'd with gold.'

5. In Jerusalem populated and multiplied, we have the church increased to a great multitude which no man can number.

6. In Jerusalem and mount Zion in their population, opulence, beauty, strength and glory, we have, ultimately, the church in its glorified state, the new Jerusalem coming down from God out of heaven, having the glory of God, and lightened

by the glory of God and the Lamb for ever and ever.

Secondly, The Tabernacle typical.

As we had in Jerusalem, and particularly in mount Zion, the city which God chose to put his name there, so we have the tabernacle as the immediate seat of all the exercises of religious worship; and not less typical of evangelical subjects. God directed the Israelites, by Moses, to make him a sanctuary, that he might dwell among them; giving particular directions respecting the dimensions and apartments, with all the utensils of it. For this the temple proposed by David at a future period, and built by Solomon, was a substitute. Their form and use were the same. They differed principally in their dimensions, and the materials with which they were constructed.—The tabernacle was made of shittim, or the choicest cedar wood. The temple of costly stones. Each was inclosed by a court, or yard. The tabernacle, or the temple, was divided into two parts, separated by a curtain, called the vail. The first apartment was called, The tent, and the tabernacle, of the congregation, and the sanctuary. The other was called, The holy of holies, the most holy place, and the oracle. To the tabernacle and temple pertained a particular apparatus, or furniture. Without, before the door, stood the brazen altar, on which were offered burnt offerings and sacrifices. Between the altar and the door stood the laver, or vessel in which the priests washed before they served at the altar, or went into the tabernacle or temple. Passing through the door from the east, westward, on the right hand stood the golden table of shew-bread, with its border and golden crown, and its twelve cakes, or loaves. On the left, the golden candlestick, with its seven lamps: and in front, the golden altar of incense, before the entrance through the vail. Passing through the door, or curtain of the vail, in the holy of holies, stood the golden ark, with its golden crown, containing the golden pot which had the manna, Aaron's rod that budded, and the tables of the covenant. Upon this lay the mercy-seat, as a lid or cover; upon the mercy-seat were the two cherubims of glory, shadowing the mercy-seat with their wings, and between these, the Shekinah, or symbol of the divine presence.

Shall we consider the tabernacle a type of the human body? For this are not the words of the apostle some support? If our earthly houses of these tabernacles be dissolved—Knowing that I must shortly put off this tabernacle.—If the tabernacle were a representation of the human body, will not the furniture represent the various faculties of the mind, which, sanctified by the Holy Spirit, as the tabernacle did, form a residence for the blessed God, as Christ hath said, If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him. However we decide upon this, the scriptures plainly direct us to consider the tabernacle, or its substitute, the temple, as a type,

1. Of the human body of Christ.

Christ said to the Jews, Destroy this temple, and in three days I will raise it up. He spake of the temple of his body. In the cunning workmanship of the tabernacle and temple, we have an impressive representation of the wonderful machinery and curious texture of Christ's humanity, the receptacle of that divinity which dwelt in him bodily. The tabernacle and temple, the residence of the Shekinah, of the glory of the Lord, stand forth impressive emblems of the humanity and divinity of Christ, of the Word made flesh and dwelling among us, full of grace and truth. As in the tabernacle and temple, the Israelites saw the glory of the Lord; so in the human body of Christ, the abode of divine fulness, Christians see the light of the knowledge of the glory of God. The tabernacle or temple, what an instructive representation of our glorious IMMANUEL, *God dwelling in the flesh!*—And as the tabernacle, or temple, was the seat of all intercourse between God and Israel, so is the humanity of Christ the medium of all communication between God and his people.—We have the tabernacle a type,

2. Of the Christian church.

Of this the apostle hath assured us in his address to the Corinthians. Ye are the temple of God, as God hath said, I will dwell in them and walk in them. The tabernacle was constructed of the choicest wood, the temple of costly stone, and the church of the richest materials, of saints, enriched and adorned with the grace of God. The boards of the tabernacle and the stones of the temple were prepared for their place, before they were applied to their use; and the materials of the church are sanctified by the Spirit, and furnished with gifts and grace before they are added to the spiritual temple. The junction of the boards of the tabernacle by their loops and taches, or rings and hooks, aptly represents the union of the various members of the church by mutual and kind affection, their hearts being knit together in love. The tabernacle and temple were erected for a visible, temporary residence of the great Jehovah; and the church is formed for an eternal habitation of God through the Spirit. Ultimately,

3. The tabernacle and temple were types of heaven.

This the apostle hath intimated in observing, that Christ hath not entered into the holy places made with hands, the figures of the true, but into heaven itself; and another apostle, in an elegant description of the heavenly state, by observing, that the tabernacle of God was with men, and he would dwell with them and be their God. In the tabernacle and temple, and God dwelling in them, we have, consequently, an august and glowing representation of heaven, and God residing in it as his eternal habitation.

To the tabernacle and temple appertained a variety of utensils constituting an apparatus, or furniture, necessary for performing the service, and adapted to aid religious devotion in them. These had their particu-

lar significancy, and merit an individual explanation.

Types appendages to the temple.

These will most naturally be considered in the order in which they stood, or the places they occupied in the sacred edifice.

1. The brazen altar.

This was an important article in the tabernacle and temple. It was made of shittim, or the finest cedar-wood, and overlaid with brass. It had four horns at the four corners of it, and stood before the door of the tabernacle. This was called of God himself, an altar most holy. It sanctified every thing which touched it, the sacrifices which were burnt, and the gifts which were laid upon it, and was the refuge and protection of malefactors who fled to it. That this had an evangelical significancy, the apostle intimated in observing, that Christians had an altar of which they had no right to eat who served the tabernacle; evidently referring to Christ as the great antitype of the Jewish altar. This primarily represented Christ, the personage who appeared to the prophet as a man of brass, and to the apostle with feet of fine brass, as though they burned in a furnace. May we not consider this altar, which supported the offerings laid upon it, composed of brass, a metal firm and durable, and of all metals the most capable of enduring the fire, a representation of that divinity which only was capable of sustaining the humanity of Christ, under those agonizing sufferings by which he made his soul an offering for sin—as that altar on which his humanity was sacrificed as the victim, when he was made sin for us that we might be the righteousness of God in him? As the altar sanctified the gifts which were laid upon it, so the divinity of Christ gave virtue and merit to his humanity, body and soul. Did the shape of the altar, four square, the emblem of stability, denote the immutability of his person, and the four horns, the emblem of power, the perpetually and universally availing efficacy of his atonement?—The brazen, was the only national altar, and Christ is the only sacrifice for sin—The sacred fire was perpetually preserved on the brazen altar, and the merit of Christ is ever vigorous and efficacious to procure the pardon of sin—The altar protected those who fled to it, and Christ protects all those who flee to him for refuge—from avenging justice. Turn, therefore, to your strong hold, ye prisoners of hope.

2. The brazen laver.

Next to the brazen altar, we may consider the brazen laver, or vessel in which the priests washed when they served at the altar, or went into the temple. It stood between the altar and the tabernacle. This laver was probably a small vessel, but the laver of the temple was so capacious, that it was termed, a molten sea. This was filled with water, and the priests were required to wash in it when they served at the altar, or went into the tabernacle on the penalty of death. This vessel, in the Hebrew ritual, was very significant. It evidently represented that fountain which is opened for the house of David, and the in-

habitants of Jerusalem to wash in from sin and uncleanness, the blood of Christ which cleanseth from all sin.—The laver was consecrated to its appointed use, and Christ was consecrated to the priesthood for ever more.—The laver was a pure vessel, and so represented him who was holy, harmless and undefiled, and his ability to present all who are in him, spotless and unreprovable before the throne of God's glory. The laver of the temple, from its great capacity, may represent the infinite fulness and sufficiency of Christ, as a propitiation for the sins of the whole world. The brazen laver, and the washing of the priests in it, was peculiarly significant with respect to the evangelical ministry. It denoted, that they should be clean who bear the vessels of the Lord. That the evangelical ministry, as the Jewish priesthood, should be purified by the washing of regeneration, and the renewing of the Holy Ghost. That all who present spiritual sacrifices to God, should be sanctified by the washing of water with the word. The multiplied washings of the priests implied renewed imperfections, and suggest the necessity of renewed application for pardon and cleansing, to the blood of sprinkling which speaketh better things than the blood of Abel.

3. The golden table.

Passing through the door of the tabernacle from east to west, we have on the right hand, the golden table, or the table of shew-bread, composed of cedar and gold, with a border of an hand breadth and a golden crown on the edge of it round about. On this were placed twelve cakes, or loves of bread, in two rows, six in a row, and on these was laid frankincense, intimating, that they were as a sweet smelling savor to God. These were to be renewed every sabbath morning, and the bread removed eaten by the priests in the holy place.

Did not this golden table, with its royal crown and nutritious food, designedly represent the royal dignity of Jesus Christ, and the royal bounty with which he satiates the weary souls of his fainting people? On this table were placed loaves of bread, the great support of human life, and Christ is the true bread which cometh down from heaven, of which if a man eat he shall never die. This bread was made of fine flour and Christ is the richest, purest food of the soul. The loaves were continually before the Lord, and Christ for his people is continually in the presence of God. They were twelve; answering to all the tribes of Israel, and in Christ is bread enough and to spare. They were renewed every sabbath morning, and Christ, the bread of life, is to be exhibited by his word and institution, for the entertainment of his people, from sabbath to sabbath. They were eaten only by the priests, and Christ is received as the bread of life, only by believers, the royal priesthood, the holy nation.—The loaves may also represent the church of Christ, which is one bread. They were twelve, according to the twelve tribes of Israel, the representation of the whole Israel of God, the church. They were placed in two rows, and the church consisting of many members possessed of diver-

sified gifts and graces, exists in the most exact order and comely proportion. The loaves were not always continued, but some were superseded by others, and the church exists in succession; one generation passeth away, and another cometh after it—The loaves which were removed, became the property of the priests in the holy place, and ministers and saints who are not suffered to continue by reason of death, become the inheritance of Christ in holy places not made with hands, eternal in the heavens.

4. The golden candlestick.

As on entering the tabernacle, we have the golden table of shew bread on the right hand, so we have the golden candlestick on the left. This was made of beaten gold. It consisted of a main stock, or shaft in the middle, with three branches on each side, and each branch had three bowls decorated with a knop and a flower. It had also tongs and snuff dishes, the necessary utensils, for removing the snuff and preserving the light pure and clear. This was supplied with pure oil of olive, and lighted every evening and morning when incense was burnt on the golden altar.

If we may consider the golden candlestick as a representation of the superior excellence of Ghrist Jesus, who is as the most fine gold, and his seven lamps of the integrity and perfection of the true light which lighteth every man which cometh into the world—and the pure oil an emblem of that spirit of grace and holiness which was given him without measure—and the tabernacle in which it stood, an emblem of the church, and consequently the whole as a glowing representation of Christ, the true light, shining in the church, and illuminating it with the knowledge of the glory of God, which is eternal life, and the church acknowledging him as the lamp which lightens her darkness—Yet the vision of the apostle directs us more especially to consider this golden candlestick as representing the Christian church. The candlestick was made of pure, beaten gold, and the church is constituted of the richest materials, formed by the heavenly architect to be as a city set on an hill, by the purity of her doctrines and the sanctity of her life, to give light to all the world—As the candlestick receives the light and diffuses it around, so the church receives light from Christ, and communicates it to others—The various branches, united to one common stock or shaft, and forming one entire instrument, denote the various branches of the church, united to one common head, and forming one holy society, a glorious church—The knops and flowers, represent fair and beauteous professions and excellent fruits—as the tongs and snuff dishes, the holy discipline, which removes errors in doctrine and vices in life, those obstacles and blemishes which deform the church, and prevent the salutary influence of its light and fruit, and prepare it to give light, like a candle in a candlestick, to all in the world, and the pure oil, those influences of the Holy Spirit, or that grace of God which vivifies and invigorates the Christian profession, and makes it fruitful in those

works of righteousness which are to the glory of God.—If we refer trimming the lamps to Christ, it signifies his constant care by instruction, discipline and reproof to remove imperfections and blemishes from the church, that she may look forth as the morning, having neither spot nor wrinkle, and mature her gifts and graces—If we refer the trimming of the lamps and supplying them with oil by the priests, to Christian ministers, it denotes, by them, the exercise and application of that discipline which Christ hath instituted to remove scandals from the church, preserve its purity and regulate its holy conversation, that in all respects, it may correspond with the typical pattern which was given in the mount.

5. The golden altar of incense.

Entering the tabernacle, or sanctuary, as we have the golden table of shew-bread on the right hand, and the golden candlestick on the left, so we have the golden altar of incense in the front. This was four square, with four horns, constructed of cedar boards, overlaid with pure gold, and decorated with a golden crown. While the brazen altar, at the door of the tabernacle, was appropriated to burnt offerings and sacrifices, this was reserved solely for incense—(a composition of sweet spices with frankincense) which was to be offered upon it every morning and evening.—This altar with its incense represented the efficacious merit and acceptable intercession of our glorious high priest Christ Jesus. Its golden crown with four horns, the royal dignity of his person, and his power with God, or the prevalence of his intercession. Its shape four square, and having four corners might respect the four quarters of the world, and signify that access might be had to him from all the ends of the earth—The horns of this altar were to be sprinkled with the blood of the offerings with which atonement was made for sin, intimating that the efficacy of Christ's merits, and the prevalence of his intercession, are derived from his atoning blood.—The incense which was burned upon it, and diffused a fragrant perfume, represented the merits of Christ, as a sacrifice, of a sweet smelling savor to God, acceptable and pleasing in his sight, and as there was no access to this altar, but by the altar of burnt offering, there is no interest in his intercession, but by faith in his atonement—While the priests burnt incense, the people stood praying without, and the merits and intercession of Christ must ever attend, and give efficacy and success to the prayers of the saints. This incense might not be imitated, nor applied to any other use; and God will not admit any substitute, nor tolerate a misapplication, or perversion of the merits of his Son—Incense was to be burned upon this altar morning and evening, intimating, that, morning and evening, the prayers of God's people should come before him as incense, and the lifting up of their hands as the evening sacrifice, which presented in the name, and through the merits of Christ, will be acceptable and find audience with him.

Lastly. The ark and the mercy-seat.

Passing by the golden altar,

and through the curtain, or door of the vail, which separated the holy from the most holy place, we enter the holy of holies, and we have before us, the ark of the covenant overlaid with gold, with its golden crown, in which were the golden pot that had the manna, Aaron's rod which budded, and the tables of the covenant. On this was the mercy-seat, and upon this the cherubims of glory, shadowing it with their wings, and between these, the Shekinah, or visible symbol of the divine presence.—And are not these highly significant and instructive?—Are not the tables of the covenant highly expressive of that perfectly righteous and eternal law, according to which God exercises an invariable government thro' his extensive, his universal dominions? Is not the mercy-seat a designed representation of that throne of grace, from which he dispenses mercy? or the glorious gospel? Are not the cherubims upon it, the visible emblems of the holy angels, the ministers of his holy kingdom, sent forth to minister to the heirs of salvation? Does not their situation, their faces towards the mercy-seat, and towards one another, denote the intensity and admiration with which they investigate the methods of God's government and grace, and their wings stretched out, the promptitude and activity with which they execute the mandates of their glorious sovereign. Is not Aaron's rod that budded, the visible symbol of Christ's efficacious and perpetual priesthood? And the golden pot which had the manna, an impressive emblem of the nutritious and delicious food which will for ever invigorate and refresh the citizens of the new Jerusalem, God's holy hill, Zion? The holy of holies, the ark of the covenant, the mercy-seat, the cherubims stretching out their wings, the golden pot, Aaron's rod, and the pillar of cloud and fire, what a glowing and impressive representation of heaven itself, and God on the throne?

Shall we then admire that God's tabernacles were so amiable to the pious heart of the devout Psalmist? that he loved the habitation of his house, the place where his honor dwells? and that he desired one thing of the Lord, which he would seek after, that he might dwell in his house all the days of his life, to behold the beauty of the Lord, and inquire in his temple?

The type is now explained, the vail of the temple removed, the new and living way to the holiest opened, the mysteries of it disclosed, and how august and impressive the scene! What sublime and interesting objects address our astonished and admiring eyes! In the temple and its apparatus, have we not God, and his whole administration, the law and gospel in miniature, and heaven as it were, sprinkled with the blood, and perfumed with the merits of Jesus! And being thus come, not to the mount which might be touched, and that burned with fire, nor to blackness, and darkness and tempest; but to mount Zion, and the city of the living God, the heavenly Jerusalem and to an innumerable company of angels, to God the Judge of all, and to Jesus the Mediator of the new

covenant—let us draw near with true hearts, having grace to serve God acceptably, with reverence and godly fear—For our God is a consuming fire.

Religious Intelligence.

A STANDING rule of the Synod of New-York and New-Jersey is to spend a certain portion of their time, at their stated meetings, in hearing from each of their members a summary account of the state of religion in the congregations and neighborhood to which they belong. The following is a summary statement of the result of this conversation at their late session in Newark, October, 1808.

"The Synod heard from each of their members an account of the state of religion within their bounds, from which it appears that during the last year, there have been in many of their Churches, extraordinary revivals of Religion, and greater numbers added to the Church than in many years past.

"These revivals of religion have been most remarkable within the bounds of the presbytery of New-York. There the kingdom of Satan appears to have been greatly shaken; combinations against religion have been destroyed; prayer meetings on the Sabbath morning, for the purpose of imploring the presence and blessing of God on the public ordinances of his house; and religious societies on other days have been established in many places, and well attended. Many persons, grossly immoral in their conduct, and some distinguished for their zeal in promoting deistical principles have been arrested by the influence of the Spirit, and hopefully converted.—The graces of the people of God appear to have been quickened—a spirit of prayer poured out upon them, and the number of praying people greatly increased.—During the year past, within the bounds of that presbytery, more than eleven hundred persons have been added to the communion of the church, the greater proportion of them are young persons—The distinguished doctrines of grace, as recognized in the confession of faith of our church, have been remarkably acknowledged and rejoiced in by the subjects of this work.

"In the bounds of the other presbyteries belonging to the Synod appearances are flattering. In some congregations in these presbyteries there are pleasing revivals, and throughout them generally the preaching of the word is heard with avidity, the vacant congregations are anxious to be supplied with pastors, and there appears to be an increasing attention to the things of religion.

"Throughout our bounds generally catechetical instruction has been particularly attended to, and appears to have produced happy effects. We rejoice that the fervor felt during the revivals has been unaccompanied with any irregular sallies of enthusiasm. It is also worthy of notice and gratitude, that a far greater number of young men

than usual are now preparing for the ministry; and among the youths who have been subjects of these revivals, many have it in view in the same way to consecrate themselves to the service of their Redeemer.

"From one of our brethren in Connecticut, sitting as a correspondent with us, the pleasing intelligence was received of revivals in many parts of that state.

"For these mercies we desire humbly to praise the great Head of the church, and unite our fervent petitions to our exalted Redeemer, that he would not take from us his Holy Spirit, but cause the influences of his grace to descend on our churches as rain upon the mown grass, and as showers that water the earth; that his kingdom may come, and the whole earth may be filled with his glory, Amen."

N. B. The Synod of New-York and New-Jersey consists of four Presbyteries, viz. Long-Island, Hudson, New-York and New-Brunswick.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

IN June last, I sent to you a brief account of the origin of a revival of religion in this town, and of its progress to that time, which was published in your Magazine for July. I now send you a further account of the revival, which you will publish if you think best. I do not make this communication because there is any thing uncommon attending the awakening in this place, either as regards the numbers wrought upon, or the manner in which they are affected; but because I think that whenever God sees fit to send his Spirit into any place, his merciful and gracious interposition should be acknowledged, and published, to the world. To the friends of Zion, no information is more pleasing than that of the advancement of the Redeemer's kingdom, though but few new subjects, comparatively, be added to that kingdom. I flatter myself, therefore, that by offering the following remarks for publication, I shall not be thought to attach an undue degree of importance to the work of God now carrying on among us.

Yours respectfully,

AN INHABITANT OF HARTFORD.

Nov. 25th, 1808.

Revival of Religion in Hartford.

(Continued from p. 267.)

THE present attention to religion in this place commenced, as is mentioned in a former number of this Magazine, towards the close of last winter. It continued to increase gradually till about the first of May, when there was a suspension of the work for a few weeks; during which there were few new instances of awakening, and our meetings were attended by a less number than had been the case before. The friends of religion began to fear, that God was about to withdraw his Spirit, and that the people, who had appeared to have a hearing ear, would soon revert to their former carelessness. But the beginning of June, God remem-

bered mercy, again revived his work, and dispelled the gloomy forebodings of his friends. For a considerable time, there were frequent displays of the power and grace of God, in the awakening, conviction, and conversion of sinners; and a number were hopefully brought to know and love the truth as it is in Jesus. During this period, our meetings were as frequent, and attended by as great numbers as they had ever been. In August and September, the work seemed again to decline; and to the animating hope, which had cheered the hearts of God's people, succeeded a fear that the day of his gracious visitation was speedily to terminate. Once more, however, a merciful God was better to us than our fears foreboded. In October, and the beginning of the present month, we were refreshed with a third shower of divine grace. Again our meetings filled up;—again we heard the anxious inquiry, what shall I do to be saved?—again the friends of the Redeemer were delighted by beholding new trophies of his victorious grace. From the best information which I can collect, I fear this third shower is nearly ended; and whether we shall be blessed with another is known only to him, who knows all things. From the past experience which we have had of the loving kindness of the Lord, there is ground to hope, that he has mercy yet in store for us; while the languor, which seems to have pervaded the hearts of many professors, gives reason to fear, that God, in righteous judgment, will soon withdraw the special influences of his Spirit, and leave those who are yet secure in sin to taste the fruit of their own misdoings. May all the friends of Zion amongst us be animated to renewed zeal and fervor! May they wrestle like Jacob, and prevail like Israel! Beholding and commiserating the state of sinners, may they be fervent and importunate in their prayers, to him with whom is the residue of the spirit, that he would once more be gracious unto us, and give us to see many sinners converted from the error of their ways! And while they pray for renewed tokens of his love, it becomes them to thank God for what he has already done.

Since the beginning of May last, there have been added to the two Presbyterian churches in this city about one hundred and twenty persons, besides several who are now propounded for admission; there are likewise a number more who appear to have been brought to rejoice in the light of divine truth, and who will probably soon make a public profession of religion.—Of those who have obtained a hope much the greater number are persons in early life. God has, however, in his sovereign good pleasure, taken some in mid life, and called a few at a more advanced period, even at the eleventh hour.

Though there have been no recent instances of awakening, that have come to my knowledge, there are still the same number of meetings as formerly; and a large number of people, particularly of youth, are still disposed to assemble for religious worship, on those eve-

nings when their necessary duties in life permit them to lay aside their ordinary business. May that God, who continues to give a hearing ear, give also an understanding heart! It deserves also to be mentioned, that the awakening has had a degree of influence upon many, who have not thought themselves particularly impressed. Religion has become a topic of conversation, and is spoken of as of great importance, in circles where, but a few months since, it would have been almost considered a breach of politeness to introduce the subject. A spirit of dissipation, so common in large places, has been evidently checked. There is reason also to believe that many have experienced divine influences, who, for various reasons, have been restrained from associating with those known to be awakened, and who have communicated their feelings only to a few particular friends. This is not a mere conjecture; several such instances have recently come to my knowledge.

In my former communication, I gave a general account of the views and exercises of the subjects of this work. The description then given will apply to those who have been since wrought upon; though, so far as my observation has extended, I think that those under conviction have not generally been so deeply distressed; nor have those who have obtained a hope experienced such lively joys as the first subjects of the work. I do not, however, consider this as any evidence, that the latter have not experienced as genuine a work of grace on their hearts as the former. Religious affections are to be judged of by their nature, not by the degree to which they arise.

As was to be expected, the work has met with opposition. Had it not been opposed, it would have wanted one evidence of being a real work of God.—But as yet nothing has taken place to give opposers any just grounds of offence. A remarkable degree of order and regularity has prevailed; and though there have been large collections of young people, almost every evening in the week, for several months, they have conducted with a degree of propriety and decorum which could hardly have been expected. Opposers have anticipated evil, and exclaimed with bitterness against evening meetings; but their expectations have been defeated, and their bitter reproaches shown to be groundless. It ought to be noticed with peculiar gratitude, to him who rules king in Zion, that he has restrained the subjects of this awakening from those improper excesses, which sometimes accompany revivals; and from those enthusiastic flights, and imaginary impulses, which have a tendency to bring a reproach upon experimental religion; and also that he has suffered so few, who professed to be awakened, to wound the cause by drawing back to careless security in sin.

The great order and regularity which have prevailed in all our meetings, and the decorum observable in those who have attended, while going to and returning from meeting, are the more remarkable from the con-

sideration, that so great a proportion were young persons; and from youth so much stability is not to be expected as from those in riper years. To see such numbers of our youth laying aside the vain amusements, to which the young are in general so strongly attached, affords an incontestible evidence of the reality of religion; and the zeal and engagedness, which they have manifested in the cause of the Redeemer, may justly reproach many of their seniors for their luke-warmness and indifference. When I contemplate upon the manner in which these young persons, many of whom had been suffered, by those who had the care of their education, to remain in a great degree ignorant of the doctrines and duties of religion, have been awakened and guided by the Spirit of God, I am ready to say with Elihu, "who teacheth like him?" Indeed, in the commencement, and through the whole progress of this work, may be seen many marks of the wisdom and sovereignty, as well as of the mercy and grace of him, who worketh all things according to the counsel of his will. "This cometh from the Lord of hosts, who is wonderful in counsel, and excellent in working."

I am informed that the revival still continues in West-Hartford, but am not able to mention any particulars concerning the work there. In East-Hartford, also, there has been for several months an awakening; as is the case likewise in many other places. From information received from various parts of the country, I am induced to believe that there have been more instances of awakening and hopeful conversion, in this country, within the last eighteen months, than in any period of the same length for upwards of half a century. May all the glory be given to him to whom it is due; and may he ride forth upon the chariot of his word, conquering and to conquer!

FROM THE PHILADELPHIA EVANGELICAL INTELLIGENCER.

MR. EDITOR,

THE establishment of a Bible Society having long been a favorite object of many persons in this country, a gentleman of this city addressed a communication relative thereto to his friend in London. In reply the following letter, accompanied with a donation, conditioned on the establishment of such a society, has lately been received.

London, 24th June, 1808.

MY DEAR FRIEND,

THE receipt of your esteemed favor of the 12th October last year, afforded me peculiar pleasure, and I desire to rejoice in the opening prospect of a Bible Society being established in the United States. What time is so auspicious as the present! When uncertainty and disappointment are particularly stamped on worldly undertakings, when commerce in every channel is interrupted, and when the kingdoms of this world are

tottering to their foundation, surely Christians are loudly called upon to look around and consider the part which they have to act in such circumstances; and can there be a question that it is to promote, with increasing zeal the interests of that spiritual kingdom which is righteousness, joy and peace in the Holy Ghost.

The spread of the holy scriptures is undoubtedly the means best adapted to promote this valuable end, the means which has already been greatly blessed, and on which a divine blessing may still be confidently expected. But in such an undertaking great difficulties may be looked for; on such occasions the great adversary of souls is never inactive, being always alive to his interest amongst men, and perhaps never more so than when any good work is contemplated on an extensive scale. Yet I trust it is the Lord's work, and he will not suffer it to fail, but grant a spirit of union amongst Christians of all denominations, and crown it with an abundant blessing.

In the event of such a society being formed, I have no doubt that the sum of 100*l.* sterling would be obtained by way of assistance from the Bible Society here; and the application would be made with pleasure if it be wished; indeed such an intimation has, I understand, been given to the Rev. Mr. Codman of Boston, who left London in the spring for that place.

By captain Otto you will receive a small packet containing the last report of the Bible Society, that of the newly established Penitentiary, &c., which will I hope be acceptable to you, and particularly the Baptist Missionary report, if you have not already seen it; in many papers it appears legibly inscribed

"Go on and prosper, for the Lord is with you."

The interruption which the work is suffering of late, must be a trial of Christian fortitude and confidence; but how wonderfully are circumstances, apparently adverse, overruled for abundant good! Be it then our consolation that our God reigneth, and that he does all things well. I am, my dear sir, your affectionate friend.

Should the Bible Society be formed you will do me the favor to contribute 20 dollars as a donation on my behalf."

Note.....The fourth report of the British and Foreign Bible Society will be published next month.

Information has been received that a general revival of religion among all denominations of Christians has taken place in England. The particulars of this important news have not yet been received. We hope to obtain them speedily, and most earnestly desire that they may equal, nay, exceed the general account. The temple of the Lord is building in troublesome times.

POETRY.

.....

A Missionary Hymn.

"*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things, whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world. Amen.*"
Matt. xxviii. 19, 20.

YE sacred Heralds of the Lord!
Go, at your Master's high command,
And bear the blessings of his word,
To every distant heathen land.

To rescue man from endless woe,
JESUS descended from above,
And, veil'd in mortal flesh below,
Paid the rich price of saving love.

While wandering through this vale of tears,
HE had not where to lay his head,
Deep sorrow mark'd his passing years,
For man he fasted, pray'd and bled.

See, a long train of Adam's race,
Deep plung'd in guilt, and stain'd with blood,
Remov'd beyond the sounds of grace,
Are strangers to a pardoning GOD.

Then, in the great REDEEMER's name,
Go forth, to nature's utmost end,
His truth to every realm proclaim,
And call the nations to attend.

Declare to earth's remotest bound,
Glad tidings from the KING OF KINGS,
Let every region catch the sound,
And angels strike their golden strings.

Teach the poor penitent to flee
For safety, where salvation lies;
Bid him lift up his eyes, and see
The SUN OF RIGHTEOUSNESS arise,

Then shall the wise, though distant far
From Zion's sacred temple gate,
O'er Bethlehem view the wond'rous STAR,
And worship at Emmanuel's feet.

An absent God.

For a small moment have I forsaken thee.

THE shades of death surround my soul,
While conscious of an absent God,
And slow the burden'd minutes roll,
Beneath the terrors of his rod.

Where shall I fly, thou dreadful God!
Thy cheering beams of light withdrawn;
Where find my soul his blest abode,
When will this night of death be gone?

Eager thro' this vain world I look,
To empty scenes of mirth and joy;
Or take with trembling hope thy book,
But all in vain my soul employ.

For me the promise bears no part,
Friends, profits, honors, pleasures, care,
All, all are empty as my heart,
Nor light, nor peace, nor joy are there.

And e'en where once thou deign'd'st to meet,
The meanest object of thy love,
No answers my petitions greet,
My prayers no welcome smiles approve.

Bereft of God, each star and tree,
That glow'd and bloom'd with form divine,
Birds, insects, once all fraught with thee,
No more with God in beauty shine.

Emmanuel's name, that glorious theme,
That once each sacred passion fir'd;
That rais'd the heart to love supreme,
And left unfelt no good desir'd;

Now breaks upon an ear unstrung;
Drunk up of sacred joy each stream,
The fountain seal'd, and parch'd the tongue,
And hope departed as a dream.

Lost the refreshing views of heav'n,
Of life in Jesus all the charms,
Of peace with God and sins forgiv'n,
God absent is a God in arms.

Dark are thy ways, dread King of saints;
But awful as thy chastenings are;
Tho' heart desponds, and spirit faints,
Yet mercy still delays despair.

O, ye, who prevalent in pray'r,
Enjoy his presence, plead for me,
To God thy God this spirit bear,
Blest once with faith, hope, joy, like thee.

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EVANGELICAL MAGAZINE;

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RELIGIOUS INTELLIGENCER.

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A New Year's Address.

THE Editors of the Magazine rejoice with their readers and Christian friends, in the merciful favors of Divine Providence, by which they are enabled to welcome the commencement of another year.—They unite with them in adoring that divine mercy, by which they have passed another portion of human life: safely borne through all its perils. The inspired Psalmist observes of the people of God, "They go from strength to strength." That is, from one support, or resting-place, to another. In the progress of time, the different periods into which it is divided naturally bring those who are on the journey of life, from one resting-place to another; from whence, it is peculiarly natural and proper to look back upon the scenes which have passed, to discover their dangers and preservations, and to learn wisdom for the future. In the station occupied by an immortal traveller, while closing one year and beginning another, the thoughtful mind cannot avoid a solemn consideration of the scenes with which he is surrounded. To aid our reflections at this interesting juncture, to enable us to profit by the review and the anticipation to which we are invited, a few things may, perhaps, be usefully suggested.

The existence of moral beings is as unlimited as duration. A part of duration is set out by the limits of time. The periods which mark the divisions of time are well suited to enable us to determine its nature, and estimate the rapidity of its flight. There is but one thing that gives time its real importance. It is the season in which guilty offenders may regain the favor of God. Time is of consequence, not because it affords an opportunity for the display of human passions; an occasion for the efforts of the pride and interests of men; but because it opens a way for the sons of pain and sorrow to rise to infinite

blessedness. The servant of sin is necessarily doomed to endless woe; not merely because the divine law denounces death against the transgressor; not because Christ Jesus will execute judgment upon all the impenitent; but because of the fatal nature and certain tendency of sin. Sin excites all those affections in the heart, of selfishness, envy, malice, hatred, pride, revenge, which necessarily fill the subject with unceasing pain. Sin alienates the soul from God. As all good is in him, and as there can be none for creatures but what is derived from him, the sinner, standing in a state of hostility with his Creator, must be perpetually destitute of all good. Sin is always increasing in an unholy heart; of course, the enmity towards God is increasing, and no prospect appears of any exemption from endless sorrow.

God has made known to us a way by which the guilty children of men may escape from this hopeless doom, and obtain an everlasting union with himself. For this purpose, a work is to be performed by him and them. This work, whose consequences are eternal, is to be done in time. Short as is the period of human life, rapidly as the years pass away, it is the only season in which this work, of infinite moment, can be accomplished. Time is the only period in which the Holy Spirit will ever awaken or sanctify an unholy heart; it is the only period in which the transgressor may make application for pardoning mercy. In this view, time possesses a value, which may fitly be compared with eternity.

In a more general view of things, we may forcibly discover the value of time. It is the period in which the Lord Jesus makes up his mediatorial kingdom. As a reward for all his sufferings and toils, for an everlasting attestation of the triumphs of truth over all the devices of evil, and for a perfect display of all the moral perfections of Jehovah, God has promised to give to Christ a kingdom, of which he is to be the proprietor and prince forever. This kingdom is to consist, principally, of the *Redeemed*. Holy angels may be included in the eternal kingdom of Christ; but they cannot constitute the material part. The blessedness of these can never display his mediatorial character, nor the riches of divine mercy. The highest praise that will ever be heard in heaven, will be the song, "Thou art worthy, for thou hast *redeemed* us to God by thy blood." A song which none can sing but those who have lain in the depths of sin. "The *ransomed* of the Lord shall return, and come to Zion with songs and everlasting joy." Those whom Christ has ransomed from the power of the Destroyer, will constitute the glory of his kingdom. This kingdom of the redeemed is to be collected in time. Between the dark hour of man's fatal apostacy, and the solemn morning which will sound the archangel's trump, the unnumbered millions of the redeemed are to be collected in the kingdom of Christ. When it shall be pronounced that time shall be no longer, his house will be full, his supper will be furnished with guests, and the door will be shut.

This kingdom will be, through eternity, the wonder and the glory of the universe; and will show forever what has been done in time. When millions of ages shall have rolled away, immortal intelligencies, looking back to this point in duration, will perceive it to be the foundation of the infinite blessedness then enjoyed. In every period of time, the kingdom of grace is advancing. There is no age in which the divine Saviour is not gathering in his people, none which will not afford trophies of his victorious grace. For he has declared, "The moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation." His salvation is ever advancing; every year carries sons and daughters from a world of sin to habitations of eternal glory.

Such being the nature and the high privileges of time, as we pass over its different stages, we pause to enquire what has been accomplished in these immortal interests. The first enquiry with every individual is, What have I done, and what has God done for my own soul? Every sinner may be told with safety, the Spirit of God has done little or nothing for him, if he has been indifferent himself. If any one who reads these reflections, or any one who begins his year with serious thoughtfulness, is conscious that he has lived for the last year in a state of stupidity and indifference with regard to his immortal interests, that he has, to a great degree, neglected the concerns of his soul, while the objects of the world have engaged his chief pursuit; he will be intreated to remember, that an important period of his probation is passed forever, a period in which many have been secured in Christ, a period which can never be recalled.—Those with whom the Holy Spirit of God has been striving, whether in a greater or less degree, if they have resisted the merciful applications of divine love, and their hearts have refused to bow to Christ as their Lord and Saviour, if they have resolved to prefer, for the present, the enjoyments of the world to his holy service; have the utmost reason to enquire of themselves whether they can expect the divine Spirit to call again, or whether they shall ever be more ready to accept the conditions of mercy.—Those who have reason to hope that, in the year past, they have found the blessings of a Saviour's love, are called upon, by the mightiest motives, to be steadily devoted to his service, to manifest their gratitude by a faithful obedience, to examine their exercises and conduct for the constant evidence of their hope, and to labor, in the various opportunities which God may afford them, for the advancement of the holy interests of their Lord.—Those who have passed another year of the Christian life, still hoping and trusting in a Saviour's mercy, with many fears, with great darkness and discouragement, ready, at times, to relinquish every hope, are to remember that their darkness is the result of unfaithfulness to their Lord, mindful of themselves rather than of him. The evidence of their Christian stand-

ing is not the most important object for them to pursue, but the service of their Lord, and the advancement of his holy cause. Those who, in the year past, have often experienced great comforts in God and in the interests of his kingdom, have the highest reason to adore his grace, to be humble for their ingratitude, and to be earnestly devoted to the service of the best of Masters. They will ever bear in mind that they are wholly dependent for the continuance of the comforts of grace, and feel the danger of a fatal confidence, the usual prelude of a painful fall.

The review of the past is always suited to give us wisdom for the future. The errors of the past year, which an attentive retrospect will discover in the life of every individual, ought to produce a solemn resolution to avoid, if possible, in the time to come, the causes, the temptations, the corruptions, and the neglects, by which they have been led astray. A reflection on the exceeding long-suffering of God, which has continued those in a probationary state, who have abused every mercy, and forfeited every indulgence, ought to remind them that the day of his compassion will terminate; that he will not always call on those who refuse to hear; that he has said to the wicked, "Behold, ye despisers, and wonder, and perish." All those who reflect with joy on the blessings of divine grace, which the past year has presented to their view, in favor of themselves or others, will perceive the most animating motive to be wholly devoted to the holy cause of the Saviour of men. They will bear in mind that, in the advancement of his interest, Christ requires the services of his people, that his cause will ever be maintained through their instrumentality, and that there is no one who cannot do something for him. God has, in a sense, committed to men the care of their own souls, and those of their fellow-creatures. Millions will perish through the wickedness, the neglect, and the evil example of others. All who have been negligent of these things, who have been little affected by the holy interests of the Redeemer's kingdom, and the infinite worth of the souls of men, are intreated to consider how they shall meet their Lord, when he shall require of every one to give account for the talents committed to his trust. And it becomes them to seek with attention, and strive to improve with diligence, every opportunity afforded by the passing events of divine Providence, to do something for the promotion of the Redeemer's cause, in the salvation of immortal sinners. Various are the means by which the kingdom of Christ is built up; in the erection of his sacred building innumerable laborers are employed. As the many thousands of Israel were all employed in rearing the tabernacle in the wilderness, all who are now of the true Israel, journeying to the Canaan of heavenly promise, are required to unite their exertions in completing the spiritual, imperishable building, of which the Lord Jesus is the chief corner-stone.

In the commencement of the year, looking at the scenes around us, we discover many things cal-

culated to produce the deepest interest in our minds. We discover the tokens of the divine displeasure against our country, in the continuance of the national war, with all the evils and dangers which it necessarily produces. No truth can be more clear to any reflecting mind, than that the war which oppresses us is an immediate judgment of God, evincing his holy displeasure at our individual and national transgressions. The Most High declares war to be one of his sore judgments, with which he scourges the wicked, and, as such, it has ever been the punishment of iniquity. Every reflecting mind will perceive, with the most painful sensations, that, instead of viewing our common calamities as the righteous judgments of heaven, all are asscribing them to political causes, to the errors and faults of one another. And, as a necessary consequence, very few are humbling themselves before God; few are searching out the provoking causes of the divine judgments, or turning with penitence and amendment to the God of justice and mercy, from whom we have gone astray. If we are blind to our danger, if we are insensible of the true reason and nature of our calamities, there is cause for a fearful apprehension that, in the righteous appointments of God, they may be long continued.

While we deplore the divine frowns, we discover many things in the aspects of Providence, consoling and animating to the friends of Zion. Amid all the efforts of evil the kingdom of Christ is steadily advancing. The triumphs of error will be short; while the dominion of righteousness, guided by Him to whom all power is committed, is rapidly prevailing, advancing to its perfect and eternal triumphs. The day of the church's rest is assuredly hastening, and its progress will be proportionate to the efforts of the friends of Zion.

The smiles of divine Providence continue to attend the missionary cause, affording its friends an abundant reward for all their exertions. The demand for missionary exertions, in the destitute parts of our country, appears to be constantly increasing; and the large number of infant churches which have been formed, with the number of evangelical ministers that have been settled in various parts of the new countries, are pleasing tokens of the divine approbation, and of the success which has attended these humble efforts. The utility and importance of these exertions appear to be constantly increasing in public sentiment. The public contribution in this State for the Missionary Society, last May, was considerably more than at any preceding year. The Missionary Society of this State, as they have been enabled to pursue the object of their institution in a more regular and systematic manner, than any other Missionary Society in this country, has always been favored with the particular blessing of divine Providence. As they are now extending the field of their labors, it may be hoped that the blessing of divine grace will accompany their missionaries to the distant regions of the Missisippi.

The Foreign Mission of this country, supported by the liberal exertions of many of the friends

of Zion, though called to encounter many unavoidable difficulties in fixing its establishment, by the accounts recently published, in the able Report of the Board of Commissioners, appears with more favorable prospects. Several signal interpositions of divine Providence in behalf of the missionaries are apparent, while their own confidence, humility, and perseverance, afford a pleasing hope of their ultimate success.

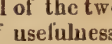
Upon our own churches, though we see much to lament, calling us to humility and repentance before God, the blessings of his rich grace continue to rest. One particular token of good ought to be mentioned with grateful remembrance. God, in his good providence, appears to be building up our broken and long destitute societies. Repeated instances have occurred within a few years, and particularly in the year past, in which societies, whose prospects for the re-establishment of gospel ordinances have been very discourageing, have made unexpected efforts for the stated enjoyment of these privileges, and those efforts have been attended with the most pleasing success. In several other societies, which are still destitute and feeble, a disposition of increasing exertion and hope is very visible, higly encourageing to those who are waiting for the consolation of Israel. God gives a spirit of exertion and a spirit of prayer, and he does not give them in vain.

The blessed influences of the Holy Spirit, in the past year, have been richly shed upon many of our societies and churches. If we except the year 1799, there has not probably been a season in seventy years, in which there have been so many and such distinguished revivals of religion, in this State, as in the year past. A distinguished work of divine grace has been enjoyed in Hartford, Wethersfield, East-Hartford, Simsbury, Ashford, Coventry, Montville; and, in a number of other places, there have been the genuine influences of the divine Spirit, though in a more limited extent. In several places there are at the present time pleasing revivals, in which the work is advancing, in the rich displays of sovereign grace. The Editors of the Magazine have made repeated applications for narratives of these revivals, for the benefit of their readers, but have been, as yet, unsuccessful, excepting in the valuable communication from the Rev. Mr. Woodruff of Coventry, contained in the present number. They entertain a hope, however, from assurances which have been received, that the present volume will be enriched with a number of communications of the same kind.

In these indications of the holy presence of God, by the merciful influences of his Spirit, reviving his work, and prospering his cause, the friends of truth have great occasion for encouragement, for gratitude and confidence, and for the exercise of all their labors in the vineyard of their Lord. They will perceive, that while God is visiting a wicked world with his judgments, he keeps his eye on his prepared habitation, he is ever mindful of his promises, he will be the holy protector of his chosen. He has given to his Son,

he has given to his people, assurances of the perpetuity and ultimate triumphs of his salvation; and he is affording constant testimonies of the security of his great design.

But four ministers have been called from the churches of this State during the past year. The aged and venerable Putnam and Ely, the esteemed and faithful Mansfield and Mills, have gone to give account of their stewardship to their divine Master.—Though mysterious his appointment, in the removal of the two latter, in the midst of usefulness, he is never unmindful of a destitute flock, who trust in the mercy of the divine Shepherd. May the laborers of the vineyard, who still survive, be excited to increased fidelity, that, when called from the laborious service, they may receive the cheering approbation of "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."



A Summary View of the portion of sacred History contained in the Book of Numbers, with Remarks on its Authenticity and Inspiration.

THIS sacred Book is called by the name of Numbers, in reference to the *numbering* of the tribes of Israel, of which it contains two several accounts. The first is the census which was taken in the beginning of the second year after the departure from Egypt, an account of which is given in the first chapter. The other is the numbering which was performed by Moses and Eleazer in the plains of Moab, after the congregation had arrived at the borders of Canaan.

This numbering of the people of Israel was particularly important on two accounts. It was necessary, to show the faithfulness of God in carrying that great congregation, agreeably to his promise, safely, through their long journey in the wilderness. They were numbered, near the beginning and at the close of their journey, that it might be seen, notwithstanding the length and difficulties of the way, notwithstanding their multiplied rebellions whereby great numbers perished by immediate judgments, and all that were over twenty years old died in the wilderness, that the great congregation was brought without diminution to the land of promise.—A still more important reason was that the truth of the divine promises to Abraham, concerning the prosperity and increase of his seed, might be fully made known.

While this venerable patriarch was receiving the divine promises of grace, from the voice of God, he says, "Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir." He was answered, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be." Abraham had two sons, one of these was made the particular heir of the promises of grace. Of the two sons of Isaac, Jacob

was selected to be the father of the chosen seed; and his posterity constituted the visible church of God. While, therefore, the posterity of Ishmael and the posterity of Esau, which are known to have been numerous, are omitted; and the seed of Jacob only is found to contain the numbers of a nation, we perceive a most striking performance of the divine promises.—From the time that this promise was given to Abraham, to the enumeration of the tribes of Israel, in the vicinity of Mount Sinai, there were 423 years. From the time that Jacob went to sojourn in Padan-aram, where his sons were born, to this enumeration, the period is 270 years. The result of the enumeration, gave the number of men, from twenty years old and upwards, 603,550. This was exclusive of all females, of all males under twenty years, and of all the tribe of Levi. From this account, the whole number of the congregation, according to the most judicious calculations, must have amounted to nearly three millions of souls. "Tell the stars if thou be able to number them. So shall thy seed be." And, looking through all generations, well might he say, "I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered."—The second enumeration of Israel, in the plains of Moab, gave a result very similar to the first. The number of men, from twenty years old and upward, was found to be 601,730.

In addition to the numbering of the congregation of Israel, the book of Numbers gives us several objects of importance. It contains the history of God's ancient people for a period of thirty-eight years. The most of the events, here recorded, however, took place in the first and last of these years. But few intermediate transactions are mentioned, agreeably to the conciseness of the Mosaic history, and only sufficient to exhibit the wisdom and justice of the providential dispensations of God.

In the conclusion of the book of Exodus, we have an account of the erection of the tabernacle, agreeably to the divine command; and of the cloud of the divine presence entering the sacred curtains, and abiding upon the mercy-seat. The book of Leviticus contains the appointment and duties of the sacred priesthood, by whom the services of the tabernacle, and the public worship of God, were to be immediately performed. After the erection of the tabernacle, it was necessary for it to be solemnly consecrated to the service of the God of Israel. In the seventh chapter of Numbers, we have an account of this consecration, accompanied by the offerings of the princes of the twelve tribes, performed with a solemnity, a dignity, and a rejoicing, worthy of the sublimity of the scene.

The people of Israel are often called by God, a rebellious people. Accordingly, we find in the book of Numbers, frequent mention of their rebelling against God, notwithstanding all the miracles of his favor constantly experienced, with the most aggravating provocations. On

this account, the special judgments of an indignant heaven were repeatedly poured out upon them, several of which are particularly noticed. Such are, the burning at Taberah; the leprosy of Miriam; their sentence to wander forty years in the wilderness; the desolation by fiery serpents; the plague on account of the Midianites; and the destruction of Korah, Dathan, and Abiram, with their company. These were the immediate manifestations of the divine anger, for their distrust of the holy faithfulness of God, and for their disobedience of his just commands.—But notwithstanding the many transgressions of this people, they always found the God of their fathers long-suffering and gracious, abundant in goodness, and forgiving iniquity. In all their disobedience, though often chastised, his loving-kindness was not utterly taken from them. Thus, we have frequent accounts, in this book of Numbers, of God's averting his threatened judgments, and staying the progress of destruction, at the earnest intercession of Moses and Aaron. We see the Lord going before his people, in the pillar of a cloud, in all their journeyings, giving them, continually, the bread of manna from heaven, causing water to issue from the rock, providing an abundance of flesh at their call, preserving them from the rage of external enemies, and internal sedition, and, through all their devious wanderings, bringing them, at last, to the borders of the land of promise.——The book of Numbers also informs us of the resignation and death of Aaron, of the conquest of Sihon and Og, and their kingdoms, of the extraordinary life and death of Balaam, and of the appointment of Joshua as successor of Moses. These are the principal things contained in this sacred historical book. We will now mention a few things to show its credibility and divine authority.

In our examination of the genuineness of the Pentateuch, it was found that there is the most satisfactory evidence, that these five books of Moses were actually written by that great Prophet, whose name they bear. The authenticity of this book, as a part of the law of Moses, and as the word of God, is attested by the sacred writers. Ezek. xx. 13. "My sabbaths they greatly polluted: then I said, I will pour out my fury upon them in the wilderness, to consume them." This is taken from the 14th chapter of Numbers. And we see that God, by the prophet Ezekiel, acknowledges it as his own word. The Evangelist John observes, "For these things were done, that the scripture should be fulfilled: A bone of him shall not be broken." Quoted from Numb. ix. 12. This book was early received by the Jews, and always revered by them as a genuine work of their great Prophet and Lawgiver, under the guidance of the divine Spirit.—A few things will now be suggested.

1. The book of Numbers contains a particular account, and the only account that exists, of the journeyings of the children of Israel in the wilderness. That this people were long enslaved in Egypt, in cruel bondage, that they were delivered from the

power of their oppressors in a miraculous manner, that they wandered many years, in the wilderness between Egypt and Canaan; are truths confirmed by all their histories, traditions, and historic monuments. Many of their customs, rites, and festivals, observed even at the present time, are corroborative proofs of these events. Should a stranger from some distant nation, many centuries hence, on becoming acquainted with our country, observe that the 22d of November was celebrated by the people of New-England as an annual festival; and should find in our histories that on that day of a certain year our forefathers are said to have landed on the American shore, he would immediately conclude, this festival confirms the truth of the historic testimony. Thus, when we find that the Passover, and several other festivals, have been observed by the Jewish people from time immemorial, as commemorative of great national deliverances, every reasonable person will consider these transactions as proofs of the veracity of the sacred writings. With regard to the long sojourning in the wilderness, an event so very material in the history of that people, the only account given in their authentic writings, is that contained in the book of Numbers. And as it cannot reasonably be supposed that such an important part of their annals could be omitted by their historic writers, we conclude the history contained in this sacred book must be true.

2. The events recorded in the book of Numbers are confirmed by the other sacred writings of the Jewish people. In all their historic writings, there are frequent allusions to the remarkable itinerations in the wilderness. The same is true of the writings of their prophets. These events are often noticed by them as known to be true. But the most pleasing confirmation of their historic truths we find in their divine songs. It has been usual with all nations, whose origin is in a remote period of antiquity, to preserve the material events of their earliest history, in the songs of their poets. Some of the best parts of the early history of the Greeks is collected from the Poems of Homer and Hesiod. Of the most ancient history of the British Isles and other northern countries, little is known except what is preserved in the songs of their Bards. These are considered, in many things, correct sources of history. In poetry the Hebrews have excelled all other people. For the noblest strains of poetry that have ever been uttered, we must look to the book of Psalms. Some of the psalms were written by Moses and others, but the greater part were from the pen of David. In these psalms, we find the most animated commemoration of the deliverance from Egypt, of the passage through the Red Sea, of the sojournings in the wilderness, and their arrival in the land of Canaan. "Thou leddest thy people like a flock by the hand of Moses and Aaron.—He clave the rocks in the wilderness, and gave them drink as out of the great depths.—He rained down flesh also upon them as dust, and feathered fowls like as the sand of the sea.—Oh, give thanks unto

the Lord; for his mercy endureth forever.—To him which led his people through the wilderness:—which smote great kings: and slew famous kings:—Sihon king of the Amorites:—and Og the king of Bashan: for his mercy endureth forever." All these refer to the events recorded in the book of Numbers. In the 106th psalm, we have a particular review of all the most important events which occurred in the long journey from Egypt to Canaan. These poetic commemorations of the historic events recorded in this sacred book, ages after the events occurred, are a strong and satisfactory confirmation of their truth.

3. This portion of sacred history is confirmed by subsequent events. Joshua is well known to have been the successor of Moses as leader of Israel, and was their commander in the conquest of Canaan. His nomination to this high office is mentioned near the conclusion of the book of Numbers. The countries which are here said to have been conquered from the kings of Heshbon and Bashan, are known to have been in succeeding times, in possession of the people of Israel.—In this book we have an account of the application of the tribes of Reuben and Gad, and half of the tribe of Manasseh, for their inheritance on the eastern side of Jordan; which was given them by Moses. In after times, those two tribes and a half are known to have inhabited those countries.—We find in this book an account of the appointment of cities of refuge to which the manslayer might flee, and avoid the pursuit of the avenger of blood. These cities remained and this custom continued through many succeeding ages. All the histories of the Jews establish the fact that in early times, their sacred ark of the covenant, which was the place of the most solemn worship of God, was inclosed in a moveable tabernacle. "Our fathers," says the first Christian martyr, "had the tabernacle of witness in the wilderness, as he had appointed." Under the curtains of the tabernacle, the ark of God continued till "Solomon built him an house." The book of Numbers discovers to us the original design of this tabernacle. It was erected during the journey in the wilderness, when the church of God had no continuing residence, but were constantly journeying and removing from one place to another. In all their removals the tabernacle was taken down, and, together with the ark of God, accompanied all their itinerations. And one great reason why God suffered the ark of his covenant to continue so long under the sacred tent, before he selected a fixed habitation was, undoubtedly, to continue in the remembrance of many generations, the great event of his miraculous presence in the wilderness, leading his people by night and by day. And after the temple was erected, the ark of God which was constructed in the wilderness was placed in the holy of holies, containing a pot of manna and Aaron's rod that budded, expressly deposited for the commemoration of these events, and continued there till the Babylonish captivity. Thus, for near 900 years, that people had a

continued testimonial before their eyes of the truth of the great events recorded in this sacred book. That brings us down to the historic age, when events are amply attested.—In the 21st chapter of Numbers we are informed of a severe plague of fiery serpents, which God sent upon Israel. Moses, at the divine command, erected a brazen serpent, to which all who were infected with the malady were directed to look and be healed. Esculapius, the father of the science of medicine among the Greeks, had for his device a serpent. This is believed, with good reason, to have been derived from the brazen serpent of Moses.

4. In looking for the internal evidence of credibility, of the book of Numbers, we shall find it full and satisfactory. We find the holy character of the Deity uniformly maintained. Though often introduced, though frequently mentioned as noticing the events which took place among that people, he appears, in all cases, as a God of infinite holiness, justice, and truth. The same God who sent his sore plagues upon Egypt, who opened a path for his chosen through the sea, still is seen leading his people like a flock, by the hands of his faithful servants, guiding them by his wisdom, and protecting them by his power. In the view of the divine character here given, God is exhibited as possessing the utmost hatred of iniquity. In the destruction of Korah and his company, in the burning at Taberah, in the plague after the giving of the quails, in the desolation for the connection with the Midianites, we see that God is verily angry with the wicked every day. In his arresting the progress of these deserved judgments, in his healing the bitter waters of Marah, in the erection of the brazen serpent for the cure of those who had been wounded, we discover his great mercies to the evil and unthankful. The bitter waters of Marah are mentioned by the great Roman naturalist, Pliny, in his natural history.—A remarkable characteristic of Jehovah appears very strikingly, in this book; to wit, hearing prayer. At the time of the rebellion and profane offering of Korah and his associates, "The Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" The Lord heard their prayer, and punished the immediate offenders, and spared the residue. After the death of these criminals, "all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Never was there a complaint against God, more unreasonable or more aggravatedly wicked, than this. Accordingly, he spake to Moses and Aaron, "Get you up from among this congregation, that I may consume them as in a moment." The faithful prophets fell upon their faces and prayed; Aaron rose and offered incense to make atonement, and the plague was stayed. Thus, that terrible God who executes

vengeance, is disarmed, (so to speak,) by the earnest intercession of his faithful people. We see in this book, the long-suffering and faithfulness of God.—Notwithstanding all the rebellion, the murmuring, and the disobedience, of his people, agreeably to his covenant with their fathers, he bears long with them, carries them in safety, and brings them to the borders of the promised land. In addition to the consideration of the propriety of the divine character, as here given, the whole narrative of the sacred historian is worthy of the dignity of the subject. In all parts, it is extremely concise, grave, and solemn, nothing to flatter the curiosity of the vain antiquary, nothing omitted which could be essential to the interests of the Church, nothing recorded which is not most useful and important. Through the book, the purest morals are inculcated, a most sacred regard to the divine law, and, though many vices and crimes are mentioned, it is always done with a marked censure, and, generally, with a notice of the special display of divine indignation. The Sabbath-breaker, because he disobeyed the ordinance of the Lord, is stoned to death. In this book we see the reason why Israel travelled forty years in the wilderness, instead of going directly from Egypt to Canaan. When Moses sent out twelve messengers, one from each tribe, to view the land, and they brought an unfavorable account of the country, the people murmured exceedingly, and demanded to be led back to Egypt. On this occasion, God declared to Moses he would destroy that people, and make of him a great nation. That faithful saint begged of God to change his threatening, and stay his wrath. The Lord heard his prayer, but declared that none of the congregation, over twenty years old, should enter the promised land. Accordingly, they all fell in the wilderness. This is agreeable to the holy dealings of God.—One of the most interesting narratives contained in this sacred book is the history of Balaam. The character of God, the character of wicked men, the safety of the church, and the universal government of Jehovah, are, perhaps, as brilliantly depicted, in this narration, as in any part of the sacred writings. And a careful observer will see it all to be perfectly consistent with truth, and with the most known principles of divine and human conduct.

5. We are now prepared for our last observation upon this portion of the Mosaic history, which is, that this book of Numbers was written under the guidance and inspiration of the Holy Ghost. That it was written by Moses, who was eminently endued with the supernatural gifts of divine grace, has been before shown. From a variety of considerations, we have seen that the narrative of events, contained in this book, is true. And from a careful consideration of the internal evidence of credibility which it contains, we find it to be fully satisfactory. The just representation of God, of moral truth, of divine dealings, in mercies and judgments, here given, could never be the work of human invention, but must have come from the Spirit of God.

A constant series of miracles is narrated, which no reasonable person would dare to record, without the guidance of the divine Spirit. In this book are some striking declarations of prophecy. The most eminent are those of Balaam. For the faithful fulfilment of these predictions, we have only to look at all the history of that people. In this accomplishment, we see the spirit of truth by whom they were indited. The most remarkable of these predictions is the prophecy of Christ: "I shall see him, but not now; I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." This star was the despised babe of Bethlehem, was the abused prisoner of Gabbatha, was the groaning sufferer of Calvary. The sceptre rose out of Israel, when it departed from Shiloh, when He appeared, of whom Isaiah had said, "The government shall be upon his shoulders." At his resurrection, Christ assumed the sceptre of universal government, he holds it still, and he will hold it for ever and ever. This prophecy was from that Holy Spirit, who alone "knew the knowledge of the Most High."

From the sacred history contained in the book of Numbers, it appears, that the enjoyment of spiritual privileges is no security against disobedience, or the judgments of God. Israel, at this period, were distinguished in the highest manner, with the blessings of God's providence, with divine ordinances, with the special presence of the Holy Spirit, and with promises of great mercy constantly fulfilling. They disobeyed God, they murmured against him and all his appointments, and he destroyed them in his wrath. Man is, substantially, the same still; the divine government is always the same.

In all the chastisements of Heaven, a remnant will be saved. All who came out of Egypt, over twenty years old, died in the wilderness, but their posterity, purified by divine judgments, were brought to the inheritance of Canaan. God is indeed terrible in his judgments, but of great mercy and faithfulness to his people. "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

MESSRS. EDITORS,

THE God of Zion still lives, and his merciful promise, *instead of thy fathers, shall be thy children*, is in our day fulfilling to the joy of his churches. With glad voice, let the whole church in heaven and on earth, *make a joyful noise unto God; let her sing forth the honor of his name, and make his praise glorious.* It is matter of inexpressible joy to every pious mind, while viewing the melancholy picture, the earth now exhibits, particularly the great portion of it in which we live, to see the arm of the Lord revealed as it is, in the conviction, conversion, and sanctifica-

tion of sinners, for whom Christ died.

At your desire, Rev. Brethren, the following narrative of a special work of Divine grace in North Coventry, is presented for your perusal, and it is at your disposal.

The goodness and mercy of God to this little branch of his vineyard, ever since a Church was first formed in this place, Oct. 8th, 1745, is truly deserving of the grateful remembrance, and thankful praise of this people.

Within the term of sixty-nine years, there have been five seasons of particular awakening, from the presence and Spirit of God. Two remarkable revivals in the days of their first pastor, the venerable Mr. Strong, whose memory and praise are yet in the Churches. One, not so extensive, which began when they were in a vacant state, about eighteen months after the dismission of the Rev. Mr. Skinner, Oct. 1798, and two since the commencement of the present century.

The revival with which the great Head of the Church, was pleased to favor and bless this people in the years 1808 and 1809, afforded indeed a grateful refreshing from the Lord's presence. During that harvest season, about seventy souls, by a public profession, were added to the Lord. Those who then named the name of Christ, with few exceptions, have apparently walked worthy of their high vocation.

After a season of great darkness and cold formality in religion, through the years 1811 and 1812, near the close of the year 1813, about the middle of Nov. it became very evident, that God still had this branch of his Zion in remembrance, and that he had come down by the mighty power of his Spirit and grace, to revive his work, and refresh again the hearts of his children. His merciful presence was visible as the light. This work of God first made its appearance among the young married people and youth; afterwards, it extended, in particular instances, to persons in the meridian of life, and to children; though almost wholly confined to persons of the former description.

A number of young persons, nine or ten, whose minds were known to each other, by agreement assembled in a private dwelling one evening, and early delegated a committee from their number to call on their minister, and invite him to spend the evening in their circle. Every countenance seemed to express with glad solemnity all that is comprized in the words of Cornelius to Peter, *Now, therefore, we are all here present before God, to hear all things, that are commanded thee of God.* The evening was improved in religious conversation, reading, prayer, and singing of hymns; a time to be remembered with joy of heart to eternity, and thanksgivings to God. The week following, the same young persons, with the addition of two or three others, by their own appointment, were again assembled, and their minister invited to be with them. The meeting was very solemn.

At their desire, a third meeting was now appointed at my

own house, to be attended on Tuesday evening of the next week, where religious meetings are still held, and are well attended by a very respectable number of our youth and children, many of whom we hope are dear to God by the indissoluble bonds of his mercy, grace, and love.

That such meetings were instituted for the instruction and benefit of the young, began now to be whispered throughout the society; soon after which the meetings became crowded. Divine grace in conviction seemed to distil as the dew, on the minds of many, and furnished a promising prospect of a rich ingathering of souls.

Within a few weeks it was known that about seventy minds had sustained an alarm, in different parts of the society, fifty of which seemed under the genuine work of the law, which we trust has since done the office of a school-master to bring them to Christ.

This work of Divine grace opened to view among us, at a time unexpected; many were hoping for such a season, and doubtless, some were fervently praying for its commencement. But as a Church, as a people, we seemed taken by surprise, and for wonder and joy of heart, we could scarcely believe what our eyes and ears did testify. *The blind*, by the powerful influences of God, the Holy Ghost, *were brought by a way that they knew not; darkness became light before them, and crooked things were made straight.*—Instances of conviction and of hopeful conversion were admirably dispersed through different parts of the society.—Persons living miles from each other, and who had had no personal interviews on religious concerns, were subjects of like impressions and exercises of mind; and what is worthy of notice, and furnishes the serious contemplative mind with a true exhibition of the discriminating grace and sovereignty of God in the salvation of men, most received their first impressions about the same time, *one taken* here and there, *and others left.*

While individual families seemed almost altogether occupied, in the concerns of the soul, others seemed wholly unconcerned. Less opposition to the good work has appeared, than what is common. The strictest regularity has been uniformly maintained in all religious meetings, multiplied and attended in different parts of the parish, from first to last. Several instances among the subjects of the work are somewhat peculiar, but I deem it inexpedient, and not likely to subserve the true interest of Zion, to describe particular cases. Besides, such a description might occupy several pages in your useful publication, which may now be filled with more important matter.

A great proportion of the hopeful converts, have been brought out remarkably clear, and the course of duty made plain before them; others less clear, and others still lingering. Those that have already made a profession of religion, have come with apparent diffidence and meekness to the duty, and have generally manifested deep concern, lest they should dis-

honor that holy religion, which they had been led to view above every thing else precious.

On the first Sabbath in March, 1814, twenty-two young persons were admitted to the communion of the Church. Twenty have been received into our number since that time. In the judgment of charity, twelve or fourteen others, whenever they shall ask the privilege, will be deemed proper candidates for admission. It is accounted matter of thankfulness, by the friends of Zion, that nothing censurable has appeared in the lives of any who have recently professed Christianity. We hope that the work is not yet ended, there are yet many considerate minds, which we trust the Lord designs to ingather.

The character of this work of sovereign Divine mercy and grace may be expressed in a few words: peculiarly pleasant, powerful, still, attended with deep and silent convictions, accompanied by little terror, souls sweetly constrained to humble themselves before God in affecting and affectionate repentance, and their hearts wonderfully prepared to receive the blessing of forgiveness, and a good hope through grace of eternal life.

The church is in great harmony, and love among brethren prevails. Public worship on the Lord's day, is well attended.

One event in Providence, we desire to recognize with deep humility, mingled with joyful gratitude.

After a season of uncommon health, enjoyed by this people, and the good work of grace in as promising a state, perhaps as at any former period, a sweeping pestilence was sent in among us, and called away numbers by death, in a very sudden and alarming manner, mostly members of the Church, and persons of exemplary piety. They died in such a manner, as we rarely see even good people die, animated to an uncommon degree, with the blessed hope of a joyful resurrection from the grave, to a glorious immortality. A sweet, a calm, a rational resignation to God's will appeared in all, and some, having been led in a peculiar manner to see the salvation of the Lord, expressed an earnest *desire to depart and be with Christ which is far better* than to continue in the body. By others, heavenly music the melody of angels was heard. They seemed as much refreshed in death at the idea of putting off this clayey tabernacle that they might have a building of God, an house not made with hands eternal in the heavens, as did the hopeful converts to the faith in being born of the Spirit, brought out of darkness into God's marvellous light. This was indeed pleasant dying, and the beholder could not avoid reiterating the words of wisdom, *Better is the day of one's death than the day of one's birth.*

This distressing, yet pleasant mortality, strange as it may seem, diverted the public attention, for a time, from the consideration of the ONE THING NEEDFUL. It seemed to check the progress of the work of grace among us, and it never has appeared since as before; that eager thirst for instruction, and vivid zeal for God's glory in the advancement of the kingdom of the Redeemer has seem-

ed never fully to revive. *The way of Jehovah is in the sea, his path amidst the mighty waters, his footsteps are not known. Clouds and darkness are round about him. Who by searching can find out God?*

Among the means which probably have contributed to this, the pleasantest and most delightful season perhaps which this church ever saw, two things may be named. God did put it into the hearts of many of his female friends in this town A. D. 1812, to form themselves into an association, for pious and charitable purposes. This *Friendly Society*, united its exertions for the suppression of every thing that is unamiable in the female character, and for the furtherance of things praise-worthy and excellent.

In all their gatherings together from time to time, for the purpose of devising and carrying into execution measures whereby they might be useful both to the risen and rising generation, and the cause of Zion, the *great God and our Saviour Jesus Christ, who gave himself for sinners, that he might redeem them from all iniquity*, has been present. He has heard their prayers for the outpouring of the spirit of grace, he has listened to their melodious voices, tuned in psalms, and hymns, and spiritual songs for his praise, and has given them his blessing.

The God of mercy continue to smile upon them, and on all associations of a similar nature, and give success to all their future exertions

The second means, is the formation of a moral society, in conformity to the Connecticut Constitution, for the promotion of good morals; for the suppression of the more open and flagrant vices, such as Sabbath breaking, particularly by strangers within our gates, travelling upon our more public roads, and more especially since the commencement of the present war, with their teams of cattle and horses, and in their pleasure carriages; and for the suppression of intemperance, idleness, and profane swearing. Every effort has more than answered our most sanguine expectations.

Blees ye the Lord all ye his works in all places of his dominions. Let the saints be joyful in glory. For the Lord taketh pleasure in his people; he will beautify the meek with salvation,

Your Brother
in the work of the
Christian ministry.
EPHM. T. WOODRUFF.

Nov. 16, 1814.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

On 2 Kings v. 18.

THE writer of the Remarks on 2 Kings v. 18, in the Magazine for September 1814, thinks this passage may be made clearer by translating the Hebrew, rendered "when I bow myself in the house of Rimmon," "when I bowed myself, &c." Admitting that the Hebrew sometimes departs from the general rule respecting the perfect and future tenses, the construction proposed is unsuitable to the circumstances. Naaman had hitherto been an habitual idolater, defiled with

all the abominations of heathenism, and now for the first time promises to offer sacrifices only to the God of Israel. Does he then upon the strength of this promise, ask pardon for the sin of bowing in the house of Rimmon, when his master leaned on his hand, as if this had been the extent of his idolatry? Does not his previous promise imply that he had not merely bowed himself, before an idol out of complaisance to the King, but had of his own accord, offered sacrifices to idols? Surely such a confession from such a man must have astonished the prophet, and have made him suspect that this convert had lost the use of his reason.

But according to the present rendering, the connection is perfectly evident. Naaman promises to sacrifice henceforth only to the God of Israel, but begs that the practice of bowing himself in the house of Rimmon, when his master bowed, leaning on Naaman's hand, may not be imputed to him as a sin. This he expected to continue, and yet, feared it might subject him to the anger of the God of Israel.

According to Naaman's statement, the practice he pleads for was not a sin. If he was going to bow himself in the house of Rimmon, merely out of complaisance to the King, as being in company with him, why does he particularly notice the King's leaning on his hand? Why does he introduce the subject, with first introducing the King's going into the house of Rimmon, to worship there, and then his leaning on Naaman's hand, before he says a word about *his* bowing, unless, because the King's leaning on Naaman's hand when he worshipped, made it necessary for Naaman to bow himself at the same time? It is not the King's presence, but his leaning on his hand, that is Naaman's plea; and it is plain he meant the prophet should understand that he bowed himself, only for the convenience of the King.—His bowing himself in this way, was a part of his office, as the person the King made use of to lean upon. Yet as the act of the King was abominable to God, Naaman might apprehend that he himself, as subservient to it, and as apparently worshipping, would be an object of the divine abhorrence. In this view, the answer of the prophet does honor to his own character and the character of his God.

P.

Fifth Annual Meeting of the American Board of Commissioners for Foreign Missions.

(Concluded from Vol. VII. p. 470.)

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PECUNIARY ACCOUNTS OF THE BOARD.

The American Board of Commissioners for Foreign Missions in account current with Jeremiah Evarts, their Treasurer, Dr.

To cash paid from Sept. 1, 1813, to August 31, 1814, in conformity to orders of the Board, and the Prudential Committee, from No. 53, to No.

79 inclusive, for expenses incurred in the prosecution of the objects of the Board $7,071 62
To losses by counterfeit bills received in donations, 6 00--$7,077 62
To balance carried to the credit of new account, Sept. 1, 1814, 13,467 53

$20,546 15

Contra Cr.

By balance brought to the credit of new account, Sept. 1, 1813, as appears by the Auditor's certificate of Sept. 11, 1813, $8,077 59
By cash received in donations, between Sept. 1, 1813, and August 31, 1814, inclusive, viz.

September, 1813,	$1,700 83	
October,	509 22	
November,	566 06	
December,	220 55	
January, 1814,	1,841 23	
February,	277 74	
March,	803 72	
April,	1,175 27	
May,	590 92	
June,	1,340 73	
July,	627 00	
August,	164 95	
September,	2,190 69	——12,008 91

By cash received as income of stock and interest on notes during the year preceding August 31, 1814, 458 65

$20,545 15

A STATEMENT OF THE EXPENDITURES OF THE BOARD FROM SEPT. 1, 1813, TO AUG. 31, 1814, INCLUSIVE.*

Oct. 8, 1813. Paid for 100*l* sterling exchange, at 15 per cent. discount, the avails of which to be remitted to Calcutta and expended under the direction of the Committee of the Board at that place, in forwarding the translation and publication of the Holy Scriptures in the vernacular tongues of Asia, $377 78
March 15, 1814. Paid for 250*l*. sterling, exchange, at 8 per cent. discount to be remitted on the same account, 1,022 22
July 23. Paid for 385*l*. 14*s*. 3*d* at 12 1-2 per cent. discount, to be remitted on the same account, 1,500 00——$2,900 00
Sept. 17, 1813. Paid for 100*l*. exchange, at 14 per cent. discount, the avails of which to be remitted from London to Calcutta, for the payment of the salaries and extraordinary expenses of the missionaries, $ 382 22
June 22, 1814. Paid for 250*l*. exchange, at 9 1-2 per cent. discount, for the same purpose, 1,005 55
Also for 39*l* 4*s*. 5*d*. at 11 per cent. discount, for the same purpose, 155 16——1,542 93

Carried forward $4,442 93

* *It is thought better to publish the expenses in this way, than to copy the accounts at full length under their respective dates.*

		Brought forward,	$4,442 93
July 23. Paid for 55*l.* 16*s.* 6*d.* exchange, at 14 per cent. discount for the same purpose,	213 33		
27. Paid for 10*l.* exchange, at 14 per cent. discount for the same purpose.†	38 22		
Aug. 3. Paid for 278*l.* 2*s.* exchange, at 12 per cent. discount for the same purpose,	1,087 69	——	1,339 24
Dec. 10, 1813 Paid toward the expenses of Messrs. James Richards, jun. and Edward Warren, while obtaining their medical education at Philadelphia,			145 50
April 18, 1814. Paid to Mr. Burr Baldwin, on account of the expenses of his education with a view to employment as a missionary,			100 00
Paid at different times for books purchased for the board including a copy of Rees's Cyclopædia for the use of our missionaries,			225 93
Travelling expenses of the members of the Board in attending the annual meeting at Boston, Sept. 15, 1813,			224 87
Other contingent expenses of said meeting,			56 91
Expense of printing, 1,250 copies of the Report of the Board, embracing the various documents laid before them at their annual meeting,	$ 93 15		
All other printing during the year, including blank stationary, and plan of the exercises of the annual meeting,	20 35	——	113 50
Toward necessary expenses in prosecuting the suit for Mrs Norris's legacy of 30,000,			35 50
Contingent expenses of the missionaries before they sailed from Salem,			12 09
Cash paid by the Prudential Committee in travelling expenses, in attending meetings on the business of the Board, and refunded to them,			24 28
Paid by the Corresponding Secretary for a press for the seal of the Board,	$4 00		
For postage and stationary,	4 10	——	8 10
Paid by the Treasurer for postage,	20 46		
For a stamp for a draft,	75		
For a trunk to be deposited at one of the banks containing the property of the Board,	4 00		
For stationary,	60	——	25 81
Sexton's bill for services at the annual meeting,			4 00
Postage paid by a member of the Board,			1 75
Paid for brokerage in purchasing exchange,			7 10
Losses by counterfeit bills received in donations,	$6 00		
Discount on uncurrent bills.	4 06	——	10 06
Allowance to the Treasurer for his services during the year preceding the annual meeting, in Sept. 1813,			300 00
			$7,077 62

† *This was a donation to the Board, and of course was charged and credited at the current rate of exchange for small bills.*

THE AUDITOR'S CERTIFICATE.

New-Haven, Sept. 16, 1814.

THIS certifies that I have examined the accounts of the Treasurer of the American Board of Commissioners for Foreign Missions, for the year ending the 21st of August, 1814, and have found the same correctly cast, and well vouched, and that the balance of Thirteen Thousand Four Hundred and Sixty Seven Dollars, and Fifty-three Cents, in notes, bank stock, and cash remain in the Treasury; which sum is accounted for in the Trial Balance, dated August 31, 1814.

$13,467 53. DE LUZUN DEFOREST, *Auditor.*

In the Trial Balance above mentioned the particulars, which compose the following sums, are given.

In notes on interest,	$6,765 67
In bank stock,	3,150 00
In notes not on interest,	287 81
In a draft on demand,	354 19
Deposited at the New-England, Hartford, and Eagle Banks,	2,614 56
In the hands of the Prudential Committee to meet contingent expenses,	295 30
	$13,467 53

DONATIONS TO SUPPORT FOREIGN MISSIONS AND TO AID IN TRANSLATING THE SCRIPTURES.

Sept. 1, 1814. From a lady, by the Rev. Jonathan Burr of Sandwich, $1 50

13. From Mrs. Lois Partridge, of Hatfield, by the Rev. Dr. Lyman, $5 00

From the Rev. David H. Williston, of Tunbridge, Vermont, 50 00

From a female friend of missions in Goshen, Mass. 1 00--56 00

From the Female Foreign Mission Society of Wethersfield Con. by Miss Nancy Marsh, the Treasurer, 62 00

14. From the Female Beneficent Society in New-Canaan, by Mrs. Sarah Bonney, the Treasurer, 35 00

15. From Mrs. Rowe, of Farmington, Con. by the Rev. Noah Porter, 5 00

From Dr. Jacob Porter, of Plainfield, Mass. 2 00

From Mr. Edward and Mrs. Eliza Hooker, of Farmington, Con. $5 each, 10 00

Carried forward, $171 50

Brought forward $171 50

From the Foreign Missionary Society of Springfield and the neighboring towns, by the Hon. George Bliss, Esq. the Treasurer, 82 00

A collection after the Rev. Mr. Richards's Sermon before the Board, 126 76

16. From the Female Cent Society in Shoreham, Ver. by the Rev. President Davis, $24 58

From Elisha Sheldon, Esq. of Sheldon, Ver. 10 00--34 58

From the Female Cent Society in Uxbridge, Mass. by the Rev. Dr. Worcester, half to missions and half to translations, 10 68

From individuals in North Salem, N. Y. remitted by Mr. Herman Daggett to the Rev. Dr. Dwight; viz.

From Herman Daggett,	$10	
Artemas Weed,	5	
Hannah Ambler,	5	
Solomon M. Smith,	1	
Philetus Phillips,	5	
Sidney Stratton,	1	
Matthew Smith,	5	
A friend to missions,	2--34	00

Carried forward, $459 44

Brought forward,	$459 44
19. From the Hon. Elias Boudinot, Esq. of Burlington, N. J.	37 75
21. From the Foreign Mission Society of the North Association of Hartford County, by Mr. P. W. Gallaudet, the Treasurer, paid to Mr. Henry Hudson,	38 50
23. From the Female Cent Society in Stoddard, N. H. by the Rev. Isaac Robinson,	14 15
From a female friend of missions in Foxborough, Mass.	1 50
28. From individuals in Plainfield, Mass. by Mr. James Richards, jun.	19 25
From pupils in Miss Hills's School at Andover,	6 01
Oct. 1. From a few ladies in Goffstown, N. H. remitted by Mrs. Elizabeth M'Farland to the Rev. Dr. Morse,	10 09
From Clarissa Hoyt, of South Salem, N. Y. by the Rev. Jacob Burbank,	1 00
4—8. From the Foreign Mission Society of New-London and the Vicinity, by Mr. Reuben Langdon, the Treasurer,	123 00
Carried forward,	$710 69

Brought forward,	$710 69
5. From Mrs. Hannah Jackson, of Boston, deceased, paid by her husband, Mr. William Jackson, in conformity to her request.	30 00
6 From individuals in Paris, Oneida county, N. Y. remitted to the Rev. Dr. Lyman, by Dr. Elnathan Judd, viz	
Elnathan Judd, $5	
Chauncey Burritt, 3	
Philip Taylor, 15	
Adam Simmons, 5	
Benjamin Simmons, 2	
Aaron Simmons, 4	
Isaac Scofield, 2	
Andrew Pierce, 1	
Elijah Dressen, 2	
Eliphalet Steele, 10	
A friend to foreign missions,	5--54 00
7. From a female in Dudley, Mass. by Mr. S. T. Armstrong,	5 00
10 From the Rev. William R. Weeks, by the Rev. Dr. Morse,	20 00
15. From the Female Cent Society in Gorham, Maine, by the Rev Mr. Hilliard, remitted to Mr. Duren,	25 00
22. From the Westfield Female Foreign Mission Society, by the Rev. Dr. Morse,	11 50
	$856 19

A Narrative of Missions, performed under the direction of the Trustees of the Missionary Society of Connecticut, in the year 1814. *To which is subjoined, a Statement of the Funds of the Society, and a List of Books sent to the new settlements.*

THE Trustees of the Missionary Society of Connecticut beg leave again to call the attention of the ministers and people of the State to the interesting subject of Missions. They feel it their duty, in the first place, to acknowledge the goodness of a merciful God, in so far crowning their efforts with success, as to enable them to communicate the glad tidings of salvation to the inhabitants of many new settlements in the United States. While various parts of the country have been severely afflicted with the calamities of war, in the midst of judgment, God has remembered mercy, and, through the instrumentality of Missionaries, administer-

ed spiritual consolation to numbers who suffered those calamities. In some places he has also attended missionary labors with the special influences of his Spirit; awakened sinners to a sense of their lost condition; inclined their hearts to love him; and brought them to rejoice in the light of divine truth.

In the last, as in preceding years, many children and youth have been instructed by Missionaries; afflicted families have been visited, and the consolations of the gospel administered to them; new churches have been organized, and additions made to those before established; the poor have had the gospel preached to them; and the people of God have been edified.

The following persons were employed as Missionaries, under the direction of the Trustees, in the course of the year recently drawn to a close, and the latter part of the preceding year:—The Rev. Messrs. Thomas Barr, John Bascom, Joshua Beer, Joel T. Benedict, Israel Brainerd, Amos Chase, Harvey Coe, George Colton, Giles H. Cowles, Nathan B. Derrow, William R. Gould, William Hanford, Timothy Harris, David Harrower, Lemuel Haynes, Oliver Hill Josiah Hopkins, Ard Hoyt, Ebenezer Kingsbury, Samuel Leonard, Jonathan Lesslie, William F. Miller, James Parker, Simeon Parmelee, Justin Parsons, Samuel Sargeant, John Seward, Abraham Scott, John Spencer, Marshfield Steele, Matthew Taylor, Joseph Treat, Nathan Waldo, Holland Weeks, William Wick, William Williams, William Wisner Simeon Woodruff, and Worthington Wright; and Messrs. Daniel Banks, Chester Colton, Moses Elliott, and Aaron Gaylord, candidates for the ministy, in the whole, forty three.

The places in which those persons have labored are a few towns in New-Hampshire, various parts of the state of Vermont, the northern and western counties of New-York, the northern counties of Pennsylvania, New Connecticut, and other parts of the state of Ohio.

1. From the Rev. Thomas Barr, but one letter has been received since the publication of the last Narrative. This letter gives an account of seven weeks missionary labors, in New Connecticut, an abstract of which follows:—"During my mission, I 'preached twenty-nine sermons; administered the Lord's supper 'once; baptized two children; attended four funerals, one meeting of Synod, one meeting of Presbytery, and two Councils for 'installation; made a number of visits to families and sick persons, 'for the purpose of religious conversation, and travelled not less 'than 800 miles. The services were more scattered, both as to 'time and place, than is ordinary; they were of course more 'laborious; and I have some reason to hope that if any of my 'labors, in the missionary department, have been useful, these 'have not been the least so."

In his letter Mr. Barr observes, "The reason why I have performed so little missionary labor this year is, last spring several 'of the inhabitants of Cleaveland asked me if I would be willing 'to preach to the people of that place, for one year, that part of

'the time for which I was not engaged at Euclid. I was already 'prepared to give encouragement, believing it to be my duty to 'embrace the first opening for attempting something like an estab-'lishment of the gospel among that people, they never having 'done any thing like this before. In the month of May, I com-'menced preaching with them; and although I have yet no 'ground to believe that any thing special has taken place with any, 'yet I hope that he, who hath inclined them to seek the means, 'will make the means effectual to the good of some.

"The formation of a Bible Society in this region, will, I trust, 'have a favorable influence in promoting the interests of religion. 'It has met, and is meeting, with considerable success. Numbers 'are excited to subscribe, and in this way procure Bibles for them-'selves, who, in all human probability, would have remained with-'out them for years to come. I have felt a peculiar pleasure in the 'prospect of the good that may result."

"Although, with the exception of a very few towns, nothing 'special has appeared in this missionary field, yet, upon the whole, 'as far as I can venture an opinion, the interest of religion pro-'gresses; and the call for preaching in many towns is pressing. 'The Hartford Presbytery was divided at the last meeting of the 'Pittsburgh Synod. The new one includes in its limits nearly 'the whole of the Reserve, except a part of Trumbull county, 'and is called the Grand River Presbytery. The first meeting 'was held in Euclid the 8th and 9th instant. (November,) and I 'have reason to hope, from the measures harmoniously adopted, 'that it will be productive of important advantages, both to 'churches and ministers."

2. In January, 1814, the Rev. John Bascom was ordained to the pastoral care of a church in Smithfield, Penn. with permission to labour a part of the time as a Missionary. In the autumn of 1813, he received a commission to perform sixteen weeks missionary labor, in the northern counties of Pennsylvania, and the adjacent counties of New-York. He performed the mission at different intervals in the course of a year. Of his tour of service, he gives the following summary:—"I preached two sermons 'every Sabbath, and as often in the week time, as I could collect 'the people; visited as much as I was able, both schools and fam-'ilies; and endeavored to converse seriously and solemnly upon 'the things of religion, with all with whom I had opportunity, 'and to pray as often as there was a door opened. In sixteen 'weeks I preached 98 sermons; visited 132 families, and six 'schools; attended 12 conferences and prayer meetings; baptized 'one adult and 5 children; administered the sacrament of the 'Lord's supper 3 times; assisted in forming one church, and in 'the ordination of one minister; and attended one Council to set-'tle a difficulty in a church. I rode 1400 miles in performing my 'mission. The people generally attended meeting very well, 'where I preached; I was treated kindly and hospitably, and had 'the satisfaction of comforting many pilgrims. The few Bibles

'and Primers, which I received from the Society, I distributed to 'those I found the most needy, and they were thankfully re- 'ceived."

Mr. Bascom is appointed a Missionary, for the present year, to labor in the same field, for the term of 16 weeks.

3 The Rev. Joshua Beer, who has a pastoral charge in New Connecticut, was appointed, last year, to perform as much missionary labor as should be consistent with his engagements to his own people. No communication has been received from him since his appointment, and the Trustees are not informed how much time he has spent in their service.

4. The Rev. Joel T. Benedict performed a mission of sixteen weeks, in the counties of Otsego, Delaware, and Chenango, during which he rode 739 miles; preached 70 sermons; baptized 35 persons; administered the Lord's supper 5 times; attended 3 church meetings and 4 conferences; visited 40 families; organized 2 churches, and received 5 into church fellowship. He observes, "I have been well received, and, without a single excep- 'tion, treated with respect as a Missionary. I am sorry to add 'that great stupidity generally prevails, and were it not for the 'exertions of Missionary Societies, this western country would be- 'come, as to moral principles, truly deplorable. The churches 'which were organized during my last mission have prospered, 'and the societies greatly increased. Where, two years since, not 'more than 50 persons could be convened on the Sabbath, there 'are now assemblies of 200 or more. In the shire town of the 'county of Chenango called Norwich, for years past, the greatest 'stupidity and an almost total indifference to divine things pre- 'vailed; and the Sabbath was wholly neglected. During the last 'winter and spring, the Lord remarkably owned the labors of Mis- 'sionaries in that place. I organized a church there in June, con- 'sisting of 20 members, and on the Sabbath the audience was 'large, nearly 400 persons attended. It is impossible to describe 'the alteration which has taken place there, within a short time, 'for the better. The destitute churches, in this region, look up to 'your Missionary Society for help, and uniformly express an anx- 'ious desire that they may not be forgotten."

5. In the fall of the year 1813, the Rev. Israel Brainerd of Verona, New-York, was appointed a Missionary, to spend as much time in that service, as he could be spared from his people, and to select those places, in that vicinity, which he should judge stood most in need of assistance. The following extract of a letter from him contains a general view of his mission, and some remarks upon the section of country visited by him: "I com- 'menced my labors as a Missionary, early in the month of Jan- 'uary, 1814, and performed the principal part of them during the 'winter, and the early part of spring. In the course of thirteen 'weeks, the term of my services, I travelled 659 miles; preached '43 sermons; baptized 11 children; administered the sacrament '3 times; attended 2 conferences; formed one church; and vis-

'ited the sick, schools, and families, as I had opportunity. I 'found no special attention to religion in any part of my travels. 'There has been as much attention to the preaching of the word 'as is usual; and I had the satisfaction to be received with pecu- 'liar kindness and affection by the people in those places where 'I have repeatedly labored. I have seen some individuals under 'serious impressions of mind, and much in want of counsel and 'instruction. The religious state of the people, on the mission- 'ary ground in this vicinity, is materially altered for the better, 'since my residence in this country. In one place, which was 'a wilderness seven years ago, and where I preached the first 'Sabbath they ever had preaching, there is now a respectable 'church, and society which are able, in part, to furnish themselves 'with religious privileges. In another place, where there was no 'religious order six years ago, and few religious people, there is now 'a meeting constantly held, and a church and society able to 'support a minister one half the time. In general the churches 'have increased, and the congregations become more numerous. 'But new settlements are continually forming, and new villages 'rising into existence; and the importance and necessity of mis- 'sionary labors still continue. It has an excellent effect for a 'Missionary to visit a new settlement, as soon as it is formed. It 'lays the foundation for religious order, and tends to harmony 'and agreement among the people."

Mr. Brainerd has received another appointment similar to his last.

6. The Rev. Amos Chase, late of Litchfield, performed a short missionary tour, last spring, in the northwestern part of Pennsylvania, in a tract of country called the Holland Purchase; in which new settlements are rapidly forming. It has been lately established as a distinct field of missions.

7. Last winter and spring, the Rev. Harvey Coe labored a few weeks in New Connecticut. In April, he was installed over the united congregations of Hartford, Smithfield, and Kinsman; in which places he expects to spend the whole of his time, and not itinerate any more as a Missionary. In his last letter he observes, "Many of the good people, in the new settlements, present their 'warmest thanks to the Missionary Society for what has already 'been done, to favor them with gospel privileges, and they ear- 'nestly solicit more Missionaries for that extensive field of labor. 'It is a truth, which must animate the Christian, and excite him 'to greater exertions to send the gospel to the destitute, that 'within the same limits the labor is increasing faster than the la- 'borers. This is the case in New Connecticut. Although the 'Missionaries there do much, yet they can do but little, compared 'with the wants of, and call for, their labors. There is a strife 'among the people to see who shall obtain the few ministers who 'are there. More Missionaries would not only do much good, 'but, I believe, prevent much evil. The great call for preach- 'ing, and scarcity of it, will have a tendency to invite in preachers

'of other denominations, which are numerous in this country, 'and many of them very erroneous. Many, who do not corres- 'pond with them in sentiment, will go to hear them preach, rather 'than not attend public worship, and will thus strengthen and 'countenance the cause of error. This is a very important argu- 'ment in favor of sending more Missionaries into the western 'country."

8. Between November, 1813, and October, 1814, the Rev. George Colton itinerated, in the service of the Society, sixteen weeks, in the counties of Otsego, Delaware, and Chenango. He rode about 800 miles; assisted in the formation of one church; visited 240 families; preached 97 sermons; baptized about 30 children; administered the Lord's supper 5 times; visited 6 schools; attended one prayer meeting, and 3 conferences. He speaks of two places, namely Rose Brook and New Berlin, where there was a special attention to religion.

9. In the latter part of the year 1813, and the beginning of the year 1814, the Rev. Giles H. Cowles performed 23 weeks missionary labor in New Connecticut. He visited different parts of that territory, preaching and discharging other ministerial offices as occasion called and opportunity presented. He assisted in two installations, and in the establishment of a Bible Society, which promises to be of extensive benefit to the western country. Mr. Cowles, in one of his letters, writes, "In general it is a time of 'stupidity with respect to religion, in this part of the country, 'still, in some places, individual sinners have been awakened and 'hopefully converted. The people of God, scattered abroad in 'the new settlements, as sheep having no shepherd, appear to be 'comforted and edified by the occasional preaching of the gospel, 'and some good, it is hoped, is done to Zion."

10. Since the publication of the last Narrative, two letters have been received from the Rev. Nathan B. Derrow, which give an account of 18 weeks service in various parts of New-Connecticut. He rode about 1100 miles; preached 76 sermons; baptized 27 children; and administered the Lord's supper 7 times, besides performing other occasional duties. He observes, "I 'cannot give you a very favorable account of religion in this 'quarter. Clouds and darkness are upon this wilderness land, 'and but little light appears. In Braceville, there has been some 'attention the winter past, and a church is planted there; but the 'seeds of error have, at the same time, been industriously sown. 'In Canfield, there is some particular attention, and I observe 'nothing materially unfavorable in that place. In Boardman, 'there is the appearance of real life and engagedness in a few. 'But generally, in this quarter of the Reserve, it is a cold, lethargic season. The effects of the war are dreadful indeed. Many 'appear to have lost much of the respect they used to have for 'the Sabbath. In fine, the world appears to crowd religion out 'of the mind."

11. In October last, the Rev. William R. Gould was ordained to the work of the gospel ministry, with particular reference to his laboring as a Missionary, by the North Consociation of Hartford County; and soon after, he entered on a mission to the states of Ohio and Kentucky. No intelligence has been received from him since he left Hartford.

12. In the last Narrative, the Rev. William Hanford is mentioned as having been recently appointed to the missionary field in New-Connecticut. By sundry communications received from him, it appears that previous to the beginning of December last, he had spent 29 weeks in the service of the Society; that he rode upwards of 1600 miles; preached 133 sermons; visited 150 families and several schools; attended 2 funerals; baptized 12 children; administered the Lord's supper 5 times; assisted in the formation of one church and in the installation of one minister. The rest of the time he preached statedly at sundry places, at the expense of the people of those places. His account of the religious state of the country corresponds with that given by other Missionaries, already noticed.

13. The Rev. Timothy Harris, of Granville, Licking county, Ohio, has labored as a Missionary, for several years, in that state, as much of the time as he could be spared from the people of his stated charge. Last year he made a visit to New-England, and on his way performed ten weeks service, chiefly in New-Connecticut; preaching, administering Christian ordinances, visiting schools and private families, attending conferences, and discharging other ministerial duties, as he had opportunity. Though he found no special revival of religion in the places, through which he passed, yet, as he observes, the people in general gave him a cordial reception, and, to appearance, gladly attended to a word of instruction, warning, and advice.

14. Last winter and spring, the Rev. David Harrower labored sixteen weeks, in the settlements on Black river, and parts adjacent. At the close of his journal, he gives the following summary: "I travelled about 570 miles; made 76 family visits; preached 90 times; baptized 8 children; administered the Lord's supper once; admitted 2 members into a church; visited 6 schools; and attended 4 religious conferences. In general, I have been kindly received, and warm thanks have been expressed by many to the Missionary Society and to God. On the field where I have labored, the war operates greatly against serious impressions, I think, however, the Lord has owned the mission in a good degree."

15. In August last, the Rev. Lemuel Haynes of Rutland, Vermont, was appointed a Missionary, to labor, for the term of 16 weeks, in the northwestern part of that state, and the northern part of New-York, and a Commission was sent to him accordingly. No intelligence has been as yet received from him.

16. Last winter, the Rev. Oliver Hill performed a missionary tour of 15 weeks, in the counties of Wayne, Susquehannah,

and Bradford, Pennsylvania, and in the counties of Broome and Chenango, New-York. He travelled about 900 miles; preached 70 times; attended 3 conferences; visited 150 families, in which were some sick persons; and visited schools as he had opportunity. Mr. Hill remarks, "Where I have travelled I found many 'well disposed pious people, whose ears and hearts were open 'to hear and receive the truths. In every place, I have been 'kindly received, and respectfully entertained by all whom I vis-'ited, and no open opposition have I had the unhappiness to 'meet. In some places, I found a lamentable coldness and dul-'ness among professors of religion; in others, I found some special 'attention; and in two or three, there had recently been a revival. 'More than twice the number of Missionaries ever yet employed, 'may be profitably employed in the counties where I labored. One 'settlement in Susquehannah county was never visited by a Mis-'sionary before last winter. Another had been without preaching '7 or 8 months, and others are favored with but very little. Still 'some are favored with preaching one half, and others one fourth 'of the time. Two ministers were installed, the winter past, as 'pastoes of particular churches in Bradford county, and one or-'dained in Susquehannah county. One church was formed in 'Sept. 1813, in Lawsville and New Milford, and another in Janu-'ary, 1814, in Mount Pleasant."

In February, Mr. Hill was ordained over the churches of Lawsville and New Milford, with permission to itinerate as a Missionary a part of the time; and he has since been appointed, by the Trustees, to labor in their service when he can be spared from his people.

17. The Rev. Josiah Hopkins was appointed, in the year 1813, to a mission of 16 weeks in the mountain towns in Vermont. Towards the close of that year he spent a few weeks in that service, and was then obliged to leave it on account of ill health. Whether he has recovered his health, and completed the mission, the Trustees are not informed.

18. From the beginning of October, 1813, to the beginning of December, 1814, the Rev. Ard Hoyt, who has a parochial charge in Kingston, Pennsylvania, for a part of the time, labored 40 weeks in the missionary service, in some of the northern counties of Pennsylvania. He travelled about 1800 miles; visited upwards of 270 families; preached 184 sermons; attended 18 conferences; babtized 34 children; administered the Lord's supper twice; visited 11 schools; attended 6 church meetings, and 4 councils; admitted 6 persons into church fellowship; spent 21 days in visiting the sick; attended 2 installations and one ordination.

Respecting the reception he met with, and the religious state of the country, Mr. Hoyt remarks, as follows, in one of his letters: "While on my mission I have in no instance met with open op-'position; and even where the people have been least disposed to 'attend preaching, I have been treated with respect, and invited to visit them again. In most instances, I have been received

'with great cordiality; many thanks to the Missionary Society 'have been expressed, and I have generally found a very respect- 'able portion of the people ready to attend preaching at any 'time, and on short notice. The real friends of truth are doubt- 'less few in number, yet I think there are some, even of these, in 'almost every place; and we indulge the hope that if the means 'are used, the Lord will soon plant churches over all this region. 'He works by means, yet when and where he pleases. I think 'it is impossible to give the people of Connecticut a full and clear 'understanding of the great things which God has done through 'their means, in this part of the country. Our whole Associa- 'tion, which has been raised up within a few years, owes its exist- 'ence, under God, to their instrumentality. They have been the 'means of pulling this people back from the very verge of hea- 'thenism. Questions, like the following, are frequently asked: 'When can you come again? What other Missionaries are out in 'this quarter? If you see any of them, do urge them to come to 'this place."

19. Last February the Trustees received the Rev. Ebenezer Kingsbury's missionary journal of the preceding year. His labors were performed in some of the northern counties of Pennsylvania, and the adjacent counties of New-York. At the close of his journal is an address to the Trustees from which the following remarks are extracted: "I have labored in your service 16 weeks, 'in which term I rode nearly 800 miles; preached 67 sermons; 'administered the sacrament of the Lord's supper 3 times; bap- 'tized 29 children and one adult; attended 7 religious conferences, '3 church meetings, and admitted 6 into the church. I have been 'called to attend one Ecclesiastical council; to assist in the for- 'mation of 2 churches; and have visited private families as op- 'portunity presented. Unless I have been deceived, profess- 'ing Christians have been edified and strengthened; and some 'impenitent sinners have been alarmed. I have had oppor- 'tunity to preach the unsearchable riches of Christ in a considera- 'ble extent of territory. The meetings have been as full, and 'even more so than in preceding years. Many of the settlements 'have expressed a great degree of gratitude to the Missionary So- 'ciety, for their kindness to send Missionaries among them. This 'part of the country is rapidly settling; and the call for Missiona- 'ries is therefore increasing. There is abundant evidence that 'their labors have been beneficial to the souls of men in these 'parts. May the Lord reward the Missionary Society, and the 'good people of Connecticut for their labors of love."

20. In May last, the Rev. Samuel Leonard was appointed a Missionary, for the term of one year, to labor in the state of Ohio, south and west of New-Connecticut. No intelligence has been received from him since his commission was transmitted to him.

21. From the Rev. Jonathan Lesslie, two letters were received, in the course of the year past, one dated May 26, and the other October 25. Extracts from these letters follow. In the first he

observes, " This contains an account of 15 weeks' labor in New-
' Connecticut, 28 sermons, and 22 lectures, in all 50 discourses. I
' have visited many families, and generally catechised the youth,
' and made such remarks as appeared suitable. In every instance
' my visits were well received. I also visited and catechised 9
' schools. I baptized 6 children. Error evidently declines on the
' Reserve. People generally are unusually anxious to settle the
' gospel. Painsville, Barton, Charlestown, and Rootstown, and
' their vicinity, would settle ministers immediately. The cry of
' the wilderness to your Society is, Send us help. The advance-
' ment of the Redeemer's kingdom, under your care, in this terri-
' tory, has been gradual, but is great beyond calculation. We
' have formed a Bible Society, which promises glory to New-Con-
' necticut. Could those Christians, who have contributed liberal-
' ly of their hard earned property, to support the Missionary
' Society, traverse this country, and see the effects of their benev-
' olence, their joy would be inexpressible."

In his other letter Mr. Lesslie writes, " I now send you an
' account of 15 weeks labor, 28 sermons and 7 lectures. I visited
' 9 schools and nearly 100 families, conversing with them as ap-
' peared expedient, and travelled 550 miles. I administered the
' Lord's supper once, and baptized 5 children. Among the diffi-
' culties of the times, are some things pleasing. In Kinsman and
' Johnston, I hear of some serious attention to religion. In Can-
' field, the church has been considerably increased. In Madison,
' the church has arisen surrounded with enemies; but they have
' not succeeded according to their prospects, and the opposition
' abates. The Methodist Society is declining fast on the Reserve.
' Our labors have not been blessed with great awakenings; but
' we hope something is doing to advance the Divine Redeemer's
' cause hereafter. People have subscribed and paid liberally to
' the Bible Society. The clergy have made an exertion to dis-
' countenance the free use of ardent spirits; and many men of in-
' fluence approbate our proceedings."

22. In the fall of the year 1813, the Rev. William F. Miller entered on a mission of 16 weeks, to Steuben and the vacant settlements in its vicinity, in Oneida county. While on his mission, he rode 707 miles; preached 86 sermons; attended 9 conferences and prayer meetings; administered the Lord's supper 5 times; admitted 2 persons into the church, and a third by letter; baptized 8 children; and made a number of family visits. Concerning that region he observes, " The state of religion is, in general, lamentably
' low. The churches are small; and the difficulty of supporting
' religion, in consequence of the numerous sects, is very great.
' Deism, Universalism, and the Socinian heresy have spread their
' corruptions in that part of the country. The Congregational
' church in Steuben expressed their thanks to me, and to the Mis-
' sionary Society, for my appointment; and are desirous of further
' assistance. The Presbyterian and Congregational churches of
' Trenton, Holland Patent Society, at the close of public worship,

'on the last Sabbath, in the presence of the whole congregation, 'passed a vote of thanks to me for my services, and another vote 'of thanks to the Missionary Society of Connecticut, for my ap- 'pointment, requesting me to communicate the same to the Socie- 'ty, and they desire further assistance."

23. The Rev. James Parker performed a mission of 16 weeks, in the upper part of Vermont, within the period embraced in this narrative. He preached 110 sermons; administered the Lord's supper 3 times; baptized 10 children; visited 4 schools; and many families; attended 2 church meetings, and 2 public conferences. The people where he labored were, in general, remarkably attentive to his public and private discourses; and there is reason to hope that his labors were not in vain. Christians were comforted; sinners brought to enquire what they must do to be saved; and a few were hopefully renewed. Many in various towns returned their thanks to the Society for missionary labors, and earnestly solicited a continuance of them. Last winter, Mr. Parker was appointed to another mission of 16 weeks in Vermont and New-York, but no intelligence has been received from him since his appointment.

24. In the settlements on Black River, and parts adjacent, the Rev. Simeon Parmelee labored nine weeks, in the year 1813. He rode upwards of 600 miles, and preached about 50 times; administered the sacrament of the supper twice, and baptized one child. In August last, Mr. Parmelee was appointed to labor one year in the state of Ohio, and it is supposed he is now engaged in that service.

25. Last June, the Rev. Justin Parsons was appointed to a mission of 16 weeks in Vermont. The appointment was accepted by him, and he commenced the mission in August. His journal has not yet come to hand.

26. In the beginning of the year 1814, the Rev. Samuel Sargeant labored 16 weeks in the northern counties of Pennsylvania, and the adjoining counties in New-York. He preached 64 times; received to communion 6 persons, 3 of whom, above 40 years of age, he baptized; he also baptized 32 children; and visited many families. His remarks respecting the state of the country, the need of Missionaries, and the pressing call for them, correspond to those contained in the preceding parts of this Narrative. Mr. Sargeant is appointed to itinerate again the present year, in the northern part of Vermont.

27. From the Rev. John Seward, another of the permanent Missionaries in New-Connecticut, several communications were received the last year, which gave an account of 12 weeks' service between the 25th of September 1813, and the 5th of September 1814. His labors in preaching, administering Christian ordinances, and performing other ministerial services were abundant, and in general gratefully received. He observes, "The labors of your Mis- 'sionaries have generally been very acceptable, and, I believe, 'very useful. If the Society sends acceptable men into this coun-

'try, the burden of supporting them will not be grievous. The 'people will soon, very cheerfully, relieve the Society, almost 'entirely, from the expense of their support. Some of the most 'abandoned places are now making exertions to hire preaching. 'Though there cannot, perhaps, be said to be any special attention 'to divine things in any place, yet I think that the general ap-'pearances, with regard to religion, are as encouraging now, as they 'have ever been since I have been in the country."

28. The Rev. Abraham Scott, in the course of the year past, transmitted an account of 26 weeks' service in the state of Ohio. He preached 80 sermons; baptized 2 adults and 9 children; administered the Lord's supper 3 times, and admitted 3 persons into church fellowship. He visited many families, and was much among the sick and afflicted. In one of his letters he remarks, "In most 'places that I have visited, people express and evidence a desire 'for the gospel. Numbers have solicited me to visit them as fre-'quently as possible. People most generally attend, especially, 'on the Sabbath, and some that I have conversed with were seri-'ously exercised. In some places, people have expressed a great 'desire to have the gospel and its ordinances statedly administered 'to them. There are, however, but few places, particularly south 'of the Reserve, where there are a sufficient number of any par-'ticular denomination, to give suitable encouragement to a min-'ister to settle with them."

29. From the Rev. John Spencer, one of the permanent missionaries in the employ of the Trustees, four letters have been received since the publication of the last Narrative, containing a journal of his labors and travels in the Holland Purchase, state of New-York, for one year. He preached often, and performed other ministerial services as occasion called for them, and as opportunity presented. Under date of March 22, 1814, he writes, "With 'respect to religious appearances I observe, that they are more 'favorable than they have been. The attendance of people in 'general on religious meetings, and their attention in time of di-'vine service, increase of late. I have found an unusual serious-'ness on some minds; and among people in general there is a great 'anxiety manifested for more missionary labors. There is not 'much to be expected by way of donation from the people on 'these frontiers, while this calamitous war continues, and they are 'harrassed by it, as they have been ever since it began."

In his letter of June 7, he observes, "Since my last communi-'cation, in the course of my travels, I have found several who ap-'peared to have been of late made the hopeful subjects of re-'generation; and several more whose minds are more seriously 'impressed than usual."

His last communication bears date September 28. In that he writes, "From about the middle of July, the militia have been 'called to the lines, and the war bustle has been such, that it has 'been difficult to assemble people for lectures; and worshipping 'assemblies have been small, mostly composed of women and chil-

'dren. But the militia are now dismissed, and the number as-'sembled for worship increases. In this respect things appear 'more favorable."

30. In the course of the year past, the Rev. Marshfield Steele spent 20 weeks in the missionary service, 5 in New-Hampshire, near Connecticut river, and 15 in the northern part of Vermont. He labored in 29 towns. He attended 6 funerals and preached at every one; visited 28 schools; conversed and prayed in each; attended 4 conferences; administered the sacrament of the Lord's supper 5 times; baptized 2 adults and 13 children; admitted 3 to full communion; visited several sick persons, and many families. He preached 4, 5, 6, or 7 times a week. He was universally well received. He found many who spake of the good, which has been done by missionary labor, and in conversing with those who had been hopefully renewed, he noticed that not a few of them dated their serious impressions, from the labors of those who had been among them on missions.

31. In September last, the Rev. Matthew Taylor commenced a mission of one year to the State of Ohio.

32. In the latter part of the year 1813, the Rev. Joseph Treat itinerated 16 weeks in the northern counties of Pennsylvania. In May he was ordained to the work of an evangelist, by the South Consociation of Litchfield County; and the same month re-appointed a Missionary to the same field for 16 weeks, since which time his appointment has been extended 10 weeks more. On his first mission, he rode about 1100 miles; preached 113 times; visited 25 families and 10 schools; and attended 2 funerals. Concerning his mission and the state of the country he observes, "I 'was generally received with great cordiality, and heared with at-'tention. I travelled through all the north counties of Pennsyl-'vania. In the counties of Wayne, Susquehannah, and Bradford, 'on the east, there are 7 congregational ministers, and 12 or 13 'churches. In the counties of Tioga, Potters, Mc'Kean and War-'ren, which contain 4 or 5 thousand souls, there is no minister and 'no church, and but few professors of religion. In the county of 'Erie, on the west there are 3 ministers and 7 churches. Mis-'sionaries have been sent into this county, and the west part of 'Warren county, by the General Assemby. Missionaries, who 'have been sent from New-England, into the north of Pennsylva-'nia have usually devoted their time to the settlements east of the 'Susquehannah river, and in a solitary instance only, have they 'been as far west as Westborough, the seat of justice in Tioga 'county. The settlements between that place and Warren, a dis-'tance of about 100 miles, had never been visited by a Missionary 'when Providence conducted me through that region. The 'people are principally from New-England, and they think that 'their country is emphatically missionary ground."

A letter has been lately received from Mr. Treat, containing a journal of the 26 weeks' labor to which he was appointed. At the close of his journal, he observes, "From the preceding state-

'ment it appears that I have travelled about 1400 miles; preach-
'ed 126 times; visited 60 families, and 11 schools; attended 2
'councils and 2 church meetings; administered the Lord's supper
'twice; baptized 3 children; and attended 2 funerals. Although
'there are no revivals in that part of the country, where I have
'labored, and although wickedness greatly prevails, yet the cause
'of our blessed Redeemer is, by the blessing of Almighty God,
'gradually advancing. Much has already been done to convert
'that wilderness into a fruitful field; and the divine Jesus has ad-
'ded his blessing. Sinners have been born into the kingdom of
'God, churches planted, and ministers established. Now hymns
'of praise are sung to the glorious Saviour, where a few years
'since he had scarcely been named. But although much has al-
'ready been accomplished, much yet remains to be done. The
'field is extensive, and the laborers unable to cultivate it. Some
'feel their need of instruction, but many, ignorant of themselves,
'ignorant of God and the blessed Jesus, polluted with sin, and en-
'crimsoned with guilt, are heedlessly pursuing the path which leads
'to destruction. While therefore the followers of the Lamb re-
'joice, and ascribe thanksgiving and praise to Him, who is head
'over all things to the church, may they determine that for Zion's
'sake they will not hold their peace, and for Jerusalem's sake
'they will not rest, until the righteousness thereof go forth as
'brightness, and her salvation as a lamp that burneth."

33. Last spring and summer, the Rev. Nathan Waldo performed a mission of 16 weeks, in sundry towns in the states of New-Hampshire and Vermont. His labors were similar to those of other Missionaries, and his remarks respecting the state of the country evince the utility of sending Missionaries to our new settlements.

34. Within the period embraced in this Narrative, the Rev. Holland Weeks spent 16 weeks in missionary service, in the north west part of Vermont, and in the settlements in New-York, near Lake Champlain. He rode about 560 miles; preached 121 sermons; visited 294 families and 12 schools; attended 21 conferences, 3 church meetings, and 6 funerals; administered the Lord's supper once, and baptized 9 children. At the close of his journal he remarks, "In some places I was so happy as to witness a work
'of grace. In others, the necessity of missionary labors is inconceivably great. To see the ignorance, stupidity, and danger of
'the numerous inhabitants of the infant settlements is painful to
'the eye, and affecting to the heart. The harvest truly is great,
'but the laborers are few."

35. Although the Rev. William Wick holds a commission to labor as a Missionary in New-Connecticut, and other parts of the state of Ohio, yet such are his engagements to the people of his parochial charge that he can spend but little time in that service. He itinerated, in the Reserve, a few weeks in the course of the year past, and performed ministerial services of various kinds, as he had opportunity. He gives the same account as other Mission-

aries, of the destitute situation and urgent necessities of the western settlements.

36. The Rev. William Williams, of Salisbury, New-York, is now prosecuting a mission of 6 months in the counties of Herkimer, Montgomery, and Saratoga.

37. In January last, the Rev. William Wisner, of Athens, Pennsylvania, was appointed a Missionary for one year, to labor in the vacant settlements in that vicinity, for as much of the time as the people of that place should consent to spare him. Since his letter accepting the appointment, no communication has been received from him.

38. The Rev. Simeon Woodruff still continues in the service of the Trustees, though but a part of the time. In May last he was installed to the pastoral care of the church in Tallmadge, New-Connecticut, with permission to itinerate as a Missionary for some part of the year. Since the date of the last Narrative, three letters have been received from him, giving an account of 20 weeks' missionary labor. He preached 81 times; visited 16 schools and many families baptized 6 children; administered the Lord's supper 5 times; visited the sick, and attended funerals; and administered the consolations of the gospel to the afflicted. He concurs with other Missionaries in that district in his remarks respecting the state of the country.

39. Since the publication of the last Narrative, the Trustees have received a journal of 19 weeks' services performed by the Rev. Worthington Wright, chiefly in the county of Wayne, Pennsylvania. He preached 85 times; attended 12 conferences; visited 73 families and 3 schools; baptized 6 children; administered the Lord's supper twice; and assisted in forming one church. He gives no additional information respecting the state of religion in the new settlements.

40. Last August Mr. Daniel Banks, was appointed to a mission in the region bordering on Black river, and it is supposed he is now laboring pursuant to that appointment.

(To be Continued.)

ORDINATIONS.

On the 12th of October last Mr. Cyrus Yale was ordained to the pastoral work of the Gospel Ministry in New-Hartford. The Rev. David L. Perry of Sharon, made the introductory Prayer; the Rev. Samuel Shepherd, of Lenox, (Mass.) preached the Sermon; the Rev. Jeremiah Hallock, of Canton, made the consecrating prayer; the Rev. Alexander Gillet, of Torrington, gave the charge; the Rev. Frederick Marsh, of Winchester, gave the right-hand of fellowship; the Rev. Jonathan Miller, of Burlington, addressed the church and society; and the Rev. James Beach, of Winchester, made the concluding prayer.

On Wednesday the 14th of December last, the Rev. JOSEPH MIX was ordained to the pastoral care of the Church and Society in West-Suffield. The Rev. Mr. Robbins, of East-Windsor, made the introductory Prayer; the Rev. Mr. Storrs, of Longmeadow, preached the Sermon; the Rev. Mr. Prudden, of Enfield, made the consecrating Prayer; the Rev. Mr. Rowland of Windsor, gave the Charge; the Rev. Mr. Gay, of Suffield, gave the Right Hand of Fellowship; the Rev. Mr. Cooley, of Granville, made the concluding Prayer. The happy re-settlement of the Gospel Ministry in this place, with very favorable prospects, while it manifests the commendable exertions of the society, appeared highly gratifying to the Ecclesiastical Council, and a very numerous audience collected on the occasion.

OBITUARY.

DIED, in Salem (Ms.) the Rev. DANIEL HOPKINS, D. D. senior pastor of the third Church in that town, in the 81st year of his age, and 37th of his ministry.

In Washington City, Hon. RICHARD BRENT, a Senator in Congress from Virginia.

In Washington City, Nov. 24th 1814, ELBRIDGE GERRY, Esq. Vice-President of the United States, in the 70th year of his age.

In Fayetteville, N. C. on the 25th ult. Rev. HENRY WHITLOCK, aged 37, late Rector of Trinity Church in New-Haven.

In New-York, MATTHEW FRANKLIN, a distinguished Minister of the Society of Friends.

In Keene, (N. H.) on the 12th of August last, the Rev. AARON HALL, in the 64th year of his age, and 37th of his Ministry....His last sickness, which was short, he bore with Christian fortitude, and resignation. His example at death, comported with his precepts and example in life. He viewed the prospect before him with calmness and serenity. Yielding that life, which had been worthily spent in the vineyard of Christ, into the hands of Him who gave it. He literally finished his course with joy, and as we humbly trust, receives that crown of righteousness which fadeth not away.

Donations to the Missionary Society of Connecticut.

1814.		
Dec. 19.	From Rev. Joel T. Benedict, collected in new settlements,	$5 04
26.	From Hudson and Goodwin, avails of Dwight's Psalms and Hymns,	320 00
28.	From a Friend to Missions,	1 00
1815.		
Jan. 6.	From Rev. Amos Chase, collected in new settlements,	6 00
		$332 04

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. VIII.] FEBRUARY, 1815. [NO. 2.

A Narrative of Missions, &c.

(Concluded from p. 39.)

41. IN the Holland Purchase, New-York, Mr. Chester Colton performed a mission of 16 weeks, last year. From the close of his journal the following extracts are taken: "During my mission 'I preached 84 sermons; attended 6 conferences; visited 31 schools 'and 228 families; and rode 863 miles. I was kindly treated 'through the whole course of my labors; and apparently with 'joy did the churches receive me as a Missionary. I found no 'special attention to religion, except in three settlements; and in 'them there was nothing great as to the number hopefully con-'verted, nor those under deep religious impressions. The calam-'ities which the inhabitants of that part of our country have 'suffered, and the dangers which have threatened them, seem to 'have engrossed the chief of their attention. There are 13 Con-'gregational churches in the Holland Purchase, 10 of them are 'small, but appear to be sound in the faith; and are greatly de-'sirous of enjoying the stated preaching and ordinances of the 'gospel. There is but one Congregational minister, who has the 'pastoral care of a church, through this extensive tract of country. 'Pious people remember, with a grateful spirit, their former privi-'leges in old settlements; and, contrasting their past with their 'present condition, they are led to supplicate the great Head of 'the church, that he would favor those branches of Zion which 'experience a famine of the word, and not give his heritage to 'reproach. There is a wide field open for missionary labors; and 'though the present, on some accounts, be not so favorable a time 'for such exertions, yet it is believed that much good might be 'done to the church of Christ, to the souls of men, and for the 'manifestation of the glory of God."

42. From Mr. Moses Elliott, who was appointed to labor 16 weeks, in the upper part of Vermont, a journal of 7 weeks' services has been received. He had visited 7 schools and many families; attended 2 conferences; and preached 28 sermons. He found the people generally inattentive to the great things of religion. War and the things of this world very much occupied their minds. He was however kindly treated, and the people expressed their gratitude to Connecticut for sending them Missionaries.

43. Mr. Asahel Gaylord itinerated, in the missionary service, the beginning of last year, 20 weeks, in the north-western part of Vermont, and the northern part of New-York. He writes, "In 'performing the mission, I rode 856 miles; preached 97 times, in '28 towns. Besides preaching, I have often read parts or whole 'sermons, on particular subjects, to a few individuals. This has 'generally prepared the way for many questions to be asked, and 'remarks to be made in reply. Visiting families has claimed con-'siderable of my attention. This, apparently is a very important 'part of missionary labor. Too much cannot be done in this 'way. Frequently I have visited, conversed, and prayed with the 'sick, and endeavored to give them instructions, counsels, and 'warnings, as the circumstances of the persons would admit. 'The mourner, the widow, and the fatherless have shared a por-'tion of my attention and labor. I have attended a few church 'conferences, and one general conference, assembled from several 'towns. In all places, I was apparently received with great glad-'ness, and was certainly treated with great kindness and attention. 'In most places, the hearts of many are greatly rejoiced at the 'arrival of a Missionary."

The Trustees have now given all the information which they have received, in the course of the year, from the Missionaries in their service. By comparing this Narrative with those of former years, it will be found that it contains an account of a greater number of Missionaries, and of more labor performed by them, than any preceding one. Of course the expenditures have been greater than usual, as will be seen by the annexed Statement. But the Trustees are happy to observe that, owing to the increased liberality of the people of the state, in their annual contributions, and to several generous donations lately received, the funds of the Society have not diminished, but rather augmented.

The period for which permission had been granted to receive contributions having expired, the Trustees applied to the Legislature of the state, last May, for a renewal of the grant, which they obtained for three years. It is hoped that, notwithstanding the many burdens and embarrassments, incident to a state of war, under which the people labor, they will still remember the inhabitants of the new settlements, and continue to contribute generously for the relief of their spiritual wants.

The Trustees deem it unnecessary to use any arguments, in addition to the statements contained in this Narrative, to induce

the ministers and people of the state to exert themselves, by their prayers and alms, to promote the important cause of missions. The representations given, by all the Missionaries, of the state of those parts of the country, in which they itinerated, of the spiritual wants of the inhabitants, of the pressing call for assistance, as well as of the good effects already produced by missionary exertions, are motives which cannot fail to operate powerfully. May they have that influence which they deserve; and induce all, who shall read this Narrative, to contribute, as God shall give them ability, of their earthly substance, to this important object; and to their pecuniary aid, may they add their fervent supplications to Him with whom is the residue of the Spirit, that he would prosper all efforts which are made, in various parts of the world, to diffuse the knowledge of the truth, and to advance the kingdom of the great Redeemer.

JONA. BRACE, Chairman *pro. tem.*

Passed by the Board of Trustees, January, 4, 1815.

Attest, ABEL FLINT, Secretary.

A STATEMENT

OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT, JANUARY 1, 1815.

No. 1.

Contributions in sundry Ecclesiastical Societies in the State, in the month of May, 1814, pursuant to a Resolve of the General Assembly, passed May, 1811.

Hartford County.		
Hartford, First Society,	$ 173	26
South,	31	26
West,	44	
Berlin, Kensington,	13	
New Britain,	45	62
Worthington,	40	
Bristol,	30	94
Burlington,	5	74
Canton,	30	36
East Hartford, First,	40	
Orford,	19	30
East Windsor, First,	56	30
North,	42	32
Enfield.	21	
Farmington, First,	122	16
Northington,	18	46
Glastenbury, First,	32	05
Eastbury,	3	
Granby, Salmon Brook,	9	05
Hartland, West,	20	
Simsbury,	47	50
Southington,	27	31
Suffield, First,	16	60
West,	7	50
Wethersfield, First,	65	70
Newington,	19	96
Rocky Hill,	39	47
Windsor, First,	32	32
Wintonbury,	20	76
Total, Hartford County,	1074	94

New-Haven County.		
New-Haven, First,	58	91
United Soc'ty,	68	25
Branford, First,	14	
Northford,	9	
North Branford,	4	50
Cheshire, First,	22	68
Derby, First,	11	78
Great Hill,	3	
East Haven,	17	
Guilford, First,	28	
East,	14	66
North,	6	53½
North Bristol,	1	
Hamden, Mount Carmel,	12	35
East Plains,	5	20
Meriden,	21	26
Milford, First,	34	40
Second,	23	61
North,	16	38
Middlebury,	15	
North Haven,	18	50
Southbury, First,	23	32
South Britain,	17	
Wallingford,	7	
Waterbury, First,	14	42
Salem,	10	79
Wolcott,	7	50
Woodbridge, Amity,	22	
Bethany,	3	35
Total, New-Haven County,	511	39½

New-London County.		
New-London,	131	51
Norwich, First,	26	88
Chelsea,	54	46
Bozrah,	7	50
Colchester, First,	23	07
West Chester,	13	84
New Salem,	16	25
Franklin,	20	55
Groton, First,	5	32
Second,	6	21
Lisbon, Newent,	18	25
Lyme, First,	14	07
North Quarter,	6	37½
Montville, First	13	
Preston, First,	8	56
North,	50	04
Stonington,	18	56
Total, New-London County,	434	44½

Fairfield County.		
Fairfield, First,	44	
Green's Farms,	24	
Greenfield,	11	20
Brookfield,	17	
Danbury, First,	32	06
Greenwich, First,	5	70
West,	54	30
Huntington, Ripton,	16	12
New Stratford,	13	
New Canaan,	32	14½
Newtown,	11	
Norwalk,	45	
Redding,	14	
Ridgefield, Ridgbury,	5	32
Sherman,	7	75
Stamford, North Stamford,	7	70
Middlesex,	16	52
Stanwich,	13	50
Stratford, First,	14	49
Bridgeport,	19	
Weston, Northfield,	4	
North Fairfield,	9	58
Wilton,	26	
Total, Fairfield County,	443	38½

Windham County.		
Windham, First,	8	
Scotland,	5	59
Ashford, First,	19	25
Westford,	4	50
Brooklyn,	22	16
Canterbury, First,	26	45
Columbia,	12	32
Killingly, Second,	9	62
Third,	12	87
Lebanon, First,	38	41
Exeter,	6	53
Mansfield, First,	22	33
North,	15	19
Champlin,	1	76
Plainfield,	18	60

Pomfret, First,	24	17
Abington,	11	
Thompson,	12	50
Sterling,	3	40
Woodstock, First,	26	60
Muddy-brook,	30	87
West,	10	40
Total, Windham County,	342	52

LITCHFIELD COUNTY.

Litchfield, First.	44	
South Farms,	22	
Barkhamsted, First,	7	
Winsted,	35	
Canaan, First,	10	
North,	9	40
Colebrook,	25	84
Cornwall, First,	17	
Goshen,	47	64½
Harwinton,	18	25
Kent,	34	20
New Hartford,	43	15
New Milford, First,	33	81
Bridgewater,	7	70
Norfolk,	45	88
Plymouth,	14	01
Roxbury,	10	
Salisbury,	18	83
Sharon, First,	32	
Ellsworth,	17	72
Torrington, First,	27	
Torringford,	34	
Warren,	30	50
Washington, First,	45	
New Preston,	21	50
Watertown,	16	67
Winchester,	29	04
Woodbury,	22	50
Total, Litchfield County,	719	64½

MIDDLESEX COUNTY.

Middletown, First,	75	
Up'r Houses,	22	57
Middlefield,	4	89
Haddam,	7	20
Chatham, First,	7	96
Middle Haddam,	8	46
Durham,	18	07
East Haddam, First,	23	52
Millington,	15	32
Hadlime,	9	
Killingworth, First,	6	36
North,	12	11
Saybrook, First,	18	
Pettipaug,	11	62
Saybrook, West Brook,	6	50
Chester,	10	20
Total, Middlesex County,	256	78

TOLLAND COUNTY.

Tolland,	11	50
Bolton,	16	81
Coventry, First,	13	70
North,	19	75
Andover,	10	
Ellington,	27	25
Hebron, First,	8	
Gilead,	9	
Somers,	24	05
Stafford, First,	4	66
Second,	3	07
Vernon,	32	91½
Willington,	10	04
Total, Tolland County,	190	74½

SUMMARY.

HARTFORD COUNTY,		1074 94
NEW-HAVEN,	do.	511 39½
NEW-LONDON,	do.	434 44½
FAIRFIELD,	do.	443 38½
WINDHAM,	do.	342 52
LITCHFIELD,	do.	719 64½
MIDDLESEX,	do.	256 78
TOLLAND,	do.	190 74½
	TOTAL,	$ 3973 85½

No. 2.

Receipts by the Treasurer from other sources than the Contributions in May, 1814.

Contributed in the New Settlements, viz.

To Rev. John Bascom,	3 26	
Joel T. Benedict,	26 77	
Joshua Beer,	7	
Israel Brainerd,	13 38	
Harvey Coe,	12	
George Colton,	5 11	
Giles H. Cowles,	12	
Nathan B. Derrow,	6 50	
William Hanford,	21 71	
Timothy Harris,	6 75	
Oliver Hill,	2 75	
Ard Hoyt,	10 34	
Ebenezer Kingsbury,	2	
Jonathan Lesslie,	38 80	
William F. Miller,	40 71	
James Parker,	2 29	
Simeon Parmelee,	18 68	
Samuel Sargeant,	14 26½	
John Seward,	28	
Abraham Scott,	50 05	
John Spencer,	20 12½	
Joseph Treat,	0 50	
Holland Weeks,	3 45	
William Wick,	4	
Simeon Woodruff,	23 75	
Mr. Chester Colton,	4 25	
		378 44

Sundry Donations, viz.

From Hon. Benjamin Tallmadge,*	800
Mrs. Elizabeth Brainerd,	500
Benjamin Beecher,	147
A Friend of Missions,	50
Rev. Eliphalet Lyman,	40
Carried forward,	$ 1537

**Col. Tallmadge has also given to the Society a deed of 640 acres of land in the state of Ohio.*

Bro't forward,	$ 1537	
Coventry Female Friendly Society	32	20
Rev. Abraham Scott,	10	
A young lady of Cheshire,	10	
An aged man of Lebanon,	10	
William Porter, Hadley,	5	
A Friend of Missions,	5	
Do. Southeast,	5	
Betsey Norton, Bristol,	3	
Rev. John Seward,	3	
Rev. Jonathan Lesslie,	2	52
Silas Swift,	2	
Rev. James Parker,	1	
Jerusha Loomis, East-Windsor,	1	
Mrs. Mary Dewy, Harwinton,	1	
A lady from the state of New-York,	1	
Do. Do.	1	
A Friend of Missions, Farmington,	1	
Do. Sharon,	1	
Do.	1	
Do.	1	
Do.	1	
Do.	1	
	—1635	72

Avails of Books, viz.

Dwight's Psalms and Hymns,	320	
Connecticut Evangelical Magazine,	1	50
	—321	50
Interest on Notes and Bonds,	1703	49
	$4039	15

No. 3.

Disbursements by order of the Trustees.

To Missionaries, viz.

To Rev. Thomas Barr,	New Connecticut,	144	90
John Bascom,	Penn. and New York,	88	
Joel T. Benedict,	New York,	93	04
Joshua Beer,	New Connecticut,	358	20
Israel Brainerd,	New York,	104	
Amos Chase,	Pennsylvania,	40	
Harvey Coe,	New Connecticut,	184	
George Colton,	New York,	128	
Giles H. Cowles,	New Connecticut,	152	62
Nathan B. Derrow,	do.	131	
William R. Gould	do.	50	
William Hanford,	do.	183	71
Timothy Harris,	Ohio,	134	
David Harrower,	New York,	82	
Oliver Hill,	Penn. and New York,	140	
Ard Hoyt,	Pennsylvania,	310	
Ebenezer Kingsbury,	do.	169	
	Carried forward,	$2492	47

		Bro't forward,	$ 2492 47
Jonathan Lesslie,	New Connecticut,	318	
William F. Miller,	New York,	96	
James Parker,	Vermont,	120	
Simeon Parmelee,	New York	98	
Samuel Sargeant,	Pennsylvania,	88	
John Seward,	New Connecticut,	146	25
Abraham Scott,	Ohio,	270	05
John Spencer,	New York,	316	
Marshfield Steele,	Vermont,	128	
Joseph Treat,	Pennsylvania,	96	
Nathan Waldo,	New Ham. and Vermont,	128	
Holland Weeks,	New York and Vermont,	58	
William Wick,	New Connecticut,	104	
William Wisner,	Pennsylvania,	40	
Simeon Woodruff,	New Connecticut,	225	75
Worthington Wright,	Pennsylvania,	184	
Mr. Chester Colton,	New York,	128	
Moses Elliot,	Vermont,	40	
Asahel Gaylord,	do. and New York,	128	
Samuel J. Mills,	Ohio, &c.	107	
John F Schermerhorn,	do.	216	
		5527	52

Other Expenses in the course of the year, viz.

For sundry Books for New Settlements, transporting Books, and rent of room for the Book Committee,	228	27
For Salary to the Treasurer,	100	
Do. Auditor and Secretary,	100	
For Stationary, Postage, and contingent expenses,	50	35
Printing Narrative and Schermerhorn's View,	146	82
	$ 6152	96

No. 4.

Treasurer's Account Current.

Dr. The Missionary Society of Connecticut, in Account Current, with ANDREW KINGSBURY, Esq. as their Treasurer. Cr.

To Cash paid by order of the Committee, as per Statement, No. 3.	6152	96	By Balance in favor of the Society, January 1, 1814, ... 29046 13½
To Balance carried to credit of new account,	30906	18	By Contributions in May, 1814, as per Statement, No. 1, ... 3973 85½
			By Donations, Interest, &c. as per Statement, No. 2, ... 4039 15
	$ 37059	14	$ 37059 14
			By Balance of the above Acct. all belonging to the permanent Fund, $ 30906 18

A. KINGSBURY, Treasurer to Miss. Soc. of Con.
ABEL FLINT, Auditor.
HARTFORD, January 2, 1815.

A particular List of the Contributions received in the New Settlements, contained in the General Statement, No. 2.

To Rev. John Bascom, in Pennsylvania.
At Linley town, $3 26

To Rev. Joel T. Benedict, in New-York.
At Franklin, 12
Norwich, 5 86
Cook house, 2 32
Oxford, 1 55
Delhi, 3
Stamford, 1 79
Of a friend, 25
$26 77

To Rev. Joshua Beer, in New Connecticut.
At Newton, $7

To Rev. Israel Brainerd, in New-York.
At Sundry places, $13 38

To Rev. Harvey Coe, in New York & New Connecticut.
At Buffaloe, 6
Hudson, 6
$12

To Rev. George Colton, in New-York.
At Rose brook, 3 11
Of Miss Betsey Williams, 2
$5 11

To Rev. Giles H. Cowles, in New Connecticut.
At Gustavus, 6
Of T. R. Hawley, Esq. 5
Mr. Miller, Lebanon, 1
$12

To Rev. Nathan B. Derrow, in New Connecticut.
At Boardman, $6 50

To Rev. William Hanford, in New Connecticut.
At Hudson,
Belpre, 50
Lebanon, 4 71
Troy, 6
Of a friend, 0 50
$21 71

To Rev. Timothy Harris, in New Connecticut.
At Mantua, 5 75
Of Esq. Stow, Nelson, 1
$6 75

To Rev. Oliver Hill, in Pensylvania.
Of Hezekiah Bushnell, 1 25
Mrs. Mercy Tyler, 1
Mrs. Polly Bishop, 0 50
$2 75

To Rev. Ard Hoyt, in New-York & Pennsylvania.
At Windsor, 6 47
Middletown, 2
Huntington, 1 87
$10 34

To Rev. Ebenezer Kingsbury, in Pennsylvania.
Of Jehiel Fuller, 1
Miss Rebecca Jackson, 0 20
Of Mrs. Mercy Tyler, 0 50
A friend, 0 30
$2 00

To Rev. Jonathan Lesslie, in Pennsylvania and New-Connecticut.
At Westfield, 2
Meadville, 2
Warren, 12
Madison, 20
Of Dr. Hawley, 2 80
$28 80

To Rev. William F. Miller, in New York.
At Trenton, Holland Patent, 24 90
do. Boon's settlement, 3 75
Steuben, 8 56
Western, 3 50
$40 71

To Rev. James Parker, in Vermont.
At Sheldon, 1 39
Of Mr. E. Sheldon, 45

Of Mrs. Spencer,	25
A young lady,	20
	$2 29

To Rev. Simeon Parmelee, in New-York.

At Rutland,	5 46
Denmark,	6
Hopkinton,	5 22
Of Ethel Bronson, Esq.	2
	$18 68

To Rev. Samuel Sargeant, in New York and Pennsylvania.

At Schoharrie,	1 12
New Kingston,	1 33
Dickinson,	1 88½
Deposit,	4
Windsor,	3 93
Of Aaron Hull,	1 50
Mrs. Mercy Tyler,	50
	14 26½

To Rev. John Seward, in New Connecticut.

At Rootstown,	1
Mantua,	12
Tallmadge,	15
	$28

To Rev. Abraham Scott, in Ohio.

In Jefferson county,	8 95
Guernsey, do.	4 64
Harrison, do.	94
Columbiana, do.	50
At Putney,	24 87
Sundry places,	10 15
	$5 05

To Rev. John Spencer, in New York.

At sundry places in the Holland Purchase,	$20 12½

To Rev. Joseph Treat, in Pennsylvania.

Of a friend,	$0 50

To Rev. Holland Weeks, in Vermont.

Of Miranda Colton,	0 50
Of Mrs. Priscilla Blanchard,	1
Job Hutchinson,	1
Electa Bliss,	0 95
	$3 45

To Rev. William Wick, in New Connecticut

Of a friend,	$4

To Rev. Simeon Woodruff, in New Connecticut.

At Portage.	12
Rootstown,	7 13
Cleaveland,	3 62
Of Andrew Johnson,	1
	$23 75

To Mr. Chester Colton, in New York.

Of Benjamin Enos,	2
Deacon Hinckley,	1 50
Nathan Jones,	50
Theophilus Baldwin,	25
	$4 25

Donations of Books to the Society.

From Hon. Jedidiah Huntington 3000 Beecher's Sermon on Morals.

Rev. Andrew Yates, 50 Dairyman's Daughter.

Rev. Benjamin Trumbull, 40 New Haven Tracts.
6 Bibles.

Books sent to the New Settlements in the course of the year.

250 Dairyman's Daughter.
240 Con. Evan. Mag. and Rel. Int. Numbers.
240 New Haven Tracts.
139 Beecher on Divine Government.
100 Doddridge's Address to Families.
70 Watts' Divine Songs.
50 Hymns for Infant Minds.
47 Emerson's Primer.
44 Beecher on Morals.
40 Guide to Heaven.
40 Small Tracts.
32 Porter on Intemperance.
25 Con. Evan. Magazine, bound.
24 do. . . . Numbers.
24 Almost Christian.
16 Doddridge's Rise and Progress.
14 Con. Evan. Mag. and Rel. Int. bound.
14 Trumbull on Revelation.
14 Mason on Self Knowledge.
12 Schermerhorn's View.
10 Hartford Hymns.
8 Jay's Life of Winter.
8 Baxter's Saint's Rest.
6 Dwight's Psalms and Hymns.
6 Bibles.
3 Bellamy's Works.
2 Harvey's Meditations.
1 Comstock's Essays.
1 Life of Brainerd.
1 Rowe's Devout Exercises.

1481
26886 Sent in preceding years.

28367 Total number of books sent to the New settlements.

A summary exhibition of the Sacred History contained in the Book of Deuteronomy: with Remarks on its Authenticity and Inspiration.

THE Book of Deuteronomy, of which we shall now take a brief view, is the last of the five books of Moses. It is called Deuteronomy, a name signifying a *repetition of the law.* This name is very significantly applied, as the divine law, which had been previously given, is briefly recapitulated and repeated in this book. The book contains the history of a short period only, not exceeding two months, which concluded the forty years of the sojourning in the wilderness. Having led this great congregation, in their long journeyings through a tedious desart; having conducted them to victory and triumph over all their enemies; having arrived at the plains of Moab and the meadows of Jordan, over which they were to pass to the possession of their promised inheritance; Moses collects the people together, about to give them the farewell address, and the parting counsels of their most faithful friend. He begins, by briefly recapitulating the many wonderful mercies of the God of their fathers, which they had constantly experienced, from their first arrival at Mount Sinai, to that time. He then calls to their remembrance the solemn covenant of God made with them at Mount Horeb. In this review, he tells them, "The Lord talked with you face to face in the mount, out of the midst of the fire,—saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage." He then repeats the ten commandments of Mount Sinai. After this, he proceeds to enjoin several things, and, by the most pathetic exhortations, enforced by the weightiest motives which can be addressed, exhorts to a faithful obedience of all the commandments of God. After these affectionate exhortations, he proceeds to a repetition of the various laws and appointments of God, which were designed particularly for that people, in which he notices, principally, their civil and military regulations, and religious governments. The duties of the Levites, and the rites of the priesthood, having been so particularly pointed out before, a repetition was unnecessary. In his review of the precepts of God, he strongly enjoins upon them to keep them in their hearts, to teach them to their children, to "talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." He then directs, that all the words of this law should be written upon stones, to be imprinted in indelible characters, that no part of it might ever be lost.*

* What was particularly intended in this direction of Moses, is a matter of great doubt. The command is, "And it shall be on the day when ye pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster; and thou shalt write upon them all the words of this law." Deut. xxvii. 23. It appears that Joshua punctually complied with this in-

These things having been delivered with various intervals, the great prophet proceeds to

junction. "Then Joshua built an altar unto the Lord God of Israel in mount Ebal; and he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel." Josh. viii 30 and 32. The question is, what was the law, which was thus written upon the stones of the altar? The best expositors are much at a loss, and greatly divided upon the subject. It cannot be supposed to be the whole five books of Moses. And it is evidently something different from the decalogue. I believe what was here intended by Moses, is the covenant which the people made that day with God, under the direction of Moses, which is sanctioned by the solemn curses and blessings, the promises and threatenings, which were then pronounced, contained in the 27th and 28th chapters of Deuteronomy. The direction is, "Keep all the commandments which I command you this day." He then orders that these commandments be inscribed upon the stones. Then he proceeds with his testimony, in the most solemn manner, in the name of the God of Israel, which is a summary of the whole divine law. It begins at the 11th verse of the 27th chapter, and continues to the end of the 28th chapter. The testimony here given is said, expressly to be a covenant, in the name of the Lord. On the conclusion of the solemn address, it is added, "These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb." No part of the writings of Moses is more elevated, or more truly divine.

The method which was practised in this instance, was common among ancient nations. They covered stones with a sort of plaster or cement, on which they could easily write, when it had been recently laid, and in the course of time it would become as hard as the stone.[1] pronounce in the name of God, the glorious blessings of obedience. After which, follow the awful curses of disobedience, which, even at this distant period, can scarcely be read without trembling. To this, succeeds a most astonishingly clear view of future times, with a description of the great events which shall befal that people to the most distant ages. With a song of praise to Israel's God, and a particular blessing pronounced upon the twelve tribes, in a strain of eloquence never exceeded, this venerable servant of God, in the 120th year of his age, in the full vigor of all his faculties, while "his eye was not dim, nor his natural force abated,—went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah," where the Lord shewed him all the land of promise. Here Jehovah guided his wishful eye over the long-loved inheritance of his fathers, agreeably to his promise that he should see the pleasant land, though he could never enter upon the possession. In this hallowed mount, with eyes rising from the view of the earthly to the heavenly Canaan, he died in the presence of the Lord, and his sepulchre is concealed till the day when all graves shall be opened.—This last chapter, which is short, was probably added by Joshua, or some succeeding prophet.

We now make some remarks on this sacred book.

1. The authenticity of this portion of sacred history is sup-

[1] In this manner many ancient inscriptions are preserved even to the present time.

ported by the testimony of heathen writers. As the book of Deuteronomy includes the events of a short period only, in which period no special changes took place in the circumstances of the Jewish people, it cannot be expected that heathen testimonies can be so ample as are found in support of the other books of Moses. We have, however, several heathen testimonies to the fact of Moses having led this people from Egypt to the land of Canaan; which, necessarily, confirms the most material facts recorded in Deuteronomy. The Roman historian Justin, who took the most of his history from Trogus Pompeius, an ancient Greek writer, informs us that the Jews were the descendants of Israel; that they were so called from Juda one of his sons; that they were expelled from Egypt and Moses was made their leader; that, on their journey near mount Sina, Moses instituted the Sabbath; that he prohibited all connection with other people; and that, at his death, his son succeeded to his authority. This, as all will see, is remarkably coincident with the sacred account, excepting, that he makes Joshua, the successor of Moses, his son. A mistake very naturally made, from the connection that always existed between them.—Apion, an Egyptian writer, observes, that "in the reign of Amosis king of Egypt," the Jews "departed from that country, under Moses as their leader." Tacitus asserts that in the reign of King Occhoris in Egypt, the Jews were expelled the kingdom; That they confided implicitly in Moses, one of the exiles, as a heavenly leader; That, having "continued their journey for six days, on the seventh they took possession of lands, in which they built a city and temple, having expelled the former inhabitants." Tacitus, who was a great enemy to the Jews, here shortens their journey to six days, probably to avoid an acknowledgment of their miraculous preservation in the wilderness.—All these heathen testimonies confirm the truth of the violent departure of the children of Israel from Egypt, of their progress to the land of Canaan, and that their leader and lawgiver, both in civil and religious institutions, was Moses. These testimonies would, perhaps, appear more satisfactory, if given in full; but, on account of their length, nothing has been offered but an abstract. As the book of Deuteronomy represents Moses giving the Jewish people their law, or rather renewing and confirming by additional sanctions the law which had been already given, its authenticity is well confirmed by these heathen writers.

2. The sacred history contained in this book is confirmed by subsequent events. Moses directs and encourages the people to go firmly to the encounter with the nations of Canaan, who might fight against them; and not to be dismayed by their numbers or hostility. According to his directions, they proceeded to the conquest.—The sacred institutions which he here enjoins, we find were generally observed by them, with the utmost veneration, through all periods of their national existence; and many of them continue to be observed, even to this

day.—Moses gave order, (Deut. xxxi. 26.) "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." —How many temptations had they, in times of general corruption, to remove or destroy this law? Yet such was the veneration for this great command, that the book of the law continued in its sacred deposit, down to the Babylonish captivity.—In the seventh chapter of this book, Moses strictly forbids all connection with other nations. With this injunction, there has been a most extraordinary compliance, from the days of Moses to the present time. And while other nations have intermixed with their neighbors, and, after a few generations, have become dissolved and lost, the seed of Israel remains separate and distinct; and, to all human appearances, may continue so to the latest period.—A remarkable fact recorded in this book, confirmed by succeeding events, is the death of Moses. The fact, as related, is indeed very extraordinary and miraculous. That the beloved leader and prophet of his people should ascend a mount, in view of all the congregation, that he should die there alone, and the particular manner of his death and the place of his interment, never be known, is an event without a parallel. But this event has received the strongest confirmation that can be desired. With all the veneration in which Moses has ever been held by that people, no one has presumed to relate the particular manner of his death, or to point out the place of his burial. Had it not been purposely concealed by divine wisdom, as here stated, it must have been discovered, as no discovery would have been more grateful to the curiosity and vanity of that people. All judicious men have agreed in the sentiment, that the great reason, with infinite wisdom for concealing the sepulchre of Moses, was to prevent it from becoming a place of idolatrous worship. That nation, like all other ancient people, were greatly addicted to idolatry. And what an occasion for the indulgence of this propensity, the sepulchre of Moses would have afforded, every one can perceive. It is well known, that thousands of deluded pilgrims, from all Mahometan countries, now wander every year to Medina, to worship at the tomb of the false prophet. In the days of the triumphant reign of popery, the tombs of Abbe Paris and Thomas Becket were scenes of numberless superstitions, and idolatrous worship. The Mahometans consider a pilgrimage to the tomb of their prophet, one of the most meritorious services which their religion requires. How mercifully, then, did the God of Israel remove from his people a similar snare. With regard to Moses, it is added, although he died at such an advanced age, "his eye was not dim, nor his natural force abated." From what he did, from the weight of cares which he sustained, from his vigilant attention to all the concerns of that people, and from the vigor and wisdom of all his conduct, the conclusion is irresistible,

that this statement must be true.

3. Notwithstanding the external support which is obtained for the authenticity of the book of Deuteronomy, we depend principally upon its internal evidence. Few of the books of the sacred Scriptures are more amply confirmed by internal evidence than this. I would not intimate that the external evidence is insufficient; but merely that the internal evidence is the more striking and conclusive. With regard to the moral and ritual laws delivered in this book, the most of them are found, substantially, in the preceding books of Moses, whose authenticity we have already considered and established. In the repetition of the ten commandments of Mount Sinai, there is a small variation of expression, from the original draft contained in Exodus. This seems to have been designed to teach them that the truths and realities of the moral law were what they were required to observe, and not any superstitious veneration of the particular expressions. In the fourth commandment, an additional reason for its observance is mentioned to the one originally given. To wit, the deliverance of Israel from the bondage of Egypt. The institution of the Sabbath was coeval with the creation of man. And it was observed in memory of the rest of God from the work of creation. As the deliverance from Egypt seems to have taken place on the Sabbath, it was with great propriety that this reason is mentioned, as an additional motive to a solemn and grateful observance of the Sabbath-day. It is the opinion of some writers of great note, that, at the time of the deliverance from Egypt, the Sabbath was changed from the seventh to the sixth day of the week, believing the fact can be substantiated by astronomical computations. If this be true, and we have no evidence against the hypothesis, the present Christian Sabbath, is the day of the Sabbath of the patriarchs. But whether the day of the Sabbath were changed at the time of the departure from Egypt or not, that divine deliverance of the church having taken place on the Sabbath, is an event very properly presented to Israel, by their great prophet, as an additional inducement for the sacred observance of the holy day.

The solemn exhortations to obedience, to a steady adherence to the commandments of God, with which this book abounds, are perfectly consistent with the general tenor of divine truth, contained in the preceding books. While many original and important truths are here brought into view, they all harmonize with the character of Moses, with the character of the God of Israel, and with the character and circumstances of that people. We find nothing unimportant, and nothing unworthy the dignity of the attendant scenes.

We may observe further; the nature of the case almost compels us to conclude that there must have been such a series of events as those recorded in the book of Deuteronomy. That instead of demanding evidence to convince the mind of their credibility, such is their reason-

ableness and propriety that any candid or feeling reader, would have been greatly confounded not to have found something of this kind in this place. And, on a perusal of the book, he finds all that need be expected or desired. We here behold this great prophet of God, whose soul is all swallowed up in desire for his glory, for the accomplishment of his promises, and for the salvation of his Israel, having led that people like a father through the innumerable perils of a forty-years' journey in an inhospitable desert, with steady desire to reach the land of his fathers, brought at length, near the conclusion of the appointed period of the journeying and to the borders of the long-wished for country. In such a situation, what feeling heart is unable to say what he would do? He casts a look, his eyes suffused with tears, to the loved inheritance of the patriarchs, to the place of his fathers' sepulchres, and calls to his mind the unalterable appointment of heaven, you shall behold this land with your eyes, but never impress it with your foot. He further reflects, that these tender objects of his labor and his prayers, are to hold this pleasant heritage only in sufferance; that while they continue in obedience, and in the fear of God, they shall increase and prosper, and no enemy shall molest their dwellings. But if they were disobedient, their offended God would pluck them from off the land, and give them up to the rage of their enemies. Under these circumstances, he could do no less, he could do no more, than what he does. He summons together the numerous tribes of Jacob, calls to their remembrance the wonders of divine grace in their behalf, repeats the great precepts of God, which demanded their most faithful observance, tells them the rewards of obedience, assures them of the certain consequences of transgression, pronounces upon the whole his most affectionate benediction, and with great dignity and inexpressible tenderness, takes his leave and goes to God. The history of this first of patriots is now complete. Without this scene, there would have been a mighty blank.

It is a question of deep consideration, What was the true reason that Moses was prohibited from entering the land of promise? Was it merely because he transgressed at the waters of Meribah? Joshua and Caleb entered Canaan, and it cannot be supposed that they sinned less in the wilderness than Moses. The fault of Moses appears not great. The Psalmist says of it, "He spake unadvisedly with his lips." He sinned, indeed, against God, and, in his holy justice, he was most righteous in excluding him from the inheritance of Canaan. But there appears to have been a more important reason in the designs of infinite wisdom for the exclusion of this faithful servant of God. Moses was a typical person. He was at the head of the law. This can never bring a sinner to heaven. It did not carry Moses to Canaan, which is a type of heaven. He saw it at a distance but fell short of the possession. Joshua, whose name signifies a Saviour, the

same in Hebrew as Jesus in Greek, who is called Jesus in the Epistle to the Hebrews, was the proper person to bring Israel to Canaan. Joshua was the son of Nun: a name signifying eternal. "For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." Heb. vii. 19. The law can never carry a sinner across the Jordan of death to the heavenly Canaan. This must be done by the gospel, by Jesus our Saviour, who is the son of eternity. That the necessity of the gospel, and of faith in the Lord Jesus, might ever appear, and that no one can be saved by the works of the law, Moses, who received and gave the law, must himself be deprived of entering the land of promise.

4. As Moses drew near the limit of his mortal course, he was peculiarly endued with the spirit of prophecy. It seems to have been common with the early patriarchs to have enjoyed prophetic views of futurity, when brought near the close of life. Thus Isaac prophetically blessed his sons; and Jacob, a little before he expired said to his sons, "Gather yourselves together, that I may tell you that which shall befal you in the last days." In the same manner, Joseph, when he was dying, said to his brethren,—"God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob." And, in this confidence, he directed them to take his bones with them at their departure. Moses, though always a prophet, from the time of his call from the green pastures of Midian, as he was about to bid a final adieu to his brethren and to the world, saw future scenes opening to his view in a more brilliant manner than he had ever witnessed before. His prophecy of Christ, quoted by St. Stephen, in his memorable address to his murderers, and often referred to in the gospels, contained in the 18th chapter of Deuteronomy, has ever been considered, by Jews and Christians, one of the most lucid and accurate predictions of the Redeemer found in prophetic record: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Relying on this prophecy, the Jews were always looking for the Messiah. After Christ had miraculously fed the five thousand, the people said, "This is of a truth that Prophet that should come into the world;" referring to this prediction of Moses. In Jesus of Nazareth, this prophecy was most accurately fulfilled. The 28th chapter of this book, with the principal part of the 29th and 30th, may be ranked among the most pointed, precise, and comprehensive prophecies, which the word of God can furnish. Moses there gives a brief but clear view of the principal events which shall befal that people down to the remotest ages. We there see their prosperity and their sufferings, their captivities and their deliverances, presented in a clearness of expression, not to be mistaken. The invasion and devastations of the Romans, with the unparalleled sufferings of the Jews in the siege of Je-

rusalem, are pointed out with such an accuracy and feeling, that he seems to stand an eye-witness of the tremendous scene. After which, he describes their long dispersion and unequalled sufferings, such as no other people have ever experienced, which exist at this very day. Look now abroad in the earth, and see the wonderful situation of this miserable people; oppressed, despised, abused, dwelling alone among the nations; and look at this prophecy of Moses, and see their condition exactly foretold. We go further. The affectionate prophet has not yet done. We listen with solicitude and hear him declaring the great mercies of God, which are yet in the reserve of eternal love: "If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers." By faith in these promises, I see the oppressed sons of Jacob, when we shall have slept with our fathers, awaking from the long delusion of ages, looking on Him whom they have pierced, rising from the shores of Scandinavia, from the utmost springs of the Indus, and from the extended plains of California, going to kneel and weep at the hill of Calvary. Going to sit down on the consecrated ground of patriarchal vows, to enjoy the peace and praises of millennial rest...In the blessing of the twelve tribes pronounced by Moses, after this prophetic description, he also speaks prophetically; and, by attending to the particular history of the respective tribes, we may see the accurate accomplishment of the predictions.

5. From this view of the book of Deuteronomy, we see that it must have been written by the inspiration of the Holy Spirit of God. We have before shown that it was written by Moses, a great and distinguished prophet. We have seen that the sacred record therein contained is true. And we have seen the writer, in the spirit of the most luminous prophecy, unfolding future scenes, to the most distant period of time. This could be done, only, through the guidance of the Holy Spirit. By Christ and his apostles, passages from this book are often quoted, in very express terms, as the word of God. As such it has ever been received by Jews and Christians. In the purity of sentiment, and in the dignity of expression, we behold the stately presence of God. No human intellect can equal divine truth in dignity of sentiment; no skill could avoid things weak and inconsistent, in an artificial attempt to present to men the truths of heaven. Yet this sacred book, abounding in the sublimest conceptions of the character and providence of God, has nothing unworthy of his holiness or eternity.

We have now gone through with what was designed, in a review of the divine law contained in the five books of Moses. By a careful examination of the external and internal evidence which applies to the subjects contained in them, we have seen

them proved, most satisfactorily, to be true. We have seen, as a necessary consequence of their truth, and of various other considerations which have been suggested in these papers, that these books are the word of God. The evidence is full and conclusive, that they were written by Moses, specially appointed of God for this purpose, under the guidance and direction of the Holy Spirit, who only is truth, who alone is light, and with whom is no darknes at all.

In a review of what has been offered upon this subject, it is natural to observe that the divine law commends itself with great weight and excellence to the conscience of every candid enquirer. After the lapse of more than thirty centuries, it stands clothed with a weight of evidence sufficient to put to silence every objection or cavil. It presents to men a God little known before, worthy of all attachment and reverence, deserving the obedience and praises of all intelligent beings. It presents a perfect system of moral precept, suited to maintain the character of its author, and to lead its subjects to perfect blessedness. It brings to light the early history of man, opens the great scheme of divine providence, and exhibits the dawn of heavenly grace. It is a rising rock in the troubled ocean of heathenism, where the tempest-beaten enquirer may find eternal rest.

This law has ever been the joy of saints, of prophets, of martyrs. It has been their meditation and guide, the rule of their duty and the foundation of all their hope. If we approve the character and faith of the cloud of witnesses that have gone before us, we shall love the divine law; often meditating on its sacred precepts, and seeking to be conformed to its holy injunctions. The divine law exhibits, in the clearest manner, the relation of man to his God, shows the transgressor his danger, and points to his glorious remedy.

This light has come to us, while millions are perishing in darkness. In conformity with the holy appointments of unsearchable wisdom, the full knowledge of the divine law has never been communicated but to a part of the human race. Of that part are we. Instead of groping in the darkness of heathenism, or wandering in the devious paths of imposture, we have the full light of heavenly truth to guide our feet in the ways of peace. If the obstinancy of unbelief or the love of sin make this light darkness, how great must be that darkness!

The law came by Moses, but grace and truth by Jesus Christ. If the ancient saints could thus rejoice in the possession of the divine law, how would they have estimated the privileges of those who have Christ and his apostles; who have the precepts and example of him to whom all the prophets witness, in whom all their hopes center, who hath fulfilled all the appointments of God. They without us could not be made perfect. The Sun of Righteousness is risen in his glory. Blessed are they that rejoice in his light.

RELIGIOUS INTELLIGENCE.

Letter from Mr. Samuel J. Mills, to the Rev. Abel Flint.

St. Louis, Nov. 7, 1814.

Rev. and dear Sir,

I received your letter directed to me at Pittsburgh, the latter part of August. Mr. Smith and myself had at that time secured to us in order to defray the expense of the contemplated mission about 1200 dollars. We did not think it proper to leave the mission we had entered upon to labor in New Connecticut. We arrived in Marietta the early part of September. Since the establishment of the "Ohio Bible Society," the Managers distributed, and sent on to Philadelphia for Bibles to be distributed, about 1000. A Bible Society had been formed at Chillicothe for the Sciota County; the Managers of this Society had raised considerable funds, the prospects were favorable as it respects the increase of their funds. There has likewise been formed in New Connecticut, a third Bible Society. The Managers of this Society had sent on to the Secretary of the Philadelphia Society for 600 Bibles for gratuitous distribution. Myself and companion went on from Marietta, through Zanesville to Chillicothe, and on to Cincinnati, arrived at that place on the 3d of October. During our stay at that place, we met a number of men of influence of the different denominations, who came together to consult on the expediency of forming a Bible Society for Cincinnati and the Counties between the Miamsi. A committee was chosen to draw up a Constitution, and a day appointed for a second, when they proposed adopting it; the second meeting was not held during our stay; the Constitution we doubt not is adopted before this time, and the prospect is, that active exertions will be made by the Managers to supply the destitute. We were led to conclude, from the best information we could obtain respecting the proportionate number of destitute families in the State, that at least 13,000 Bibles were wanted that each family might be possessed of a copy. From Cincinnati we came on into the Indiana Territory. We conversed with a number of gentlemen of respectability and influence respecting the duty of forming a Bible Society for the Territory. We had some conversation with the Governor of the Territory upon the subject. He very readily approved of the proposal, and engaged that he would exert his influence to favor it. We left Vincennes on the 24th of October, and came to Shawnetown in the Illinois Territory. Judge Griswold, residing in that place, gave us letters of introduction to the Governor of the Territory, and to some other gentlemen of his acquaintance residing in Kaskaskias. We arrived at the last named place on the 30th.—Have since seen the Governor of the Territory. He very much approved of the formation of a Bible Society for the Territory. A meeting is to be held on Wed-

nesday of this week, to consult upon the subject of forming the Society; perhaps a Constitution will then be adopted. I arrived in this place on Wednesday of last week; the same day called upon Mr. Stephen Hempsted. On Thursday, Mr. Hempsted, his son, and myself called upon Governor Clark. The subject of the formation of a Bible Society for this Territory was proposed to him. He very readily promised to aid the object as far as he had ability. The Society will most likely soon be organized. A meeting is to be held tomorrow to consult upon the subject;—200 dollars have already been subscribed in this place in aid of the object.

While at Chillicothe we received a letter from Mr. Giddings of Andover, stating that Mr. Gould had complied with the request of the Trustees of your Missionary Society, and would come on to this Territory; this place was to be considered as his principal station. We have heard nothing further respecting Mr. Gould. We hope he will soon arrive at this place. The Governor and a number of men of influence will, we think, contribute to his support. Were he to preach in this place but a part of the time, and should he instruct 15 or 20 youths, we think he might receive from this place and the vicinity $ 800 or $ 1000 a year; to us it appears a very fortunate time for brother Gould to come to this Territory. We hope his instructions will not confine him to the West side of the Mississippi River. He would do great good by visiting occasionally the settlements on the Illinois side. We hope the next appointment which the Trustees of the Connecticut Missionary Society make, will be in favor of the Illinois Territory. There are many Presbyterian families in the Territory, that would contribute for his support, and many of them are very anxious to be visited by a Missionary. Many of the Presbyterian families have joined with the Baptists or Methodists, rather than live like the Heathen. Do, Sir, request the Trustees of your Society to remember them.

Mr. Smith and myself expect to leave this place soon and return to Louisville in Kentucky; then to pursue our course southerly for Natchez, and Orleans.

I remain your
affectionate friend.
Samuel J. Mills.

Extract of a Letter from Rev. Samuel P. Robbins, of Marietta, to one of the Editors.

——Mr. Mills was here a few weeks since, on his way again to New-Orleans, in company with a Mr. Smith. I fear that the disturbances will be such in that quarter, however, that he will not be able to proceed thither. He left about a thousand Religious Tracts with me for distribution; and sold me and others several more. I think he is doing much good, in distributing the Tracts and Bibles he brought with him, and preaching; and hope a blessing may attend his exertions for the advancement of Christian knowledge.

On the first Wednesday of

this month, (November,) was holden the second annual meeting of our Ohio Bible Society, at Zanesville.——We adopted measures preparatory to the formation of a State, or General Society: to be composed of a Delegation from all the Bible Societies, now existing, or that may hereafter exist in the State. At present there are but four. The Ohio; the Scioto, in Chilicothe; the Miami, in Cincinnati; and the ConnecticutReserve. The General Society is to superintend the interests of all the individual Societies, to receive the funds and contributions of the same, purchase Bibles therewith, pay the general expenses, and distribute the Bibles purchased to the different Societies in some proportion to the funds by them respectively contributed; and likewise, to supply those parts of the state which may be omitted by the particular Societies, as the general fund will enable. I think the great object will be promoted by the adoption of such a plan with greater facility, and to a far greater extent.

You have undoubtedly heard that there is in contemplation a General United States Bible Society. Agreeably to request, by letter, from the New Jersey Bible Society, we passed a resolution to send two Delegates to Philadelphia, in May next.

Our Society distributed in the course of the last year, 481 Bibles, and 67 Testaments. We have now on hand for distribution, 728 Bibles; 300 of which, (as well as 200 of the last year,) were given by the Bible Society of Connecticut. The other 428 (Stereotype,) were purchased at Philadelphia. There is now in the Treasury a balance of nearly 200 dollars. We have reason to "thank God, and take courage."

Several of us, in this place, have lately formed a Moral Society. There is also a Society of this description lately formed, in Chillicothe, and a similar one in Pittsburgh. In a day like the present, when war, that most demoralizing of evils, so prevails, and there is but little prospect of its discontinuance, the friends of virtue, of religion, and morals, have occasion to use all their exertions to arrest the progress of iniquity.

Extract of a letter from Mr. P. Camp, student of divinity at the Theological Seminary, at Princetown, New-Jersey, dated January, 13, 1815.

"Perhaps you have heard of the late Revival of Religion at Raway, and Bridgetown, of this state. I have been of late "to see that great sight." In very deed the Lord is present there. Numbers of little children, some of 9, 10, or 11 years of age, are lisping the praises of God. The stout heart also, and the worldly mind, are yielding to the all-conquering grace of God.....I have heard of a revival also at Poughkeepsie, and other places. In this time of political and national darkness, the Lord seems to be doing great things for Zion, in our own and other lands, and even among the heathen the standard of the cross is beginning to wave triumphantly.... Do we not feel it in our hearts

to say to the Lord, "Let all the people praise thee; yea, let all the people praise thee." Is it not the best evidence we can have that we are in the faith, when we feel more rejoiced at the advancement of the glory of God in the earth, than for all things else? Moses was grieved most that there was danger that God's great name would be dishonored.

"Our present number of Theological students is 36, and is still encreasing; but there is yet a deficiency of means."

Extracts from the Annual Report of the Auxiliary Bible Society in New-York city; submitted at the Anniversary Meeting in November last.

"Since the formation of the Society in June, 1813, the board have elected 640 Members and 235 Honorary Members; of which the greater number have subscribed the constitution.

"From the Treasurer's Report annexed, it appears, that the receipts into the Treasury from various sources during the past year have amounted to 741 dollars and 25 cents. This sum, together with the balance on hand in the month of November last, of 871 dollars and 6 cents, makes a total amount of 1,612 dollars and 31 cents; of which there have been expended 1,243 dollars and 27 cents, leaving a balance in the Treasury of 369 dollars and 4 cents. This, together with the annual amount of dues, at least 800 dollars, a very great proportion of which is now receivable, leaves to the Society at present a fund of about 1,200 dollars.

From the forcible manner in which the measure recommended itself, we have been induced to appropriate the sum of 250 dollars towards the printing of the Holy Scriptures in the French language, for the purpose of distribution among the inhabitants of Louisiana. This measure has been undertaken by the "New York Bible Society," in consequence of the encouraging information received from New-Orleans, as well as from the Reverend Messrs. Mills and Schermerhorn, who were sent by an eastern section of the Church, to travel in the Western Territory of the United States, with a view of establishing Bible Societies and exploring Missionary ground. It appears, that the Catholic Bishop of Louisiana has consented to the circulation of the Scriptures among the people of his charge. The opening thus afforded to the admission of the Gospel of Salvation among the inhabitants of this extensive Territory, (when we consider the extreme difficulty, owing to the Catholic restrictions, of introducing it in any other way,) seems to address itself to Bible Societies, as a Providence pointing out a clear and manifest advantage, if not an imperious duty.

"We are happy to learn that this plan of such great magnitude and promise has so far succeeded, that an edition of 6,500 copies, is already in press; and that its progress towards completion is as rapid as circumstances will admit. We cannot dismiss this subject, without expressing the pleasing emotions

which arise in our minds, on viewing this new and splendid instance of Christian beneficence; from which it is by no means visionary to anticipate the moral improvement and saving illumination of thousands in a large district of our country, who might otherwise have perished in ignorance.

"From the Bible Society of New Jersey, the Board have lately received a Circular requesting a general meeting of Delegates at Philadelphia in May next, from the different Bible Societies in the United States, with the view of forming a General Association. The Directors, after having attentively considered the subject, have determined to meet their wishes, by sending delegates to attend this General Convention.

"When the Board consider the short period that has elapsed since the first formation of the Society, and the very inauspicious times upon which it has fallen, they feel highly gratified, in being enabled to present such evidence of its utility and importance. Though our means of usefulness are yet comparatively small, and the extent of our operations, therefore, necessarily limited; yet we entertain the belief, that through the good Providence of God, this plant which has sprung up, shall yet shoot forth its branches, shed abroad its foliage, and bring forth fruit abundantly, to the praise and glory of his grace.

"While however, we dwell with pleasure on this prospect, we have reason to apprehend, that as the novelty of our institution has passed by, we shall fall into that apathy and indifference too common with benevolent Associations. We would warn the members of the Society, and charge ourselves to keep in view the object for which we are associated; an object which has engaged the attention of the sovereigns, the nobles, and the most distinguished men of the eastern world—an object no less than the good order of society and the immortal happiness of our fellow men—an object of the deepest interest to the patriot and the Christian. The times in which our lot is cast, instead of relaxing, should make us redouble our exertions; and though our success should not be brilliant, we know that our reward will be sure. Into the hands of God we would commit the interests and the prospects of our institution, believing that he is abundantly able to build us up, and make us eminently useful in propagating his truth and glorifying his name."

Calvinistic Charity Society, formed within the bounds of the Northern Associated Presbytery of the State of New-York.

PREAMBLE.

WHILE the different parts of the Christian Church are awaking from their lethargy, and beginning to do something towards making the *crooked things straigh, and the rough ways smooth, to prepare the way of the Lord;* We, who are placed in this part of the vineyad, desire to be found not wholly inattentive to a cause so good, and so important. We consider the gospel of Jesus Christ to be the greatest blessing which we enjoy: in

comparison with which our silver and gold are of no value. The dispensation of the gospel is evidently committed to men, whose all-important work it is to study divine truth, and to explain it to their fellow-men: and also in Christ's stead to beseech them to be reconciled to GOD. We are convinced, both by the word and providence of GOD, that the gospel ministry is of the highest consequence to the prosperity of the Church, and to the salvation of men. We are also convinced that the ministry ceases to be a blessing when it falls into the hands of men of corrupt minds; or into the hands of those who are grossly ignorant of its holy doctrines, and who therefore greatly endanger the souls of men, by not being capable of distinguishing between the precious and the vile; nor capable of edifying the saints by feeding them with the words of knowledge. Taking a view of the great importance of an able and pious ministry on the one hand, and, on the other, a view of the vacant state of some of our own Churches, and the liableness of others to become vacant, together with the destitute state of many of the New settlements in this western country, where multitudes of precious souls are like sheep scattered in the wilderness, having no shepherds to gather, protect, and feed them; at the same time, believing that there now are pious and promising youths among us, and that the GOD of Zion will raise up others, who might be very useful in this sacred and all important work, if they were suitably encouraged; who for want of property to defray the expenses of education, either do not come forward at all; or come forward under great disadvantages and embarrassments: Therefore, to encourage, aid, and assist such characters, to obtain such a degree of education as will, in connexion with the gifts and grace bestowed on them, enable them to teach and explain the holy mysteries of the kingdom of heaven; become lights in the churches; and, with the divine blessing, extensively useful in the world, We have formed a Society, which we propose shall be regulated by the following

CONSTITUTION.

ARTICLE I. This Society shall be known and called the CALVINISTIC CHARITY SOCIETY, formed within the bounds of the Northern Associated Presbytery of the State of New-York for the purpose of assisting pious and promising characters, to obtain such an education as shall tend to fit them for the gospel ministry.

ART. II. The Society shall be composed of the members of the said Presbytery for the time being, or the same ecclesiastical body under whatever name it may hereafter exist.

ART. III. The funds of this Society shall be raised and supported by donations, contributions, and subscriptions.

ART. IV. The Society shall at their first stated meeting every year choose by ballot a Board of Directors consisting of five; three of whom shall be ministers of the Presbytery, and the other two, brethren of the churches; which Board of Di-

rectors shall enter upon their office fourteen days after the first day of the stated meeting at which they are elected, and shall continue until succeeded by another Board duly elected.

Art. V. The Society shall every year at their first stated meeting choose by ballot, from the Ministers and churches composing said Presbytery, a Treasurer who shall receive and account for all the monies of the Society; and an Auditor who shall examine the accounts of the Treasurer. These shall enter upon their office at the same time with the Board of Directors, and shall continue in office until succeeded by others regularly chosen.

Art. VI. The Society may at either of their stated, or occasional meetings in Presbytery, proceed to fill any office that may have become vacant by death or otherwise.

Art. VII. The Directors shall hold at least one stated meeting in each year, at which time they shall elect a President, who may convene them as often as is deemed necessary. A majority of the Board shall constitute a quorum to transact business.

Art. VIII. It shall be the duty of the Board of Directors to examine into the qualifications of those who apply for the aid of the Society; to direct them in their studies, as to the period, place and manner of them; and to draw upon the treasury for such sums of money to defray the expenses of the same, as they shall from time to time judge expedient.

Art. IX. Those persons who are taken under the patronage of the Society, to be assisted by their funds, shall be such as exhibit to the Board of Directors hopeful evidence that they are truly pious; and also that they possess such natural abilities, as, if improved by education, shall give a hopeful prospect of being useful in the gospel ministry.

Art. X. Monies devoted to the above purposes are to be gratuitously bestowed, or loaned by the Directors, proper security being given, with, or without interest, at their discretion.—If there be a surplus of money in the treasury, the Directors may lend it for short seasons, at lawful interest, to any who will give such security as to make the funds of the Society safe.

Art. XI. The Board of Directors shall have liberty to loan, or give money to assist young men to pursue classical studies preparatory to the study of divinity, as well as to pursue the study of divinity itself.

Art. XII. The Directors and Treasurer shall exhibit an account of their proceedings, receipts, expenditures, and state of the funds, (the Treasurer's accounts being previously audited,) to the Society at each annual meeting.

Art. XIII. No officer or agent of this Society shall receive any pecuniary reward or emolument for any of his services, unless the Society at an annual meeting shall judge it expedient to remunerate some extraordinary services.

Art. XIV. This Constitution, (the name of the Society excepted,) may be altered at any annual meeting by three fourths of the attending members, provided such alteration has been pro-

posed at least one year beforehand.

The above Constitution passed in Presbytery unanimously, at their session at Walton, June 8th, 1814.

(Signed,)

BERIAH HOTCHKIN, *Moderator.*
Test, STEPHEN FENN, *Scribe.*

The Society being thus formed proceeded to ballot for Officers for the present year, when it appeared that the following persons were chosen.

Rev. BERIAH HOTCHKIN,
Rev. STEPHEN FENN,
Rev. JOEL T. BENEDICT,
Col. WITTER JOHNSON, Sidney,
Dea. JONA. BALDWIN, Durham,
} *Directors.*

Dea. BENJ. CHAPMAN, Durham, *Treasurer.*
Rev. SETH WILLISTON, *Auditor.*

APPENDIX (B.) TO THE REPORT OF THE PRUDENTIAL COMMITTEE TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

(Continued from p. 25.)

[When the missionaries were brought back to Bombay, they heard that they had been considered as prisoners of war, and were charged with having violated a parole. This charge they refute in the first part of the following memorial. The refutation proved to be unnecessary, as the Governor explicitly declared, after reading it, that he had never considered them as prisoners of war, nor as bound by a parole. They were judicious, however, in meeting a charge of so serious a nature, and which they had reason to suppose had received some sanction from persons in authority. It had even been surmised in Bombay, that they were political spies.

The concluding part of the memorial will speak to the understanding, the conscience, and the feelings, of every reader.]

Copy of a Letter to the Right Honorable, the Governor, dated Bombay Harbor, on Board the Honorable Company's Cruiser Ternate, Dec. 4, 1813.

To the Right Honorable Sir Evan Nepean, Baronet, Governor, &c. &c. &c. of Bombay.

Right Honorable Sir,

It has pleased a wise and holy Providence to return us to this place, and in circumstances on many accounts extremely unpleasant. But we have learnt with peculiar distress, that your Excellency, besides having felt officially obliged to interrupt our voyage, on which we were well advanced towards the Island of Ceylon, has conceived our conduct to have been inconsistent with the duties of our profession, and with the obligations arising from the indulgence and attentions, which we had the honor to receive from your Excellency, during our stay in Bombay.

Did the present case concern ourselves merely, and were the consequences depending on its decision to fall on us alone, we are happy in the belief, that your Excellency is not one of those ungracious rulers, who condemn without allowing the accused to be heard in his own defence. But with how much greater confidence ought we to hope and pray for an indulgent and attentive hearing, while we stand so highly impeached as ministers of Jesus—the living God. If we have departed from the path of Christian simplicity and innocence ;—if we have prostituted the confidence inspired by our sacred office, to the base purpose of deception ;—if, under the cover of zeal for God, we have dared to engage in the infamous designs of political intrigue, we have wounded our Saviour, in the house of his friends ;—we have brought an awful scandal on the Christian name, and done what tends to destroy all confidence in the Missionary character, and to delay that period, which is the object of Christian hope, when the heathen shall be gathered unto Christ.

As these mournful consequences must follow necessarily upon our guilt, we should be uncharitable indeed to believe, that your Excellency, whose standing is so high, not only in the political but in the religious world, and whose decision on the subject is of such great importance, would not, like ourselves, earnestly desire that our characters, if possible, should stand without reproach.

Whether we can say any thing to remove, or even extenuate, our imputed crime and guilt, is not for us to decide. It is the prerogative of Him, who has seen all that we have done, and before whom our conduct is sealed up for judgment and eternity. We do, however, hope, that after having read what we now desire to offer, your Excellency will at least believe we have acted with Christian honesty, integrity, and zeal, though our zeal should still seem to have been inordinate, and our measures indiscreet.

We have understood, that we are charged with having violated the obligations of a parole—obligations so universally held sacred, and which so materially mitigate the calamities of war. We confess, that we are in a great measure ignorant of the laws of nations; and are sensible, that ever since we have been in the country, we have been exposed to numerous though involuntary errors in those painful transactions relative to Government, which, as ministers of peace, we had little reason to expect. If we have violated the obligations of parole, we have certainly done it through ignorance ; though we did not act without careful consideration.

We have been warned, as your Excellency has seen, by our Reverend and beloved Patrons at home, and we were disposed most entirely ourselves, to be particularly cautious in our conduct, on account of the unhappy war in which our country is engaged. We felt therefore, under peculiar obligations to examine the subject according to our ability ; and it appears to us in the following light.

We were originally ordered to leave the country, long before any intelligence of the war had arrived in India ; and the same orders included unimpeached and well recommended English Missionaries, in

precisely the same terms as ourselves: for both which reasons we could not consider these orders as having any relation to our national character, and much less as making us prisoners of war, or afterwards to be exercised upon us as such.

On our arrival at Bombay, we were informed by R. T. Goodwin, Esq. the chief magistrate of Police, that Government would not allow us to remain in the country, on account of orders which had been received from Bengal. These orders must have left Calcutta before any intelligence of the war had reached that place, having then but just arrived overland at Bombay. Mr. Goodwin's communication to us therefore did not, as we conceive, regard us as prisoners of war; nor did he intimate, that we were to be considered as such. He directed us to procure ourselves a passage to England, and to give him information of our place of residence. We replied, that we had not the means of procuring ourselves a passage to England. We certainly did not suppose, that what passed at this time amounted, either to an express, or an implied parole; that we had laid ourselves under any of the obligations, or that we were to enjoy any of the peculiar privileges, of a parole. Nor did we suppose, that the liberty, with which we left the office, resulted from any thing which had been transacted there; much less from any peculiar confidence reposed in us, as we were then under severe censure.

We had other reasons for supposing we were entirely free from the obligations of a parole. We did indeed think, that no one could consider us to be under such obligations, while we did not enjoy the provision usually made for prisoners of war;—while we were defraying expenses exceeding our means, and while expecting to be sent to a land of strangers, without the prospect of a provision there.

Besides, we have been led frequently to inquire, whether peaceably behaved gentlemen, being found in a civilized state, at the commencement of a war between that state and their own, are usually considered as prisoners of war.—We were uniformly answered "*No.*"—And from the nature of the case, as well as numerous facts, we supposed "No" the only rational answer.

But we certainly had a higher reason for believing that we were not to be considered as prisoners of war. We had declared ourselves—and our declaration had received the confidence of your Excellency, and of the Governor General—to be the Ambassadors of the Prince of Peace, employed in his service, and devoted to that alone. We knew that we were parties in no war, and we believed that we were the friends of all men. We thought we could not be considered as prisoners of war, while adhering to the peaceable maxims of our Divine Lord—the common Redeemer—the God of England and America, before whom both nations, and all nations, are as one.

Shortly after our arrival in Bombay, we presented to your Excellency a statement of our proceedings in Bengal, and of the object of our Mission; accompanied by the official instructions under which we were to act. The liberality and kindness, with which your Excellency was pleased to view these documents, exacted our gratitude, and animated our hearts. Distressing as our circumstances had been, and

conscious as we were of the integrity of our hearts, and the sacredness of our object, we received your Excellency's favor as a signal blessing from Heaven; we indulged the most pleasing hopes; *we thanked God, and took courage.*

The attention your Excellency was pleased to bestow upon our subsequent addresses, we thankfully acknowledge. The indulgent confidence with which you viewed us, and the kind attentions which we continually received, were flattering to our hearts, and increased our desire of doing that, and that only, which should be agreeable to you. But while they attached our hearts, we should have mistaken their intention, had we considered them as shown for our personal merits, and not as the effusions of a pious and liberal mind, and to us as ministers of the Gospel, for our work's sake.

While, however, in all our requests to your Excellency, we solicited what we thought would be for the honor of Christ, we never had occasion to ask for a greater degree of personal liberty, than we at first enjoyed. From the time of our first visit to the Police, we were not aware that any additional liberty was granted, any new restrictions added, any old one removed, any pledge required, or that any act of our own laid us under any restraining obligation, not to be found in the nature of our character as Christians, or our office as ministers of the Gospel. We were not aware of any other difference made in our relation to Government, than that which arose from an orderly and Christian conduct, and from those high and unsolicited attentions, which were never due to us as men, but only to the ministerial character, which we hope was unsullied before we left Bombay.

Your Excellency will allow us to express our honest belief, that the liberty we had, when we left Bombay, was the same that was given us before we had made any communications to you, or had received those kind attentions which we most thankfully acknowledge. We of course felt ourselves under obligation to act, not as American prisoners on parole, but as Missionaries of Jesus, and to regulate ourselves by the inspired directions and holy examples which are to guide the ministers of the cross.

In thus considering ourselves, we felt indeed, as having in general terms the sanction of your Excellency; whom we had understood to say, that we were not prisoners of war, but harmless, inoffensive men, whose weapons of warfare were not carnal but spiritual.

We have observed, that we felt under obligation to regulate ourselves by the inspired directions and holy examples of the Bible. If we know our own hearts, these, and these alone influenced our minds, not with the delusive force of novelty, but with the permanence of a conviction settled by meditation, and unaltered in the midst of delay and trials and the darkest prospects.

Long before we were ordained to the Gospel Ministry, it became with us a solemn inquiry, in what part of the world it was the will of Christ, we should preach his Gospel. In Christian countries we saw thousands of ministers, innumerable Bibles and other religious books, to guide immortal souls to everlasting life.

We looked upon the heathen, and alas! though so many ages had passed away, three fourths of the inhabitants of the globe had not been told that Jesus *had tasted death for every man.* We saw them following their fathers in successive millions to eternal death. The view was overwhelming—the convictions of our own duty were as clear as noon, and our desire was ardent to bear to the dying heathen, *the glad tidings of great joy*—to declare to them Him who had said, *look unto me and be ye saved, all the ends of the earth;* and who, after he had brought from the grave the body crucified for men, said, *Go—teach all nations—He that believeth shall be saved, and he that believeth not shall be damned.*

Affected and convinced as we were, though fastened to our country by the strongest ties;—though we had aged parents to comfort, and beloved friends to enjoy;—though urged by affectionate congregations to stay and preach the Gospel to them;—we were compelled to leave all and come to this land, with the prospect of no temporal advantage, but with the prospect, the certainty, of much temporal loss, and even of suffering too, should our lot be cast under a heathen government, as the experience of all ages warned us to expect. We were determined, as we thought, to deliver our message at the hazard of every personal convenience or suffering, trusting in God who guides the ways of all men, and willing to abide his allotments.

Right Honorable Sir, thus we were devoted to a work of which we are, and ever shall be, infinitely unworthy;—devoted for reasons which can never lose their force, but whose weight in our own case had been increasing by all the preparations we had made, and by all the information we had acquired. Before we left Bombay we had spent more than a year in different parts of India;—had conversed with many gentlemen, clergy, and laity, on the subject of Missions;—had learnt much of the language, manners, and customs of the people; and had become more deeply impressed with their wretchedness, and the duty of publishing to them the blessings of the Gospel. While we enjoyed these advantages, we trusted we had acquired a valuable degree of preparation for a prudent and useful management of a Christian Mission; which made it more than ever our duty to preach to the heathen.

We were standing on heathen ground. We were surrounded by immortal beings, polluted by idolatry, dead in sin, and exposed to hell. There was not one messenger to a million, among all the idolaters of India, to preach Jesus to them. There was enough before our eyes to convince us, that the command of Christ to teach all nations had not been thoroughly fulfilled; and we knew that it had never been revoked. We had for years been preparing; and we had come to this country for no other purpose than to obey this command. But now we were called upon to relinquish the purpose which had been so long conceived—to abandon the work for which we had been so long preparing—and to depart not only from the particular field which we had entered, but from the heathen altogether.—We were commanded by a government we reverenced, a

government exalted, as an enlightened and a Christian government, among the nations of the earth—a government under which Christian people have been active beyond a parallel in modern ages, in their efforts for the universal diffusion of Christian knowledge;—and, what was peculiarly distressing, your Excellency had considered it your official duty to execute upon us orders which would remove us from this *field white already to the harvest.*

Thus situated, what could we? as Ministers of Christ, what ought we to have done? The miseries of the heathen were before us. The command of Christ remained in full force. We had hoped, and prayed, and waited—till almost the day on which the orders for our going were to be executed, our work defeated, and our prospect of preaching to the heathen destroyed. We ask again what could we? We appeal to your own Christian feelings, what ought we to have done? That the Gospel should be preached to these heathen we knew was according to the will of Christ. If by any means we could do this, though we had been forbidden, we thought, (we say it with all possible deference,) that we ought to obey God rather than man.

There did seem to be a way authorized by the Holy Scriptures, which, though doubtful in its issue, furnished, we thought, considerable prospect of success. It was to escape and reach Ceylon, where we had been assured of protection and encouragement. Paul and Barnabas escaped from Thessalonica; and again Paul was let down in a basket by the wall of Damascus, while he knew that the highest civil authority of the city was waiting to apprehend him.

We stand far behind Apostles, those venerable Messengers of the Lord; but though so far behind them, yet, as ministers of the same Lord, we feel bound in duty to plead their example, especially when we consider ourselves, if prevented from doing our work in one city, under a command of our Lord *to flee to another*. This we attempted, but without success; and for this attempt we now stand so highly impeached.

Amidst the distress which unavoidably results from the imputation of guilt, it affords us consolation to reflect, that until we left Bombay, our character, by a fair testimony, both here and at Calcutta, stood unimpeached.

If this single act does really bring guilt upon our souls; if it does justly destroy the confidence previously reposed in our characters; how can we justify Apostles and others, of whom the world was not worthy, who in like manner fled from city to city rather than abandon their work?

Such, Right Honorable Sir, is the statement which we have thought it our duty to submit to your serious consideration. We should be happy indeed, should it remove from our characters the imputation of guilt. Confident as we are of none other than the best intentions, we most earnestly hope, and anxiously desire, it may, and pray that the time may not be distant, when we shall be freed from the painful duty of vindicating ourselves, and when we

shall enter with joy and thanksgiving upon that work, for which we are literally strangers and pilgrims, and have no certain dwelling place. But the matter rests with God. On Him we will endeavor quietly and patiently to wait;—to Him we will look to bear us through our present trials—to publish his own Gospel to the dying Heathen, and to honor his dishonored Son among all nations.

We have the honor to be, Right Honorable Sir,
With the highest respect, your Excellency's
Most obedient and most humble servants,
GORDON HALL.
SAMUEL NOTT.

APPENDIX (C.)

[Letters from the Rev. Thomas Thomason of Calcutta, addressed to one of the missionaries at Bombay, the last of which was received Dec. 10, 1813.]

My dear Sir, Oct. 8, 1813.

I HAVE been favored by your two letters, and to save the post of this evening write in haste to say, that Mr. Udny seems to think that some attempt may be made with Earl Moira to interest him in your favor; but how, or of what nature he has not intimated. I am now going to wait upon him. No time will be lost in doing what can be done; nor, if any thing is to be done effectually, ought a moment to be thrown away. You shall hear as soon as any thing may be concluded.

We are deeply concerned in all your motions, and shall feel most happy and thankful to God, if any thing should arise favorable to all our desires. It will be from *Him*. Vain is the help of man.

Yours affectionately,
THOMAS THOMASON.

My dear Sir, Oct. 13, 1813.

IT has been no easy matter to know how to proceed in your business. At first we determined on an address to Lord Moira, to be signed by Mr. Udny, Dr. Carey, and myself. After preparing the letter we demurred about the expediency of addressing Lord Moira, on so delicate a business, so soon after his entering on the government, especially as we had to plead, not for Missionaries merely, but for *American* Missionaries; and moreover to urge *a revocation of a government order*, even while Lord Minto, the Ex-Governor General, was upon the spot.

On the whole, we thought it best to apply first to Lord Minto: and this morning I have had a long interview with him. I showed him a copy of your last letter, and also of the letter of the Board of Commissioners for Foreign Missions, appointing us to act in In-

dia. This I did in order to explain why we interested ourselves individually in this matter.

His Lordship was very gracious—professed the highest opinion of your intentions—but could not give a decided answer without consulting with his late colleagues in council. For his own part, however, he seemed to think, that Sir Evan Nepean could judge as well as they could; and that the business might be left to him to act as he thought proper.

I told him, that we petitioned only for a relaxation of the order, which *bound* Sir Evan Nepean to send you away. He said he would inform me, as soon as he had an opportunity of conversing with the council. If they can be persuaded to relax in their views of the subject, the way will be cleared for Lord Moira to act without any indelicacy to his predecessor.

Thus the matter rests. It may be several days before you hear the result. But as there is a hope that it may be favorable, I hope you may obtain *permission to stay until you hear again.*

But we look above Councils and Governors in this matter. We have a gracious Head, who is not unmindful of his church. To Him let us commit the matter in faith and prayer.

Yours affectionately,
THOMAS THOMASON.

My dear Sir, Nov. 19, 1813.

AFTER much delay I have at length received a favorable intimation from government, which grants all that you requested. Lord Minto was long in giving me his judgment of the case. So I wrote again, enclosing in my letter a copy of a letter from a Mr. Erskine of Bombay to his friend Dr. Hare. A copy was at the same time sent to Lord Moira by Dr. Hare. In that letter Mr. Erskine spoke very candidly and kindly of you both. No answer, however, was sent by Lord Minto to *this second* communication; but *he called* upon me, and said, that he thought I should find no difficulty in obtaining the permission of this government. Our address to Lord Moira, signed by Mr. Udny, Dr. Carey, and myself, was accordingly sent in without delay.

Yesterday I had an audience of Lord Moira. He spoke very decidedly about your being allowed to stay; and expressed his conviction that you meant to do good, and that no conceivable public injury could arise from your staying. But, he added, your letter will come before Council in a day or two, and will be publicly answered.

Thus the matter stands. In a short time I hope to write again. Meanwhile, Sir Evan Nepean may be assured, that the government here has a friendly disposition towards you. May this arrive in time to prevent any decisive steps for your leaving India, and may you be abundantly blessed in all your plans and labors.

I have the inexpressible satisfaction to observe, that Lord Moira has come out with every laudable desire to do all the good he can, and with the determination to extend the efficient aid of gov-

ernment in forwarding plans of general instruction and improvement. I am now preparing the materials of a very extended plan of operations, which, in the course of a month, I hope to submit to him. You shall hear from me on the subject more at large, if nothing unforeseen prevent me from writing.

My kindest regards to your colleague, and to Dr. Taylor, to whom I am in arrears, and hope to write shortly.

Yours affectionately,
Thomas Thomason.

APPENDIX. (D)

To the Right Honorable Sir Evan Nepean Governor, &c. &c.

Right Honorable Sir,

We understand that the final arrangements for our being transported to England are now made. At this decisive moment, we beg to submit to your Excellency the following considerations.

That exercise of civil authority, which, in a manner so conspicuous and determined, is about to prohibit two ministers of Christ from preaching his Gospel in India, can be of no ordinary consequence; especially at the present moment, when the Christian public, in England and America, are waiting with pious solicitude to hear how the religion of the Bible is welcomed and encouraged among the Pagans of this country. Our case has had so full and conspicuous a trial, that its final decision may serve as a specimen, by which the friends of religion may learn what is likely to befal, in India, those evangelical missions, which they are laboring to support by their prayers, and by their substance.

Had the decision been favorable to missions, it would have encouraged the hearts of thousands to increase their exertions for the enlargement of the Redeemer's kingdom; it would have brought thanksgivings to God and blessings to the Heathen. But if the decision must be unfavorable, it will tend to deject the hearts of Christians; it will cast a new cloud of darkness over this heathen land, and discourage many from attempting to rescue the poor Pagans from the doom which awaits idolaters. This momentous decision, Right Honorable Sir, rests with you.

Now we would solemnly appeal to your Excellency's conscience and ask: Does not your Excellency believe, that it is the will of Christ that his Gospel should be preached to these Heathens? Do you not believe, that we have given a creditable testimony, that we are ministers of Christ, and have come to this country to preach his Gospel? and would not prohibiting us from preaching to the Heathen here be a known resistance to his will? If your Excellency finally exerts civil authority to compel us from this heathen land, what can it be but a decided opposition to the spread of the Gospel among those immortal beings, whom God has placed under

your Excellency's government?* What can it be but a fresh instance of that persecution against the Church of Christ, and that opposition to the prevalence of true religion, which have so often provoked the indignation of God, and stamped with sin and guilt the history of every age? Can you, Right Honorable Sir, make it appear to be otherwise to your own conscience—to that Christian public who must be judges in this case—but especially can you justify such an exercise of power to your God and final Judge?

Your Excellency has been pleased to say, that it is your duty to send us to England, because you have received positive orders from the Supreme Government to do so. But, Right Honorable Sir, ——— ——— ——— ———

——— ——— ——— ——— ——— ——— ——— ———

were it even admitted, that whatever is ordered by a superior authority is right to be done would not our case stand thus? Several months ago, your Excellency received from the Supreme Government positive orders to send us to England; but repeatedly expressed a deep regret that you were obliged to execute such orders upon us. But a few days since we had the happiness to present to your Excellency such communications from Bengal, as were acknowledged to evince such a change in the mind of Lord Minto, as that he was willing we should remain in the country, and that Lord Moira was also favorable to our staying. May not your Excellency therefore presume, that, notwithstanding the previous orders of the Supreme Government, it has since become their pleasure that we should remain in the country?

Besides, those communications further state, that the subject was soon to come before the Council for a formal decision. But delays are so liable to occur in such cases, that at this moment a reasonable time has hardly elapsed for the arrival of an official decision, though we have reason to expect it daily.

Under such circumstances, could your Excellency be judged unfaithful to your trust, should you at least suspend our departure until a further time were allowed for official communications to be received from Bengal? by so doing could you be thought to take upon yourself an unjustifiable responsibility; especially when it is considered what a discussion the spreading of the Gospel in India has undergone in England, and how great is the probability, that something decidedly in its favor will soon be announced in this country? ——— ——— ——— ———

It is our ardent wish, that your Excellency would compare, most seriously, such an exercise of civil authority upon us with the general spirit and tenor of our Saviour's commands. We most earnest-

* It is manifest, from the whole history of this business, that this question, and the succeeding one, were meant to apply to the system of measures adopted by the East India Company and the Bengal government, and not to Sir Evan Nepean in his individual capacity; for he appears to have been favorably disposed toward the missionaries.

ly entreat you not to send us away from these Heathens. We intreat you by the high probability, that an official permission from the Supreme Government for us to remain here will shortly be received; and that something more general, and to the same effect, will soon arrive from England. We intreat you by the time and money already expended on our Mission, and by the Christian hopes and prayers attending it, not utterly to defeat its pious object by sending us from the country. We intreat you by the spiritual miseries of the Heathen, who are daily perishing before your eyes, and under your Excellency's government, not to prevent us from preaching Christ to them. We intreat you by the blood of Jesus, which he shed to redeem them:—As Ministers of *Him*, who has all power in Heaven, and on earth, and who with his farewell and ascending voice commanded his Ministers to *go and teach all nations*, we intreat you not to prohibit us from teaching these Heathens. By all the principles of our holy religion, by which you hope to be saved, we intreat you not to hinder us from preaching the same religion to these perishing idolaters. By all the solemnities of the judgment-day, when your Excellency must meet your Heathen subjects before God's tribunal, we intreat you not to hinder us from preaching to them that Gospel, which is able to prepare them as well as you for that awful day.

We intreat your Excellency not to oppose the prayers and efforts of the Church, by sending back those whom the church has sent forth, in the name of the Lord to preach his Gospel among the Heathen; and we earnestly beseech Almighty God to prevent such an act, and now and ever to guide your Excellency in that way, which shall be most pleasing in his sight.

We have the honor to be,
Right Honorable Sir,
Your Excellency's
most obedient and most humble servants,
GORDON HALL.
SAMUEL NOTT.

Bombay, Dec. 20, 1813.

(To be Continued.)

Distress in Germany.

(Concluded from Vol. VII. p. 297.)

COUNT SCHONFELD, a Saxon nobleman, many years ambassador, both at the court of Versailles before the revolution, and till within a few years at Vienna, thus writes: "This same Saxony, which three centuries ago released part of the world from the no less galling yoke of religious bondage; that same Saxony is now become the cradle of the political liberty of the continent. But a power so firmly rooted could not be over-

thrown without the most energetic exertions; and, while millions are now raising the shouts of triumph, there are, in Saxony alone, a million of souls, who are reduced to misery too severe to be capable of taking any part in the general joy, and who are now shedding the bitterest tears of abject wretchedness and want."

A letter from the Right Rev. Dr. Salfeld, abbot of Loccum, and first counsellor of the consistory of Hanover, states as follows:

"The inhabitants of the principalities of Lauenburg, Bremen, and Luneburg, have suffered most, and are still suffering dreadfully; but all over our country poverty and distress are visible to such a degree, as no one would believe who is not an eye-witness. All our funds, of whatever description, have been exhausted, and most of our public institutions for the relief of the poor destroyed. The number of those who are still able and willing to succour their suffering fellow-creatures being so very small, how shall we bear the sacrifices required for the public safety; and at the same time, save so many wretched families from perishing with hunger and cold? But we do not despair, while we can indulge the hope that British charity is ready to assist us."

A letter from Mr. Kaufmann, counsellor of the regency of Lauenburg, has the following passage:—

"We have suffered here beyond all belief. Only our lives are saved; and if Providence preserves us from the epidemical diseases which begin to spread around us, as the effects of our wants, anxiety, and grief, we shall be thankful. The two last harvests are entirely lost to us; and many fields could not be cultivated for want of laborers, cattle, and seed. Thousands of horses and waggons, cows, and sheep, have been taken from us; and we have been, for these three months past, exposed to all kinds of exactions, and cruelties. Even now we stand helpless and forsaken. But God will have mercy upon us, and our countrymen will pity and assist us whenever they can reach us. Had we only some money to buy bread and fuel! All our wooden fences are destroyed by the French in their watch-fires. Our situation is such that we fear a famine."

Extract of a letter from the Rev. Mr. Wynecken, superintendant of Ratzeburg.

"I will not hurt your feelings by a minute description of the incredible sufferings of this little country, which has been occupied these three months past by almost the whole of the French and Danish armies; 11,000 of whom were, in one instance, quartered for several days on the small town of Molln, containing no more than 250 houses. Our ruin seems inevitable; every thing around us is destroyed, our fields and gardens laid waste, our houses emptied, 10,000 head of cattle consumed by the enemy, who barbarously shot three of our honest peasants for not willingly surrendering the last of their property. Epidemic diseases begin to complete our misery: but God will help us over the hills, since we have surmounted the rocks, being now free from the enemy."

Extract from a letter of the Rev. N. N. superintendant at Eckhartsberg in Saxony, addressed to the Rev. W. Kuper in London.

"After the battle of Leipsic, the great mass of the retreating, as well as the pursuing armies, passed through our neighbourhood; and my diocese, consisting of thirty-seven parishes, suffered the most dreadful calamities. The fate of the clergy is peculiarly distressing. The doors, shutters, floors, and even the roofs of the houses, were seized, and burnt at the *bivouacs* by the French; who, in their flight, also carried off all utensils, beds, and clothes. Though the Austrians, Prussians, and Russians, deserve high praise for the discipline which was maintained in their armies, yet a great number of marauders scoured the country, and took away what the inhabitants had endeavoured to hide in the woods. Many clergymen were personally compelled to drive their cattle after the French armies, and when permitted to return, were stripped of their coats, boots, or shoes. To most of them not a shirt, coat, boot, or bed

was left. Some, far advanced in years, cannot yet recover from the effects of this cruel treatment. The wives of some of the clergymen of my diocese are now lying on nothing but straw, expecting the birth of infants, for whose covering they have hardly a few rags left, nor have they even the means of keeping a fire in their rooms: indeed most of the houses of the clergy are burnt, and they have been obliged to take shelter in such huts as were too wretched to attract the notice of the French soldiers. The churches afforded no refuge; for even they were plundered, and the pews used as fuel. It is impossible to obtain, in our own country, the means of relief; for the distress is too widely extended, and the inhabitants too much impoverished.—May we then not hope, that from England the hand of charity will be stretched out for the relief of the distressed; and that also the suffering clergy of my diocese will find some alleviation of their misery in the Christian sympathy of our English brethren?"

Extract of a letter from Dohna, near Dresden.

"It is calculated that, on an average, no less than 500,000 soldiers passed through Dohna, at different periods. Four engagements took place near it. At the first, nine farms and five houses were burnt down. The corn was destroyed; partly whilst standing in the fields, partly after it had been housed in the barns. Cattle of every description were forcibly taken away. In some large stables, which contained no less than 40 or 50 horses, oxen, &c. not one is left. Our fields and gardens are laid waste. Some villages have been entirely burnt; others in part. We have been plundered three times: but thank God we have escaped with our lives. Provisions are extravagantly dear. A famine is apprehended."

At a public meeting held at the City of London Tavern, upwards of 30,000*l.* were subscribed for this benevolent object.

At a meeting of the Civil Authority and Informing Officers of the Towns of Colebrook, Winchester, Barkhamsted, New Hartford and Canton, and of representatives from the Moral Societies in the Towns of Canton, New Hartford and Barkhamsted, holden at New Hartford in the County of Litchfield on the second Monday of January, 1815.

Eliphaz Alvord, Esq. was chosen Chairman.

Wm. G. Williams, Esq. Clerk.

Resolved. That this meeting, being deeply impressed with a sense of the duty and importance of a due observance of the Sabbath, or Lord's-day, as it respects the religious, moral, and political interests of our Country, and of the duty and responsibility, which rest upon us, to execute the Laws of this State for the due observation of said day,—we do, therefore, pledge ourselves, individually and in co-operation with the other Magistrates and Informing Officers, to use our prudent, vigorous, and persevering endeavors to prevent all unnecessary travel and labor on the Sabbath, and other violations of said laws;—and that in the several towns to which we belong, and in the several Offices which we sustain, we will endeavor that the said Laws shall be faithfully and promptly executed.—

Voted. That a copy of the preceding resolutions, signed by the Chairman and Clerk, be transmitted to the Editors of the Connecticut Courant, of the Connecticut Mirror, of the Connecticut Evangelical Magazine and of the Panoplist, for publication, and a like copy to the Committee of the Moral Society of Connecticut.

Per order.

Eliphaz Alvord, *Chairman.*

Attest.

Wm. G. Williams, *Clerk.*

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. VIII.] APRIL, 1815. [NO. 4.

To the Editors of the Connecticut Evangelical Magazine,

GENTLEMEN,

HAVING seen a recent Address to the Public, entitled "A Solemn Review of the Custom of War," I inclose it for your perusal, with a request that it may be re-published in your Magazine.

AN OLD MAN.

We have perused "The Solemn Review," and are happy in being instrumental of its more extended circulation. EDS.

A Solemn Review of the Custom of War;

Showing that War is the effect of Popular Delusion, and Proposing a Remedy.

SECTION I.

"Shall the sword devour forever?"

WE regard with horror the custom of the ancient heathens in offering their children in sacrifice to idols. We are shocked with the customs of the Hindoos, in prostrating themselves before the car of an idol to be crushed to death; in burning women alive on the funeral piles of their husbands; in offering a monthly sacrifice, by casting living children into the Ganges to be drowned. We read with astonishment of the sacrifices made in the papal crusades, and in the Mahometan and Hindoo pilgrimages. We wonder at the blindness of Christian nations, who have esteemed it right and honorable to buy and sell Africans as property, and reduce them to bondage for life. But that which is fashionable and popular in any country is esteemed right and honorable, whatever may be its nature in the views of men better informed.

But while we look back with a mixture of wonder, indignation and pity, on many of the customs of former ages, are we careful to inquire, whether some customs which we deem honorable, are not the effect of popular delusion? and whether they will not be so regarded by future generations? Is it not a fact, that one of the most horrid customs of savage men, is now popular in every nation in Christendom? What custom of the most barbarous nations is more repugnant to the

feelings of piety, humanity and justice, than that of deciding controversies between nations by the edge of the sword, by powder and ball, or the point of the bayonet? What other savage custom has occasioned half the desolation and misery to the human race? And what but the grossest infatuation, could render such a custom popular among rational beings?

When we consider how great a part of mankind have perished by the hands of each other, and how large a portion of human calamity has resulted from war; it surely cannot appear indifferent, whether this custom is or is not the effect of delusion. Certainly there is no custom which deserves a more thorough examination, than that which has occasioned more slaughter and misery, than all the other abominable customs of the heathen world.

War has been so long fashionable among all nations, that its enormity is but little regarded; or when thought of at all, it is usually considered as an evil necessary and unavoidable. Perhaps it is really so in the present state of society, and the present views of mankind. But the question to be considered is this; cannot the state of society and the views of civilized men be so changed as to abolish a barbarous custom, and render wars unnecessary and avoidable?

If this question may be answered in the affirmative, then we may hope "the sword will not devour forever."

Some may be ready to exclaim, none but God can produce such an effect as the abolition of war; and we must wait for the millennial day. We admit that God only can produce the necessary change in the state of society, and the views of men; but God works by human agency and human means. God only could have overthrown the empire of Napoleon; but this he did by granting success to the efforts of the allied powers. He only could have produced such a change in the views of the British nation, as to abolish the slave trade; yet the event was brought about by a long course of persevering and honorable exertions of benevolent men.

When the thing was first proposed, it probably appeared to the majority of the people, as an unavailing and chimerical project. But God raised up powerful advocates, gave them the spirit of perseverance, and finally crowned their efforts with glorious success. Now, it is probable, thousands of people are wondering how such an abominable traffic ever had existence in a nation which had the least pretensions to Christianity or civilization. In a similar manner God can put an end to war, and fill the world with astonishment, that rational beings ever thought of such a mode of settling controversies.

As to waiting for the millennium to put an end to war, without any exertions on our own part; this is like the sinner's waiting God's time for conversion, while he pursues his course of vice and impiety. If ever there shall be a millennium in which the sword will cease to devour, it will probably be effected by the blessing of God on the benevolent exertions of enlightened men. Perhaps no one thing is now a greater obstacle in the way of the wished for state of the church, than the *spirit* and *custom* of war, which is maintained by Christians themselves. Is it not then time, that efforts should be made to en-

lighten the minds of Christians on a subject of such infinite importance to the happiness of the human race?

It is not the present object to prove, that a nation may not defend their lives, their liberties and their property against an invading foe; but to inquire whether it is not possible to effect such a change in the views of men, that there shall be no occasion for *defensive* war. That such a state of things is desirable, no enlightened Christian can deny. That it can be produced without expensive and persevering efforts is not imagined. But are not such efforts to exclude the miseries of war from the world, as laudable as those which have for their object the support of such a malignant and desolating custom?

The whole amount of property in the United States is probably of far less value, than what has been expended and destroyed within two centuries by wars in Christendom. Suppose, then, that one fifth of this amount had been judiciously laid out by peace associations in the different states and nations, in cultivating the spirit and art of peace, and in exciting a just abhorrence of war; would not the other four fifths have been in a great measure saved, besides many millions of lives, and an immense portion of misery? Had the whole value of what has been expended in wars, been appropriated to the purpose of peace, how laudable would have been the appropriation, and how blessed the consequences!

SECTION II.

"*Shall the sword devour forever?*"

That it is possible to produce such a state of society, as to exclude national wars, may appear probable from the following facts.

1. It is impossible for the rulers of any one nation to do much in carrying on a war with another, without the aid of subjects, or the common people.

2. A war between two nations is generally produced by the influence of a small number of ambitious and unprincipled individuals; while the greater part of the nation has no hand in the business until war is proclaimed.

3. A vast majority of every civilized nation, have an aversion to war; such an aversion that it requires much effort and management, to work up their passions so far, that they are willing personally to engage in such hazardous and bloody conflicts. The more any people are civilized and christianized, the greater is their aversion to war; and the more powerful exertions are necessary to excite what is called the *war spirit*. Were it not for the influence of a few ambitious or revengeful men, an offensive war could not be undertaken with any prospect of success, except when the mass of the people are either uncivilized, or slaves. If then, as great exertions should be made to excite a just abhorrence of war, as have often been made to excite a war spirit, we may be very certain that rulers would find little encouragement to engage in any war, which is not strictly defensive. And as soon as offensive wars shall cease, defensive wars will of course be unknown.

4. It is an affront to common sense, to pretend that military officers and soldiers have no right to inquire whether a war be just or unjust; and that all they have to do is to obey the orders of government. Such a doctrine is fit to be taught only to slaves without souls. If a man is called to fight, he should be faithfully informed, and fully satisfied, that he is not to act the part of a murderer, that the blood of men may not be required at his hands. Every soldier ought to be impressed with the idea, that offensive war is murderous, and that no government on earth has any right to compel him to shed blood in a wanton and aggressive war. Yet in the present state of general delusion, the soldiers and most of the citizens are treated as having no more right to judge of the justice or injustice of a war, than the horses employed in military service. On one side a war is certainly unjust and murderous. Yet on both sides it is considered as the duty of soldiers to submit to the orders of government, and fight, whether it be murder, or not murder! With the same propriety it might be considered as the duty of a citizen, to obey an order of government for murdering an individual of his own nation.

5. National wars often originate from such petty offences, as would not justify the taking of a single life, and from false principles of honor, which every Christian should abhor. What can be more perfect delusion, than to suppose the *honor* of a nation requires a declaration of war, for such offences as would not justify one individual in taking the life of another? Or what can be more absurd than to suppose the honor of a nation requires going to war, while there is not even the prospect of advantage? Is such petulance, as would disgrace a common citizen, or such a revengeful spirit, as would disgrace a savage, becoming the dignity of a national government, or the ruler of a Christian people?

To sacrifice human beings to false notions of national honor, or to the ambition or avarice of rulers, is no better than to offer them to Moloch, or any other heathen deity. As soon as the eyes of people can be opened to see that war is the effect of delusion, it will then become as unpopular as any other heathenish mode of offering human sacrifices.

It is enough to fill the mind of any reflecting man with horror, to think of the millions of his fellow men who have been sacrificed to the ambition, the avarice, the petulance, or the profligacy of ungodly rulers. How shocking the thought, of armies meeting under the influence of enmity, artificially excited, to plunge their bayonets into the breasts of each other; and thus to offer human sacrifices by thousands, to some idolized phantom of ambitious or revengeful men! In every war that has taken place, the soldiers, on one side or the other, have been either the slaves or the dupes of deluded or unprincipled rulers. The soldiers on each side often meet without ever having experienced the least injury from each other; with no enmity but what has been artificially excited, and without having the least ground to be offended with each other, any more than they had in a time of perfect peace. Yet those who never had any provocation from one another, nor any hand in proclaiming the war, are by art inspired with enmity, and made to thirst for each other's blood, and to perish by each other's

hands. A more barbarous mode of offering human sacrifices was never practised by the most savage nations; nor one, it is believed, more abhorrent in the eyes of Heaven.

Public wars and private duels seem to be practised on similar principles. Gentlemen may fight and kill for petty offences; but if common people do the same, they are hanged as murderers. Gentlemen of the sword cannot wait the slow operation of law, for the redress of supposed wrongs, but must show themselves men of spirit, that is, ready to kill for an offensive word. What is deemed honorable virtue in them, is shameful vice in other people. That benevolent, forbearing spirit, which is the glory of good people, is thought beneath the dignity of a gentleman of honor. First to give a challenge, and thus notify a man of a wish to kill him, is supposed to exclude the sin of murder. So in regard to war makers, that magnanimity and forbearance, which would adorn the character of a private Christian, is despised by the ambitious ruler in relation to himself. And that petulance, rashness, and disregard to the lives of others, which would render a private citizen the object of just and general abhorrence, are regarded by many, as honorable traits in the character of one who is exalted to rule over men. If in the exercise of this haughty, unfeeling and vindictive temper he declares war, this declaration, he fancies, will secure him from the guilt of murder. Thus thousands after thousands are sacrificed on the altar of his ungodly ambition; and every means which ingenuity can invent, is employed to delude the unfortunate victims, and make them believe, that with such sacrifices God is well pleased.

There is, however, one circumstance usually attending public wars, which renders them more detestable than private duels. The duellist usually has the generosity to do his own fighting; but war makers usually have the meanness to avoid the dangers which they create, and to call on other people to fight their battles.

Duelling is indeed a horrible custom; but war is as much more horrible, as it is more desolating and ruinous. As to the principles on which war is practised, it has no advantage of duelling. It is in fact *national duelling*, attended generally with this dishonorable circumstance, that those who give and accept the challenge, call together a multitude of seconds, and then have not the magnanimity, first to risk their own lives, but they involve their seconds in a bloody contest, while they themselves stand remote from danger, as spectators, or at most as directors of the awful combat. Or perhaps more commonly, after issuing their bloody mandate, they indulge in pleasure, regardless of the suffering of others. So "the king and Haman sat down to drink; but the city of Shushan was perplexed."

SECTION III.

"*Shall the sword devour forever?*"

In favour of war several pleas will probably be made.

First, Some will plead that the Israelites were permitted, and even commanded to make war on the inhabitants of Canaan. To this it

may be answered, that the Giver and Arbiter of life had a right, if he pleased, to make use of the savage customs of the age, for punishing guilty nations. If any government of the present day should receive a commission to make war as the Israelites did, let the order be obeyed. But until they have such a commission, let it not be imagined that they can innocently make war.

As a farther answer to this plea, we have to observe, that God has given encouragement, that under the reign of the Messiah, there shall be such a time of peace, "that nation shall not lift up a sword against nation, neither shall they learn war any more." Micah iv. 3. If this prediction shall ever be fulfilled, the present delusion in favor of war must be done away. How then are we to expect the way will be prepared for the accomplishment of the prediction? Probably this is not to be done by miraculous agency, but by the blessing of God on the benevolent exertions of individuals to open the eyes of their fellow mortals, in respect to the evils and delusions of war, and the blessings of peace. Those who shall be the instruments of producing so important a change in the views of men, will be in an eminent sense "peace makers," and will be entitled to the appellation and privileges of "the sons of God." How much more glorious the achievment, to conquer the prejudices and delusions of men on this subject by kindness and reason, than to conquer the world by the edge of the sword!

A second plea in favor of the custom of war may be this—that war is an advantage to a nation, as it usually takes off many vicious and dangerous characters. But does not war make two such characters for every one it removes? Is it not in fact the greatest school of depravity, and the greatest source of mischievous and dangerous characters that ever existed among men? Does not a state of war lower down the standard of morality in a nation, so that a vast portion of common vice is scarcely observed as evil? Let any one who was old enough to observe the state of morals prior to our revolution, ask himself, what was the effect of that war on the morals of New England?

Besides, is it not awful to think of sending vicious men beyond the means of reformation, and the hope of repentance! When they are sent into the army, what is this but consigning them to a state where they will rapidly fill up the measure of their iniquity, and become "fitted to destruction!"

Thirdly, It will be pleaded, that no substitute for war can be devised, which will insure to a nation a redress of wrongs. In reply we may ask, Is it common for a nation to obtain a *redress* of wrongs by war? As to *redress*, do not the wars of nations resemble boxing at a tavern, when both the combatants receive a terrible bruising, then drink a mug of flip together and make peace; each however, bearing for a long time the marks of his folly and madness? A redress of wrongs by war is so uncommon, that unless revenge is redress, and multiplied injuries satisfaction, we should suppose that none but madmen would run the hazard.

But if the eyes of people could be opened in regard to the evils and delusions of war, would it not be easy to form a confederacy of nations, and organize a high court of equity, to decide national con-

troversies ? Why might not such a court be composed of some of the most eminent characters from each nation ; and a compliance with the decision of the court be made a point of national honor, to prevent the effusion of blood, and to preserve the blessings of peace ? Can any considerate person say, that the probability of obtaining right in such a court, would be *less* than by an appeal to arms ? When an individual appeals to a court of justice for the redress of wrongs, it is not always the case that he obtains his right. Still such an appeal is more honorable, more safe, and more certain, as well as more benevolent, than for the individual to attempt to obtain a redress by his pistol or his sword. And are not the reasons for avoiding an appeal to the sword, for the redress of wrongs, always great in proportion to the calamities, which such an appeal must naturally involve ? If this be a fact, then there is infinitely greater reason, why two nations should avoid an appeal to arms, than usually exists against a bloody combat between two contending individuals.

In the fourth place it may be urged, that a spirit of forbearance on the part of a national government, would operate as an invitation to repeated insult and aggression.

But is this plea founded on facts and experience ? Does it accord with what is well known of human nature ? Who are the persons in society that most frequently receive insult and abuse ? Are they the meek, the benevolent, and the forbearing ? Do these more commonly have reason to complain, than persons of quick resentment, who are ready to fight on the least provocation ?

There are two sects of professed Christians in this country, which, as sects, are peculiar in their opinions respecting the lawfulness of war, and the right of repelling injury by violence. These are the Quakers and the Shakers. They are remarkably pacific. Now we ask, does it appear from experience that their forbearing spirit, brings on them a greater portion of injury and insult than what is experienced by people of other sects ? Is not the reverse of this true in fact ? There may indeed be some instances of such gross depravity, as a person's taking advantage of their pacific character, to do them injury, with the hope of impunity. But in general, it is believed, their pacific principles and spirit, command the esteem even of the vicious, and operate as a shield from insult and abuse.

The question may be brought home to every society. How seldom do children of a mild, forbearing temper experience insult or injury, compared with the waspish, who will sting if touched ? The same inquiry may be made in respect to persons of these opposite descriptions of every age, and in every situation of life ; and the result will be favorable to the point in question.

Should any deny the applicability of these examples to national rulers, we have the pleasure of being able to produce one example, which is undeniably applicable.

When William Penn took the government of Pennsylvania, he distinctly avowed to the Indians his forbearing and pacific principles, and his benevolent wishes for uninterrupted peace with them. On these

principles the government was administered, while it remained in the hands of the Quakers. What then was the effect? Did this pacific character in government invite aggression and insult? Let the answer be given in the language of the Edinburgh Review of the Life of William Penn. Speaking of the treaty made by Penn with the Indians, the Reviewer says:

"Such indeed was the spirit in which the negotiation was entered into, and the corresponding settlement conducted, that for the space of more than *seventy years*—and so long indeed as the Quakers retained the chief power in the government, the peace and amity which had been thus solemnly promised and concluded, never was violated; and a large though solitary example afforded, of the facility with which they, who are really sincere and friendly in their views, may live in harmony with those who are supposed to be peculiarly fierce and faithless."

Shall then this "solitary" but successful "example" never be imitated? "Shall the sword devour forever?"

SECTION IV.

Some of the evils of war have already been mentioned, but the field is almost boundless. The demoralizing and depraving effects of war cannot be too seriously considered. We have heard much of the corrupting tendency of some of the rites and customs of the heathen; but what custom of the heathen nations had a greater effect in depraving the human character than the custom of war? What is that feeling usually called a *war spirit*, but a deleterious compound of enthusiastic ardor, ambition, malignity and revenge? a compound which as really endangers the *soul* of the possessor, as the *life* of his enemy! Who, but a person deranged or deluded, would think it safe to rush into the presence of his Judge with his heart boiling with enmity, and his brothers blood dripping from his hands! Yet in time of war, how much pains is taken to excite and maintain this blood-thirsty disposition, as essential to success!

The profession of a soldier exposes him to sudden and untimely death, and at the same time hardens his heart, and renders him regardless of his final account. When a person goes into the army, it is expected of him, that he will rise above the fear of death. In doing this he too commonly rises above the fear of God, and all serious concern for his soul. It is not denied that some men sustain virtuous characters amidst the contaminating vapors of a camp; and some may be reformed by a sense of the dangers to which they are exposed; but these are uncommon occurrences.

The depravity occasioned by war, is not confined to the army. Every species of vice gains ground in a nation during a war. And when a war is brought to a close, seldom, perhaps, does a community return to its former standard of morals. In time of peace, vice and irreligion generally retain the ground they acquired by war. As

every war augments the amount of national depravity, so it proportionably increases the dangers and miseries of society.*

Among the evil effects of war, a wanton undervaluing of human life ought to be mentioned. This effect may appear in various forms. When a war is declared for the redress of some wrong, in regard to property, if nothing but property be taken into consideration, the result is not commonly better, than spending five hundred dollars in a law suit, to recover a debt of ten. But when we come to estimate human lives against dollars and cents, how are we confounded! "All that a man hath will he give for his life." Yet, by the custom of war men are so deluded, that a ruler may give fifty or a hundred thousand lives, when only a trifling amount of property is in question, and when the probabilities are as ten to one against him, that even that small amount will not be secured by the contest. It must however again be remarked, that war makers do not usually give their *own lives*, but the *lives of others*. How often has a war been declared with the prospect that not less than 50,000 lives must be sacrificed; and while the chief agent in making the war would not have given his own life, to secure to his nation every thing that he claimed from the other? And are rulers to be upheld in thus gambling away the lives of others, while they are careful to secure their own! If people in general could obtain just views of this species of gambling, rulers would not make offensive wars with impunity. How little do they consider the misery and wretchedness which they bring on those, for whom they should exer-

* *It has been suggested by a friend that there is an exception to this account—that Great Britain has been engaged in war the greater part of the time for a century, and that probably the moral and religious character of the nation has been improved during that period.*

Admitting the correctness of this statement, it amounts to no more than one exception from a general rule; and this one may be accounted for, on the ground of singular facts.

1. *The Island of Great Britain has* not *been the* seat of war *for a long course of years. The wars of that nation have been carried on abroad; and their army and navy have had little intercourse with the population at home. This mode of warfare has tended to remove from their own country the corrupting influence of military camps. Had their Island been the seat of war for eighty years out of a hundred, the effects would, in a great measure, have been reversed. But*

2. *There have been within 20 years, singular efforts in that nation, which have had a tendency to counteract the moral influence of war. Their Missionary Societies, their Bible Societies, and a vast number of religious, moral, and charitable institutions, must have had a powerful and favorable influence on the character of the nation. By* these, *and* not by wars, *the moral state of the nation has been improved.*

After all, we are perhaps not very adequate judges of the present depravity in that nation. Their army and navy may still be considered in estimating the amount of national depravity, as well as of population. Let these return home, be disbanded, and mixed with the general mass of citizens; what then would be the moral state of society in Great Britain?

cise the kindness and care of a father! Does it not appear that they regard the lives of soldiers as mere property, which they may sacrifice, or barter away at pleasure? War is in truth the most dreadful species of gambling. Rulers are the gamblers. The lives and property of their subjects are the things they put to hazard in the game; and he that is most successful in doing mischief, is considered as the best gamester.

If by the custom of war rulers learn to undervalue the lives of their own subjects, how much more do they undervalue the lives of their enemies! As they learn to hear of the loss of five hundred, or a thousand of their own men, with perhaps less feeling than they would hear of the death of a favorite horse or dog; so they learn to hear of the death of thousands after thousands on the side of the enemy, with joy and exultation. If their own men have succeeded in taking an unimportant fortress, or a frigate, with the loss of fifty lives on their own side, and fifty-one on the other, this is a matter of joy and triumph. This time they have got the game. But alas! at what expense to others! This expense, however, does not interrupt the joy of war makers. They leave it to the wounded and the friends of the dead to *feel* and to *mourn*.

This dreadful depravity of feeling is not confined to rulers in time of war. The army becomes abandoned to such depravity. They learn to undervalue not only the lives of their enemies, but even their own; and will often wantonly rush into the arms of death, for the sake of military glory. And more or less of the same want of feeling and the same undervaluing of human life, extends through the nation in proportion to the frequency of battles, and the duration of war.

If any thing be done by the army of one nation, which is deemed by the other as contrary to the modern usages in war; how soon do we hear the exclamations, of *Goths and Vandals!* Yet what are Christians at war, better than those barbarous tribes? and what is the war spirit in them, better than the spirit of Goths and Vandals? When the war spirit is excited, it is not always to be circumscribed in its operations, by the refinements of civilization. It is at best a bloody and desolating spirit.

What is our boast of civilization, or christianization, while we tolerate as popular and justifiable the most horrid custom which ever resulted from human wickedness. Should a period arrive when the nations "shall learn war no more;" what will posterity think of our claims, as Christians and civilized men? The custom of sacrificing men by war, may appear to them as the *blackest* of all heathen superstitions. Its present popularity may appear as wonderful to ages to come, as the past popularity of any ancient custom now does to us. What! they may exclaim, could those be *Christians*, who would sacrifice men by thousands to a point of *honor*, falsely so called; or to obtain a redress of a trifling wrong in regard to property! If such were the customs of Christians, what were they better than the heathens of their own time?

Perhaps some apologist may rise up in that day, and plead, that it appears from the history of our times, that it was supposed necessary

to the safety of a nation, that its government should be quick to assume a warlike tone and attitude, upon every infringement of their rights; that magnanimous forbearance was considered as pusillanimity, and that Christian meekness was thought intolerable in the character of a ruler.

To this others may reply—Could these professed Christians imagine, that their safety depended on displaying a spirit the reverse of their Master's? Could they suppose such a temper best calculated to insure the protection of Him, who held their destiny in his hands? Did they not know that wars were of a demoralizing tendency, and that the greatest danger of a nation resulted from its corruption and depravity? Did they not also know, that a haughty spirit of resentment in one government, was very sure to provoke a similar spirit in another? that one war usually paved the way for a repetition of similar calamities, by depraving each of the contending parties, and by fixing enmities and jealousies, which would be ready to break forth on the most frivolous occasions?

(*Remainder to be inserted in our next.*)

A Sketch of the Sacred History contained in the Books of Judges and Ruth, with Remarks on their Authenticity and Inspiration.

IN our former papers, we have endeavored to present some of the evidence of the Credibility and divine Inspiration of the Holy Scriptures, as far as the close of the book of Joshua. From the beginning of Exodus to the end of Joshua, the sacred history is principally taken up with the events of divine providence, concerning the people of Israel, from the time of their departure from Egypt to their quiet settlement in the land of Canaan. This was a period of about fifty years. This is the most important period in the history of Israel. The time between the government of Joshua and the kings of Israel, a space of near three centuries and a half, though less interesting than the preceding and succeeding periods, is still productive of many very important events, highly interesting to the church of God. The history of this period is given us by an inspired pen in the book of Judges.

During the sojourning of Israel in the wilderness, they were under the immediate government of God, with the administration and guidance of his servant Moses. After the death of Moses, the same form of government continued, the duties of the administration, the gift of inspired wisdom, and the confidence of the people, devolving, by divine appointment, upon Joshua his successor. Agreeably to the declaration of the prophet Samuel, the God of Israel was their king: still it was necessary that civil rulers should be employed among them, for the regulation of their ordinary concerns, and the preservation of internal peace.

After the death of Joshua, no public leader being immediately designated by the Most High,

the people soon relapsed into negligence and disorders. They neglected the holy institutions of God, they forgat his precepts, notwithstanding they had been so often warned that upon the observance of these their national preservation was dependent. Their enemies soon began to increase and strengthen, internal broils were rising among them, and they were imminently threatened with all the evils of anarchy and oppression. Under these circumstances, seeing their danger, they began to feel the want, and earnestly to desire a king. But the same reason for which they desired a king, that they might be like all other nations, was a reason with the Most High that a king should not be given them. He designed to continue them a distinct and separate people, that they should ever remain unconnected with the rest of the nations. This purpose of God is revealed by the mouth of Balaam, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." In order to maintain this distinction, it was necessary that their institutions and manners should be, as far as possible, distinct from those of all other people. But to prevent the evils of anarchy, and the dangers of external oppression, their covenant God was mercifully pleased, from time to time, to raise up eminent characters, signally distinguished with natural powers and preternatural endowments, under the appellation of Judges, to manage their internal government, and lead their armies to war and victory. These Judges continued from the time of Joshua to the reign of Saul their first king. The book of Judges contains a very succinct account of the characters, and some of the principal transactions of these Judges of Israel; and thereby supplies the important period of sacred history between those great prophets, Moses and Joshua, and the kings whom God appointed to reign over his people.

The history contained in this sacred book is not a regular chronological series of events, but rather sketches of character taken from many illustrious instruments of the divine dispensations; with a number of striking displays of the wisdom and faithfulness of God, in the accomplishment of his purposes, and in the protection of his people. These events are scattered through the whole period between Joshua and Samuel, so giving us, substantially, an unbroken narrative of the dispensation of divine providence towards the church.

During this long period of the Judges of Israel, when the people of God forgat his precepts and turned to the worship of idols, he usually punished them by means of the neighboring nations, who were permitted to prevail against them, and oppress them with tribute and servitude. From these oppressions, the Judges, guided and supported by the God of their fathers, procured for them, from time to time, great deliverances.—The first oppression particularly mentioned is by Cushan-Rishathaim, king of Mesopotamia. In this oppression Israel cried unto the Lord, and the Lord raised up a deliverer,

Othniel the son of Kenaz. After which, Othniel judged Israel forty years. Their next deliverance was by Ehud, who killed Eglon the king of Moab, who had long been their oppressor. After this transaction, Ehud became Judge of Israel. After him, Shamgar delivered his people from the oppressions of the Philistines. A very severe oppressor by whom Israel was afflicted after this, was Jabin king of Canaan. From him they were delivered by Deborah and Barak, which deliverance is celebrated in a song of praise. The next deliverance of Israel was by the instrumentality of Gideon; one of the most brilliant instances of divine interposition in favor of the church found on sacred record. He was expressly called to the work by the command of God, who appeared to him in a visible form, and, by a striking miracle, convinced him that his call was divine. His army being reduced by the divine appointment, to three hundred men, God delivered the Midianites into his hands, and they were utterly destroyed. In succeeding times, Israel was delivered successively from oppressions, and judged in peace, by Tola, Jair, Jephthah, and others, till the time of Sampson. By his wisdom, and by his extraordinary strength, which was a supernatural endowment, he often made the enemies of Israel tremble; frequently destroying them in great numbers.—Sampson is the last of the Judges whose history is given in this book. The lives of Eli and Samuel, who were Judges in Israel, are given us in the first book of Samuel. In the latter chapters of this book, we have an account of the sufferings of the tribe of Dan, and their idolatry; of the wickedness of the Benjamites of Gibeah; of the virulent civil war that arose in consequence, issuing in the almost total destruction of the tribe of Benjamin. This being a brief view of the history contained in the book of Judges, we will proceed to some remarks.

1. It is obvious to every reader that the book of Judges is destitute of the name of the writer. This is true of several of the books of the Scriptures, but the fact does not invalidate their authenticity. The authenticity of any ancient writing, if the external and internal evidence be sufficient, is fully established, though we know not the real author. Many of the best histories, both ancient and modern, are destitute of the name of the writer. This is sometimes omitted from modesty, sometimes from other causes. But when the history is clearly a narrative of facts, this circumstance does not detract from its authenticity. The history of the retreat of the ten thousand Greeks, usually ascribed to Xenophon, which however is without a name, is universally considered to be as authentic as any portion of ancient history. Many other anonymous histories are received, in the same manner, as authentic, by universal consent. The book of Judges was undoubtedly written by the prophet Samuel. From a number of testimonies contained in the sacred volume, Samuel, appears to have been one of the most eminent of the inspired

penmen. He was the last of the Judges, and, therefore, very properly their historian. This book of Judges, from various internal evidences, appears not to have been written earlier than the time of Samuel. It appears also, that it was written previous to the reign of David. It is said, Judg. i. 21. "And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day." Yet the Jebusites actually were driven from Jerusalem in the beginning of the reign of David. This history then, we justly conclude to have been written before that event. In the 11th chapter of the 2d of Samuel, there is a particular reference to the history of the death of Abimelech, contained in the 9th chapter of Judges. This was about the middle of the reign of David. We conclude therefore that the history contained in this book, was written and well known at that time. The period then in which this book must naturally have been written, is limited to the time of Samuel. From the character which he sustains as an eminent prophet of God, he is most justly concluded to be the writer.

2. The history contained in the book of Judges is authentic. We here find a long series of events, concerning God's ancient people, confirming what had been written and foretold by Joshua and Moses. They are often stated to be a rebellious and wicked people, greatly addicted to idolatry, always inclined to forget their covenant God, and to disregard his precepts. It was abundantly foretold by Moses, who spake under the guidance of the Holy Spirit of truth, that, in the times of their disobedience, they should be given up to the oppression of their enemies, and that they should rule over them. They were assured, if they were disobedient, and forsook the worship and service of the God of Israel, that the nations which had been given them to subdue, would increase upon them, would greatly corrupt them, and subject them to grievous servitude. In the book of Judges, we find all these predictions verified. We see this ungrateful, unbelieving people, forsaking the God of their fathers, relapsing into idolatry and wickedness, and corrupting themselves by their intercourse with those people which God had charged them to drive out before them. Agreeably to the divine denunciations, we see them in consequence of these corruptions, given up to the resentment of their oppressors. The God of Israel who had fought their battles leaves them to the victory of their enemies, and they are repeatedly sujected to hard servitude. It was the general custom of nations, in those early times in which men were first united under political governments, to subject prisoners of war and the people of conquered countries to slavery. The sacred history before us furnishes many instances of this practice.

As God had declared by Moses and Joshua that, in the transgressions of his people, he would give them up to the oppressions of their enemies; so he had promised, for he was long-suffering

and gracious, that, in times of their humiliation and repentance, when they should renounce their idolatry and return to the service of God, he would regard their sufferings, he would remember his holy covenant, and provide deliverance for them. Of the performance of these covenant engagements, we have many striking instances in the book of Judges. In the darkest times, when they were groaning under the yoke of oppression, or the more grievous bondage of general corruption and wickedness, when a few were found crying to God for help, the Lord heard their groaning, raised up patriots and captains, broke the yoke of their oppressors, and brought them back from the service of idolatry. Thus, if Moses were a true prophet of God, the principal events recorded in this book must be substantialy true.

The principal facts contained in the book of Judges derive much support from the testimonies of profane history. It is well known that the histories of all ancient nations, except the Jews, previous to about the period of the Babylonish captivity, are altogether uncertain and obscure. They consist mostly of fables obscured by the embelishments of their poets; of fanciful conjectures, and doubtful traditions. Still, the attentive student of antiquity will always find reason to believe that the most of their historical fables had their origin in facts. And from these, uncertain as they are, their early history must be principally deduced. By testimonies of this nature, many of the facts in the book of Judges are supported. And, I may add, the history contained in this book confirms and illustrates many traditions of antiquity which would be, otherwise, totally unintelligible. The people of Israel were in a situation nearly adjacent to the most of those countries which furnish the celebrated subjects of heathen story, and the period of the Judges is the time in which the principal heroes of ancient fame are supposed to have lived. The period which has been denominated by all profane history *the fabulous age*, which produced the most of the events of heroic achievement, consisting in individual valor and personal virtues, was the period which we now contemplate, the time of the Judges of Israel. Of course, the events recorded in the book of Judges, may well have given rise to the most of the heathen traditions of that period. A great portion of the fables of the Grecian Hercules, evidently, had their origin in the exploits of Sampson. The two pillars of Hercules, which he removed by his extraordinary strength, are a manifest allusion to the pillars of the temple removed by Sampson at the destruction of the Philistines. They have also a story of his being overcome by his wife, of his being invincible while he retained his hair, and of his destroying multitudes of his enemies. The story of Agamemnon's offering his daughter in sacrifice, to obtain a victory in war, seems to be taken from the history of Jephthah. And, to mention no more, the early adventure of the Romans, which brought on their sanguinary

conflict with the Sabines, appears to be another account of the method taken by the tribe of Benjamin to restore their expiring family, at the feast of the Lord in Shiloh.

The exhibition of the human character contained in this sacred book, is perfectly conformable to the simplicity of those early times, when violence, oppression, idolatry, individual valor, and private virtue, constituted the prominent characteristics of mankind. The authority of civil law being very little known, force and stratagem generally supplied its place. According to the general tenor of ancient records, most nations had their origin in individual valor; and in the periods of their common origin, we find some of the most brilliant instances of personal virtue. How perfectly these facts accord with the portion of sacred history contained in the book of Judges, any one may see. The patriots and heroes of heathen story, improved by all the embellishments of poetic fiction, do not surpass the illustrious Judges of Israel, whose characters are transmitted to us with the fidelity of historic truth. In confirmation of this sentiment we may refer to the testimony of St. Paul, Heb. xi. "For the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthae; of David also, and Samuel, and of the prophets: Who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

All the promises of God and all the events of his providence teach us that his church on earth must and will be preserved, in a visible state, through all successive periods of time. In the sacred history before us, we see how God appeared for his cause in the darkest times, and, by his own arm, brought deliverance to his people. We here find that his church was a little flock, but never extinct; that his worship, though neglected, was never wholly forsaken; that a remnant was found, at all times, to testify for him. As we expect to find a visible church in every past period of history, and as all nations agree in looking back to the earliest times for the most eminent instances of virtue and piety, in the book of Judges these expectations are fully answered.

This portion of sacred history records a number of miraculous interferences of Divine Providence. All these are ascribed to an adequate cause, the special power of God; they are always wrought on some great occasion, for the establishment of truth, for the deliverance and support of his people; and they appear to be no more than a performance of his holy promises and purposes of grace. That God who had promised to Abraham and to Jacob to put their posterity in possession of that land, drove out the Gentiles, says the martyr Stephen, unto the days of David.

It may well be presumed that, in the good providence of God, we should be favored with a

sketch of the history of man, in every period of his being. Thus it has been often remarked, to the praise of divine goodness, that the sacred history is concluded at the time when profane history begins to be properly attested. The book of Judges gives us a brief history of the most important events in the providence of God, respecting the church and the world, for more than three centuries. A period for which we have no other history. The believer in the goodness of God's governing providence will, therefore, conclude it to be true. Its value further appears in illustrating and confirming many traditionary accounts of pagan antiquity, which would, otherwise, be deemed perfectly fabulous.

The Jews have ever received this portion of sacred history as authentic, notwithstanding it gives an unfavorable account of the character of their ancestors. The history of the book of Judges is a history of Israel's rebellions, of their idolatry, their disobedience, and their vices. When they were reclaimed and prospered, it was not through their own instrumentality, but merely by the power and favor of God, who remembered his holy covenant with their fathers. While, therefore, there is nothing to encourage, but much to mortify their national pride, and condemn their favorite vices, they received it as truth. This they would never have done, had it not rested upon undeniable evidence.

3. The book of Judges was written under the guidance of the Holy Spirit of God. Samuel, by whom it was probably written, was one of the most eminent of the prophets of Israel. He was devoted to God in infancy, by his pious mother; he was early called to speak for him; and he was attended with his holy presence through his life. In his prophetic character he must have had that intercourse with the divine Spirit, which would enable him to record his holy truth.—By David and the succeeding prophets, this book was acknowledged as of divine authority, and was received as a portion of their sacred law.—We find, in this book, the force of thought, the dignity of narrative, the distinctness of individual character, the majesty of God, the purity of morals, and the same holy religion, which are always to be found in the sacred records of God. We may affirm, with safety, that no writer could have digested a history of 350 years, giving all the material transactions, exhibiting so many characters, and so many minute occurrences, as are contained in this book of Judges, without any inconsistency or error that can be detected, without the inspiration and guidance of the Holy Spirit. The song of Deborah and Barak, for poetic excellence, for beauty of thought and expression, for ardor of piety and praise, may be classed with the finest songs of Moses and David.

A remark of infidelity has been made upon the book of Judges, directed not so much against the authority of the book, as against the character of God's covenant people. The history of the Judges is said to be a history of constant wars, of private animosities, and the

most virulent hostility. It is true that the history is principally occupied with a relation of the wars, revolutions, oppressions, and deliverances, which the nation experienced. The same is true of the history of all nations. Take from any national history extant, the relation of its wars and political revolutions, and a very small portion would remain. The history of the Judges of Israel, however, passes over the periods of national peace more slightly, than almost any other history. Yet the periods of peace are mentioned in a very striking manner. After the deliverance by Othniel from the tyranny of the king of Mesopotamia, it is said, "And the land had rest forty years." To the account of the deliverance of Israel from the power of the king of Moab, by Ehud, it is added, "And the land had rest fourscore years." After the victory obtained by Deborah and Barak over a powerful king of Canaan, "the land had rest forty years." The valor of Gideon was not less useful than honorable to his people; for we are told "the country was in quietness forty years in the days of Gideon." The advocates of pagan virtue may safely be called upon to produce any other people that have enjoyed so much national peace in an equal period of time, as did the people of Israel in the time of the Judges.

We will now make a few observations on the book of Ruth.

This book has ever been considered, by Jews and Christians, as a kind of appendage or supplement to the book of Judges. It is a short account of a very interesting occurrence, exhibiting unfeigned piety, the sincerest friendship, and the most affecting domestic scenes of joy and sorrow, with a simplicity of manners of inimitable beauty, in a plain, animated narrative. It is a very proper appendage to the preceding book, which is almost wholly taken up with a narration of turbulent, distressing scenes. That it was designed as such, appears from the introduction: "Now it came to pass in the days when the Judges ruled." The sacred writer then goes on with a short series of interesting events, during the time of the Judges. These events are supposed to have taken place near the time of Shamgar or Deborah.

The book of Ruth, like that of Judges, was, undoubtedly, written by the prophet Samuel. It seems to have been designed as a conclusion of the history of the Judges, and an introduction to the history of David, which comes on in the next book. It must have been written as late as the time of Samuel, for, in it, the line of Judah's posterity is brought down to David; and there is no appearance of its having been written after his time. An important object with the inspired penman, or with the Holy Spirit, in this book, seems to have been to give a distinguished portion of the genealogy of the Messiah. The royal line is here given, from Pharez the son of Judah, to David. As it was promised that the great Shiloh should descend from Judah, it was necessary that the genealogy should be given.

Another very interesting fact

contained in this book, is that one of the lineal ancestors of Christ is a Gentile. From Ruth, one of the daughters of Moab, and not of the seed of Abraham, the Saviour of the world descends. The same is true of Rahab of Jericho, the wife of Salmon. In both of these instances, indeed, there appears the sincerest piety, but they are both of Gentile race. This is a fact of no uninteresting importance in support of the Apostolic sentiment, that Christ is not the Saviour of the Jews only but of the Gentiles also. While infinite wisdom appointed that the Saviour should partake of Gentile and Jewish descent, we are taught the divine purpose that the Gentile and the Jew shall ultimately be united in his church. That Rahab and Ruth are the immediate ancestors of Christ appears to be the reason that they are so particularly noticed in the sacred history.

The history contained in the book of Ruth is authentic: since those events must have been well known in the time of Samuel and David, when they were received as true. And though it could not at that time have been considered very honorable to David, that he descended from a Moabitish woman, it was, nevertheless, admitted, because known to be a fact. It is unnecessary to add any thing further than that the sacred genealogists of Christ, Matthew and Luke, in tracing the ancestry of their Saviour to Abraham, follow the genealogy contained in the book of Ruth. And it is worthy of notice that while Matthew names but two women, in addition to the blessed virgin, among the ancestors of Christ, those are the two of Gentile race, Rahab* and Ruth. The same evidences of divine inspiration, which have been mentioned from the book of Judges, belong, with equal weight, to the book of Ruth. And, as such, it has ever been received by the visible people of God.

The ardent piety and undissembled sincerity which appear in this book render it peculiarly valuable, full of instruction, and calling for faithful imitation. Ruth leaves her native country, and the gods of her fathers, for the knowledge and worship of the God of Israel. Seeing her aged widowed mother in law returning without husband and sons to Bethlehem-Ephratah, to finish her days in sorrow, she resolves she will not leave her. "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God. Where thou diest will I die, and there will I be buried." The piety of Naomi and Boaz appears no less interesting; while their friendship and union produce a group of scenes of domestic piety and happiness, such as constitute the most perfect and desirable felicity that ever exists in this world. While therefore the inspired writers occupy our attention, principally, with the great events of divine providence, and exhibit those commanding scenes which affect the general interests of the church in its militant state; we are led, occasion-

* This name in Matthew is Rachab, but refers evidently to the same person.

ally, to a view of humble piety and unboasting virtue, in the peaceful vale of retirement, to teach us that God always has his faithful people, and to teach us the more important lesson, "Go thou and do likewise."

God, who could protect his church from Moses to David, will preserve it in every period of time. That was a period in which the church passed through severe conflicts from external enemies and internal corruptions. God was its deliverer in the darkest times; whenever his people cried to him for help, they found him ready to hear, and mighty to save.

True piety is always the same. In the most distant ages and countries, in the busiest scenes of life, and in the most humble retirement, it is benevolent, faithful to God, rejoicing in his service, engaged for the advancement of his cause on earth, solicitous for the best interest of man. All its friends will, hereafter, rejoice together, forever, in the presence of their Lord.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

An Account of the Death of Henry Stillman.

THERE is, perhaps, no event in divine providence more mysterious in itself, than the death of an intelligent and pious youth. When it is considered, that the preservation of "whatever hath been consecrated to truth, to virtue, and to happiness, by the generations that are past," depends, as an essential means, upon the young of this description, we can hardly help wondering at the dispensation, by which any of them are removed from life. It is here, in an especial manner, that we are led to contemplate God as making "darkness his secret place."

But the mysteriousness of such a dispensation is not that which alone distinguishes it. It is proportionably afflicting. It carries to the bosom of Christian sensibility no ordinary pang. In the mind of a good man a severe regret is excited, that one who promises to be extensively useful in the world, should be "prematurely wrapt in the oblivion of the grave." It is highly painful to think that the flower, whose unfolding leaves disclosed a beauty, and diffused a fragrance, of exquisite charms, should be torn from its stem, ere the time of its natural evanescence and decay. Upon the promise of excellence we love to extend our thoughts to the period of its complete developement, and the mind is grieved when it is not permitted to realize the hopes with which it had been inspired.

For our acquiescence, however, we should reflect, that in this case, as in every other, in which the divine agency is more immediately concerned, there can be no doubt with respect either to the wisdom or love that dictates the perplexing and painful dispensation. This truth, God not unfrequently brings out to view in the course of events. He does not always refuse to assign reasons for a dispensation which every good man feels disposed to deplore.

In the death of such persons

as we have mentioned, there has sometimes been a production of good, which could have scarcely been expected from their living labors and examples. Even in the case of an informed and pious young man, whose views are directed to the gospel ministry, we have more than once been forced to acknowledge, that his life, had it been spared to him, could not, in a rational view, have been more efficacious than his death. The triumphs of faith in a dying hour have allured numbers to the standard of the cross; and the solemn admonitions then addressed to sinners have proved the most pungent of sermons.—The witnesses of such a scene have derived from it a benefit, which, in the single instance, nothing else could have imparted; while the frequently repeated story of the dying man, and his messages sent to absent individuals, have affected others in a way as saving. So that in the end, not only various individuals and places, but even distant generations, have been spiritually benefited by the death of a single believer.

Effects of this nature may be expected to result more especially from the deaths of young people, as in their case, the supports of divine grace, and an exemplary Christian deportment manifested in the hour of dissolution, are the more striking and impressive. Blind indeed must be that understanding, which cannot perceive the reality of religion in reconciling to death those to whom life is so peculiarly dear; and dead to feeling must be that heart which can remain unmoved by the lesson which such a fact inculcates. The recommendation of religion, by a youth who displays all its loveliness, and who feels all its consolations at a period the most alarming to nature, can hardly be unattended with effect. The young especially are excited by means of it to seek the possession of that, which is at once so engaging itself, and so essential to their peace. In this may the death bed examples and admonitions of the youthful pious, have been the occasion, in more than one instance, of an extensive revival of religion.

These things, while they teach the holy sovereignty of God, may serve to quiet our minds, under the loss of any, who are the rising hopes of the church and of mankind. Their death is not always the grave of piety and worth. On the contrary it is the seed, from which has often arisen a fair harvest of regenerated souls. And though it may be innocent to wish, that such characters had been continued on account of promised usefulness, and though it may be natural to lament that they are gone; yet we cannot but be sensible, that as their deaths are not without their visible use at times, so they are never without their secret reasons.

In connection with the above remarks, and as a confirmation in part, of their truth, is given the following relation chiefly of the death-bed experience of a youth, who was, we believe, in character such as we mentioned.

Henry Stillman, the youth to whom we refer, was the only surviving son and child of Dea-

con Timothy and Mrs. Elizabeth Stillman of Wethersfield in this State. He died act New-Haven, on the 7th Sept. 1813, in the 15th year of his age, while a member of Yale College. The bright example of Christian resignation, exhibited by this young man in his dying moments, together with the salutary effect of his death, particularly at his native place, renders an account of this nature, not improper in itself, as it may not be without its utility. It may, at least, be some consolation to the bereaved parents, to possess this memorial of the covenant faithfulness of God, in relation to their beloved departed son.

Henry was seized with the sickness which put a period to his earthly existence, a few weeks after he had obtained a religious hope. Short, however, as his new life was, it was seen to be a new life, notwithstanding the uniform decorum of his manners, and the natural sweetness of his disposition. It was seen to be a new life, particularly at that awful period, the period of dissolution, when it receives its severest test and trial. Then, the evidence of his renovation shone with a brightness, which is perhaps but seldom exceeded. His sickness, though a tedious one, he endured without once uttering a complaint or groan. He manifested no solicitude for the return of his health. He was not known to put up a single petition for this purpose, or to request others to do it. On the contrary, his great desire appeared to be to glorify God and to benefit souls, in the exercise of Christian patience, resignation, confidence, hope, faithfulness, and zeal. He very particularly and strongly wished to die in the triumphs of faith. These triumphs he was so happy as to realize, as will be seen, in the conclusion of this narrative.

On the morning of the day which proved to be his last in this world, finding himself about to enter the gloomy valley, he became importunate at the throne of grace. He particularly besought God, to bow his will wholly to the divine will—to be sanctified throughout, freed from all sin, and fitted for the joys of heaven, where he hoped to spend an eternity, in celebrating the praises of God and the Lamb. In connection with prayer, he offered up thanksgiving to the sacred Three; and thus he began on earth the business he chiefly desired to do in heaven. Soon after these exercises he called to his father, and having tenderly embraced him, exclaimed—"O Father, we are going to part. I am going to my long home." Upon his father's observing to him, that it was hard parting, he replied—"Oh, no! I am willing to leave father and mother and all the world, to go to Jesus." Being then asked by his father, if he did not wish him to go with him, he answered—"Oh, no! I wish you to stay to do all the good you can. We shall soon meet again." After this, calling for his mother, he took her by the hand, and bid her an affectionate farewell, observing, "We are going to part, but we shall soon meet again at the right hand of God, where we shall be made kings and priests unto God. What if one of us

goes a little before the other! You will soon follow me." Perceiving that his mother wept, he said—"Mother! don't weep for me. I shall soon be where all tears are wiped away from all eyes." He then addressed Mrs. B. (at whose house he then was) taking her hand—"Perhaps," said he, "we shall never see each other's face again in this world; but we shall soon meet again, I trust, at God's right hand, where we shall meet to part no more. I would take this opportunity to thank you, for your good advice and counsel to me. I hope that it has not been lost, and that it will not witness against, but for me at the bar of God." Calling to a widow lady present, with whom he was well acquainted, he said "Come, and let me love you. We have lived in love and friendship in this world: we shall soon meet where we shall live in love and friendship forever." He then took a young lady, his acquaintance, by the hand, and with the greatest earnestness observed, "We shall see each other no more in this world. You have sought happiness where it was not to be found. Oh! it is a bubble. Prepare to meet me at the bar of God. Prepare to meet me at the right hand of God, where we shall have golden harps, and sing redeeming love forever and ever." Looking round on his friends in the room he took his leave of them, particularly of Mr. B. and two of his uncles present, pressing their hands, and saying—"Farewell,—farewell, all of you." After this, he expressed a wish to send some word to his cousins in Wethersfield—"I may have been the means," says he, "of leading them astray." Being then asked by his father what message he wished to send, and being assured that it would be faithfully delivered, he answered, "Oh! tell them to believe and repent."* After a short pause he exclaimed—"Oh, the wickedness and deceitfulness of the heart! What if after all my heart should deceive me! Does it deceive me! Can it deceive me! Oh, no! I trust it does not deceive me, for Jesus is formed in my soul, the hope of glory. I love him, and feel as though I could clasp him in my arms. I must go to him this day. Expressing a strong desire to leave the world for heaven, he was asked, by a clergyman present, why he wished to go to heaven. "Because," said he, "God is there, and I want to be freed from sin. Are you willing to make any sacrifice to go to heaven even to leave your parents? Yes. Is Jesus precious to you? Infinitely precious—the chief among ten thousand, and altogether lovely." A short time afterwards viewing his hands, and holding them up to those present, he said with a smile—"What if worms destroy this skin, and this flesh rot in the

* This dying admonition, we believe, was not without its effect.—His cousins, to the number of seven or eight, became soon after the hopeful subjects of a work of divine grace. Indeed from the death of this young man we may date the commencement of an extensive revival of religion, which has taken place in Wethersfield. We mention this fact, in confirmation of a remark, which we made above.

ground, so that we shall see God? Oh, that I might be enabled to say and feel—

"In all my troubles sharp and strong,
My soul to Jesus flies;
My anchor hold is firm in him,
When swelling billows rise.

His comforts bear my spirits up,
I trust a faithful God,
The sure foundation of my hope
Is in a Saviour's blood.

Loud Hallelujah sing my soul,
To thy Redeemer's name;
In joy and sorrow, life and death,
His love is still the same."

He had now but a short time to stay in this world. His body was fast tumbling into ruins. His mind, however, continued unclouded, and he was able to converse in a distinct and audible manner near to the last. Some time in the afternoon, when the visible symptoms of his approaching dissolution had considerably increased, his father took his hand, with a view to ascertain the state of his pulse. This being observed by Henry, he looked up with a serene countenance and repeated that part of the 217th Hymn, which begins,

"And every beating pulse we tell,
Leaves the small number less."

Mentioning, at the same time, with the greatest composure, where the hymn might be found, and observing that the spectators could read it at their leisure. From this time he seemed to be fast losing sight of earth. He had got too near heaven to be interested with aught of this world, even with the distresses incident to dissolving nature.—His views of divine things had grown almost too big for mortality. In this situation, two or three hours before he expired, one observed to him, that Jesus could make a dying bed comfortable..."yes," replied he in a rapture—"Soft as downy pillows are." His mother, soon after, requesting permission to fix his pillow, received for a reply—"I am comfortable, O Mother! I want close communion with God." Then looking round on the people he said—"I want you all to pray—pray now—pray altogether."—Some time after this, it being about 8 o'clock in the evening, clasping his hands together, and raising his eyes to heaven, he said—"My work is done, my probation is ended. I must go to Jesus this day—I must go this moment." He however continued about an hour and a half longer, during which time, he was once heard to say with an animated tone, "I see heaven." These were nearly the last words which he spake: and in a short time afterwards he sweetly expired.

RELIGIOUS INTELLIGENCE.

REPORT OF THE DIRECTORS TO THE TWENTIETH GENERAL MEETING OF THE LONDON MISSIONARY SOCIETY, MAY 15, 1814.

(*Concluded from p.* 120,)

MR. LOVELESS informs the Directors that the concerns of the chapel and of the free schools are much as usual; the attendance of the people on his ministry was rather

more encouraging than before.—He speaks of the visit of brother Hands with great pleasure. His ministry at Madras, while he staid there for three weeks, was remarkably acceptable and profitable.—Mr. Loveless has been the instrument of disposing of a considerable number of religious books, which it is hoped will be useful to many.

We are much concerned here to state that the cause of missions has recently sustained a heavy loss by the death of the Rev. Dr. Johns of the Danish Missionary Institution at Tranquebar. He had been for forty years a faithful and useful missionary, and had recently exerted his influence for the purpose of increasing the number of native schools in India, to which we referred in our last Report. His pamphlet on Indian Civilization has, we trust, excited an interest among the British Christians, in behalf of the rising generation of Hindoostan, which will eventually prove of great advantage to that populous country. This great object, it will be seen, has not been lost sight of by the Directors.

CEYLON.

It was stated in the last Report, that through the kindness of Sir Alexander Johnstone, and other Honorable Members of the Government in Ceylon, Mr. Palm, one of our missionaries, had been appointed minister of the Dutch church at Columbo. He had previously been useful in visiting and reviving some of the schools; and, in his present situation, says that he has better opportunities than ever of being serviceable to the missionary cause. He has suffered a severe trial by the loss of Mrs. Palm, who was a very excellent woman. She had endured much for the two or three last years of her life, "but she experienced," says Mr. Palm, "the power of her faith in Him whom she loved, and by love of whom she was constrained to leave her dearest relations and every earthly comfort, of which she never repented. In all our tribulations she has been a pattern of Christian fortitude."

When Mr. Palm wrote last, he was endeavoring, with the members of the Dutch Consistory, to open schools at Columbo, for the poorer classes of children, on the plan of Dr. Bell.

Mr. Ehrardt has been employed by Government to visit the schools, many of which he found in great disorder, and he has exerted himself to promote their better management for the future. He took every opportunity of preaching, and instructing both adults and children in his various journies.

Mr. Read, as we learn from a letter dated at Point de Galle, March 16, 1813, was acting as a visitor of the schools in that district. He gives a deplorable account of the people in general, who while they retain the name of Christians, are really idolaters.—On a late occasion, when multitudes were dying of famine, they could not be dissuaded from worshipping devils to appease their wrath; pretending that God was too good a being to inflict punishment for sin. Such are thousands of the Cingalese Christians, so called! Mr. Read resides at Amlamgodde, where he preaches in Dutch or English, and occasionally there and at other places to the Cingalese, by an interpreter. The Government has promised to establish free schools at Galle, Ma-

tura, and Jaffnapatnam, one or more of which Mr. Read will probably be called to undertake.

Colonel, (now Lord) Molesworth continues to be an active promoter of the schools in this island; he laments the removal of Mr. Palm from Tillipally, where he had acquired the language, and where the school under his care flourished. It is, however, kept up by some persons who remain there. Colonel L. Molesworth rejoices in the prospect of the distribution of Bibles, both in the Malabar and Cingalese languages, now printing at Calcutta; and in a recent regulation, that a school for each military corps in this island shall be established. Some school books, slates, &c. being requested by this gentleman, have been sent to his disposal. A thousand common prayer Books have also been sent at the request of the Hon. and Rev. Mr. Twisleton, Government Chaplain at Columbo.

JAVA.

THE Directors, contemplating the condition of the great and populous Island of Java, now subject to the British government, felt a strong desire to become the instruments of communicating to its inhabitants, the blessings of the Gospel, especially as there are multitudes of the Chinese resident there, to the number, it is said, of 100,000, among whom, it is hoped, that the Scriptures translated by Mr. Morrison into their language, may be freely circulated. To enable them to execute their purpose, Providence furnished, in a remarkable manner, suitable instruments. Mr. Joseph Kam, a native of Holland, Mr. John Christopher Supper, and Mr. Gotlob Bruckner, natives of Germany, had received an education as Christian missionaries at Berlin and at Rotterdam, and were intended to be sent by the Netherland Missionary Society to India; but obstacles occasioned by the war prevented the execution of their design. They came over to England, and were gladly received by the directors of this Society; and after spending some time at Gosport, greatly to their advantage, it was determined that they should proceed to Batavia, to which they were peculiarly qualified, as they would be able to preach in Dutch, (the language there spoken by the Europeans,) and be usefully employed in preaching to them, while preparing to evangelize the native heathen. They were ordained at the Dutch Church in London, Nov. 14, 1813, by Dr. Werninck, and embarked for Java (by way of the Isle of France,) Dec. 31.

While the Directors were employed in preparing this mission, it is very remarkable that two gentlemen of fortune, who were on a visit for their health, at the Cape of Good Hope, called on Mr. Thom, our missionary there, and expressed their earnest desire that missionaries might be sent to Batavia. One of these gentlemen, (Mr. Faure) offered one thousand rix dollars for this purpose, to be paid to the first missionary who should be sent thither; and a bill to that amount was sent over to us by Mr. Thom, which will no doubt be paid to our missionaries on their reaching that place. Thus the Lord was pleased both to raise up preachers for the intended station, and a handsome donation towards the great expense which would be incurred. We cannot but take encouragement from this

remarkable concurrence of favorable circumstances.

MAURITIUS, OR THE ISLE OF FRANCE.

To this populous island, now under the crown of Britain, the Directors judged that a mission might with great advantage be sent. To this measure they were much encouraged by the information afforded by Mr. Thompson and Mr. Milne, who touched there on their way to India and China, especially as they found that some persons of influence were well disposed to encourage such an undertaking. One of the students at Gosport, Mr. Le Brun, of Jersey, whose native language was French, appeared to be an instrument well adapted for this undertaking: he was ordained in Jersey, Nov. 25, 1813, and sailed for the place of his destination, in the Isabella, Dec. 31.

The Directors also embraced an opportunity of sending by a private individual going to this island, and to the Isle of Bourbon, a considerable quantity of books and tracts in the French language, in addition to Bibles and Testaments furnished by the kindness of the British and Foreign Bible Society.

CHINA.

From Mr. Morrison, our indefatigable missionary at the most important station upon earth, the Directors have received letters which inform us that he has finished the great work of translating the whole of the New Testament into the Chinese language; the concluding parts were in the hands of the printer when he last wrote, and he hoped to be able to send some copies by the next ships. Copies of most of the apostolic epistles, have already been received, and the rest are shortly expected. The Directors are filled with gratitude to God, who has enabled Mr. Morrison to accomplish so distinguished a service for the cause of Christ. These Scriptures he has hitherto been permitted to distribute, notwithstanding the edict which prohibited such a measure; they have already found their way into distant parts of the empire. Mr. Morrison has also printed and dispersed a catechism, containing the fundamental principles of Christianity, and a tract also on its chief doctrines.

Mr. Morrison is not permitted to preach publicly, or to go into the interior of the country; but he expounds the Scriptures to his domestics and a few others, and prays with them. Some individuals appear to have profited by the word, to forsake their idols, and desire to be baptized as Christians. One of them has sent letters to the Treasurer and Secretary of this Society, highly commending the conduct of Mr. Morrison, and desiring from us a full account of the Christian faith.

It gives us great pleasure to report that the Chinese Dictionary and Grammar, written by Mr. Morrison, is so highly esteemed, that the East India Company has sent out a suitable person to print it, at their expense, in three volumes folio. Our sincere desire and prayer is, that he may long be spared to persevere in his useful services, and that thousands yet unborn may have to bless his memory as the instrument of conveying to them from Britain the waters of life.

A letter has just been received from Mr. Milne, who arrived at Macao, July 1813, with Mrs. M.

and who was gladly received by Mr. Morrison, rejoicing in the hope of laboring together in the work of the Lord. But by the instigation of the Roman Catholic Clergy, the Portuguese government ordered him to quit the island in ten days. To this severe measure Mr. Milne was obliged to submit, and he removed to Canton, where, under suitable teachers, he applied himself assiduously to the study of the Chinese language. As European females are not permitted to reside at Canton, he was necessarily separated from Mrs. M. who continued with Mr. and Mrs. Morrison at Macao. Mr. Morrison has since joined Mr. Milne for the season, which continues five months, during which period he will enjoy the valuable assistance of his experienced colleague; but when that season shall expire, the brethren will be at a loss to determine what method to pursue; if permission could not be obtained to reside at Macao, Mr. Milne at least would remove to Java or Malacca, and probably Mr. Morrison with him. The Society cannot sufficiently lament the wretched bigotry which should render this removal, with its enormous expense to the Society, unavoidable.

LASCARS.

In addition to this statement of our endeavors in India and Ceylon, it will be proper to mention the efforts made by the Lascar and Chinese Committee of this Society, in behalf of some of the natives of Asia while resident in London.

When these labors were commenced, many difficulties in attaining the proposed object were presented; in addition to which they have discovered that the oppressions under which these poor strangers have groaned, were none of the least. Nevertheless, many of them have gladly listened to the word of God; some have attentively perused the Scriptures of truth, and have endeavored to explain them to their countrymen. The young men who have studied the Bengalee language, have performed public worship among them, reading the Scriptures, praying, singing, and reading a Sermon to them; after which the Lascars declared that they understood every word. One of their number, who teaches the students, has more than once read the Scriptures in Bengalee to his countrymen.

The Committee cherish the hope that eventually some important advantages will be obtained by their teaching such of the Lascars as desire it, the English language, and also from several of the natives learning to read their own language. By these means, a number of persons are collected, and the Scriptures may be read and explained to them.

One of the students has applied himself to the attainment of the Chinese language, under the tuition of a learned native of China; his application and success have obtained the approbation of a very competent judge.*

MALTA.

It has pleased God, in the course of the last year, to remove by death Mr. Bloomfield, our truly pious and promising missionary at Malta. He had made considerable progress in the attainment of the modern Greek language, and was earnestly desirous of proceeding to Zante, and other Greek Islands, in order to promote the knowledge of the

* *The Committee wish to engage a pious young man, or more than one, who may be willing gratuitously to employ a portion of his time for the above purposes.*

Gospel ; but a pulmonary complaint, some symptoms of which appeared before he left England, but from which it was hoped he would fully recover, gained ground upon him, and put a period to his valuable life on the 6th of July, 1813. Every kind attention was shewn to him by the Christian friends, and especially by Geo. Yeoland, Esq. an active and zealous promoter of religion there. Mr. Bloomfield had been happily preserved from the plague, which then prevailed at Valetta, and had retired to an adjacent village, where he expired, but with great tranquillity and truly Christian composure, exclaiming with his last breath, "None but Christ ! Precious Jesus !"

Mr. Bloomfield's ministry among the English who attended him was acceptable and profitable ; they are very desirous of having another minister, and the Directors also wish to gratify them, if they can find a suitable person. They wish also to send out as soon as possible another Missionary for the Greek Islands, and would be glad to hear of a pious young man of good classical attainments ready at once to undertake this work.

NORTH AMERICA.

QUEBEC.

Mr. Spratt, whose original destination was India, but whose health would not permit him to proceed thither, continues to labor at Quebec (during the absence of the minister ;) he is well attended, his auditory listen with great seriousness to the word, and he is encouraged to believe that his labors are useful. An Auxiliary Bible Society has been formed at Quebec, chiefly by his congregation ; the military hospitals and the jail are furnished with the Scriptures, both in English and in French, and the people are preparing to erect a new and larger place of worship.

ELIZABETH TOWN.

Mr. Smart is diligent and useful at Elizabeth Town, and labors also at several other places from Ganonoque to Matilda. When the people are not hindered by military duties, his audience is frequently large, attentive, and apparently impressed by the word of truth. His endeavors are in some measure limited, in consequence of the hostile state of the country ; but, to use his own words, he "anticipates a time when the mighty waters of St. Lawrence, now employed in forwarding the hostile operations of contending armies, shall be made to convey the Gospel of Christ to the far distant tribes of Indians, and the numerous settlers on its banks."

AUGUSTA.

Mr. Cox continues his labors at Augusta, and at other places occasionally ; but the engagements and miseries produced by the war have cramped his exertions. A few attend his ministry, but as yet he receives but little encouragement ; he is, however, willing to give a full trial to the station which he occupies.

NEWFOUNDLAND.

Mr Hyde, who was sent out under the patronage of this Society, to labor in Newfoundland, appears to have been useful at St. John's ; he has also visited some other parts of the island, and at one place established a Sunday-school. Through his instrumentality, an Auxiliary Society has been formed in aid of this Institution, and nearly 40l. the produce of a single quarter's subscriptions, have been received ;—other useful societies were also contemplated We cannot but rejoice that in distant parts of the earth to which our missionaries are sent, the spirit of benevolence is soon rendered manitest. He speaks with great concern of the deplorable state of the island in general, and the great need of additional laborers. We earnestly hope that other faithful ministers will be sent out to this destitute and neglected part of the world.

WEST INDIES.

TOBAGO.

The accounts from Mr Elliot at Tobago, are by no means encoura-

ging: he appears almost to despair of success, and was therefore induced to remove, for the present, to another station, at that time destitute of a preacher. We should, however, be sorry to abandon Tobago altogether, but hope to furnish the people with another minister, should they be able and willing to defray a part of the heavy expense attending the support of this mission.

TRINIDAD.

SEVERAL letters in the course of the past year have been received from Mr. Adam, who resides at Port of Spain, where he regularly preaches in the new chapel to a considerable number of persons of various colors, to several of whom he has the satisfaction of believing that the Gospel has been made the power of God to salvation; their growth in knowledge and piety afford him much pleasure, and great encouragement in his work. He takes pains also in catechising the negroes and their children, some of whom make rapid progress.

Mr. Adam occasionally visits some estates on the coast, where he meets with great encouragement, and lately determined on spending one Sabbath in every month with them. He wishes for the assistance of another missionary. He informs the Directors that he had disposed of all the Spanish Bibles which were sent him, that many of the Spaniards received them with pleasure; one man, he particularly mentions, received so much delight in reading a portion of it at night, that he came next day to purchase one, bringing with him a dollar (which was more than the price which had been announced,) and received it in an ecstasy of joy, saying, "This is what I have long desired, but could never obtain before."

Bibles, Testaments, spelling-books, tracts, and other articles which were much wanted, have been forwarded to him, according to his earnest request.

DEMERARA AND BERBICE.

MR. WRAY, with the consent of the Directors, has removed to the neighboring colony of Berbice, where he labors assiduously, in the same manner that he did at Le Resouvenir. Here, of course, he had every thing to begin, and various obstacles to combat; but he has the pleasure of seeing his labors progressively useful. Both adults and children learn to read, and to repeat the catechism; some of the former come for instruction at their breakfast and dinner times. He has procured from the Governor the favor of permitting government slaves to have one day in a fortnight for the purpose of cultivating their own ground, that they may not employ the Sabbath in that work, as the slaves generally do; and he anticipates the time when drivers and whips shall be unnecessary, and when the negroes will be made happy.

LE RESOUVENIR.

THE affectionate regard which the poor negroes at Le Resouvenir pay to the instructions of Mr. Wray, was evinced by the most poignant grief on the occasion of his departure; they wept aloud, and his voice was drowned by their sobs and cries. When the women took leave of Mrs. Wray, who had endeared herself to them by the assiduity of her services, they literally hung about her neck, and wept sore. And when Mr. Wray afterwards visited them, so deeply were the people affected, that he could scarcely proceed in speaking on account of his own feelings and theirs.

The Directors sent out, as soon as they were able, Mr. Kempton, another missionary from Gosport, to instruct them; it is intended that he shall supply that station for the present, and then proceed to Berbice to assist Mr. Wray. In the mean time, Mr. Elliott from Tobago, having paid a visit to Demerara, and preached to Mr. Wray's former congregation, was so deeply affected by their earnest desires for his remaining with them, that he was constrained to promise he would soon return from Tobago, and labor among them, until the mind of the Directors on the subject of his removal should be known.

GEORGE TOWN.

A VAST number of negroes repair to George Town, to hear Mr. Davies, some from the distance of many miles: the chapel is crowded, and many listen at the doors and windows—more than a thousand attend on the Sunday morning. Hundreds of them apply, Sabbath after Sabbath, to obtain catechisms; and those who have learned the catechism themselves, are diligent in teaching it to others. When they meet a person who can read, they will say, "Massa, I beg you to teach me a little." Mr. Davies says, "Not fewer than five thousand negroes learn the catechism, and attend in rotation." As a pleasing proof that these people prize the Gospel, they have established among themselves an Auxiliary Missionary Society, composed of people of color and of slaves, whose names appear in our last year's list of contributors, and whose subscriptions amounted to 189*l*.

THE friends of the Society have doubtless perused, with the most painful emotions, the representations which have been made in behalf of the missions of the United (or Moravian) brethren at Sarepta, Moscow, and other places, and the great arrear of debt which had accrued, in consequence of the impoverished state of Germany; and the Directors are confident that they will approve of the donation made to them of 200*l*. to alleviate the general distress, and to assist in the support of the missions undertaken by that Christian Society, whose pious example has contributed so much to fan the flame of missionary zeal throughout the Christian world.

SEMINARY.

THE Society will partake in the pleasure which the Directors feel in reporting the flourishing state of the missionary Seminary at Gosport.—The great cause is not likely to fail for lack of suitable instruments. The last year has produced a great number of candidates for the honor and labor of carrying the Gospel to the heathen; the public meetings held at Liverpool, Leeds, and other places, have excited this noble spirit in several pious young men. There are now in the Seminary fifteen students, of whom the worthy tutor, the Rev. Mr. Bogue, reports very favorably. The greater part of the number have been admitted since the last anniversary, and have not yet had sufficient time to make much progress in their studies, but their application and their disposition promise very favorably.

A few of the students have nearly completed the time usually allowed: two of these are intended for those very important stations, Malacca and Surat; another is applying to the attainment of the Italian language, as there is reason to hope that an opportunity will be afforded even in Italy for the preaching of the Gospel.

FRENCH PRISONERS.

FOR nearly two years past, those of the students at Gosport who could speak French, have every Lord's day visited the prisoners from France, either in the prisons of Forton and Porchester, or in the several prison-ships (fourteen in number) in the vicinity of Portsmouth, but chiefly in the latter: among these men they have preached the Gospel faithfully and affectionately, and have distributed Bibles and Testaments kindly provided by the British and Foreign Bible Society; together with Doddridge's Rise and Progress, Mr. Bogue's Essay on the New Testament, French hymns, and tracts furnished by this Society, composed of both which little libraries have been formed, which have supplied a multitude of the prisoners both with entertainment and instruction. In one of the ships particularly, which contains about seven hundred men, a peculiar degree of serious attention was paid, several of whom requested that the Lord's Supper might be administered to them; to some of these, after a strict examination, the ordinance was administered by Mr. Perrot, of Jersey, accompanied by Mr. Bogue, and the French students.—Several English ladies and officers of the ship, with many of the well-disposed prisoners, were spectators. The scriptural simplicity with which

the service was conducted presented to their minds a striking contrast to the artificial pomp of the Roman Catholic ceremonies; and the consideration that citizens of two nations then at war with each other, were sitting together as brothers at the table of the Prince of Peace, kindled in every breast a flame of holy joy. At Porchester, a building occupied by the prisoners as a theatre, which will hold about five hundred persons, has served the purpose of a chapel; and here the word of God has been preached to a multitude of very attentive hearers.—There is great reason to believe that many of the prisoners have been, in the Gospel sense of the phrase, made free, and have experienced a divine change by the power of the Holy Spirit accompanying the word of truth. Two or three have expressed a desire to become missionaries; their applications are under careful consideration.

Two of our brethren, Mr. Cope of Launcestown, and Mr. Cobbin of Crediton, have paid repeated visits to the prison at Dartmoor, and have preached in French to a great number of the French prisoners, and in English to the American prisoners; many, especially of the latter, attended to the word with great seriousness and affection, and there is good reason to believe that the seed of the Gospel, sown among both, will be productive of happy fruits.

Among these and other prisoners, measures have been taken to furnish them with Bibles and Testaments by the liberality of the Bible Society, and with useful books and tracts from this Society; for the latter purpose (the purchase of tracts in French and other languages) 50*l.* in addition to what had been previously given, was voted on Monday last; which they may take home with them to France and other countries and so disseminate, to a wide extent, the blessed word of God which we are confident will not return unto him void, but accomplish that unto which he has appointed it.

Before we conclude this Report, we are constrained to acknowledge, with heartfelt gratitude, the increasing liberality of our Christian friends. The Directors have frequently expressed in former years, their firm persuasion, that whatever might be the exigences of the institution, the generosity of the public would readily meet them: and their expectations have not been disappointed. When the expenditure of the Society had exceeded its annual income, our friends stepped forward immediately to supply the deficiency; and when the Directors intimated their intention to extend their efforts, the brethren hastened to convince them that their most strenuous exertions should be supported. Thus encouraged, the Directors have lately commenced new missions to Java and the Isle of France, and have several more in contemplation to Surat, Malacca, and other parts of the east, besides making a large addition to the number of missionaries in South Africa, for the stations recommended by Mr. Campbell. They have also admitted into the Seminary a greater number of students than at any former period, and are ready to receive still more, assured that the providence of God will yet present to their view many more suitable places in which the Gospel of his Son may be promulgated.

Among the generous donations lately made to this Society, the gift of 50*l.* by a lady who modestly withholds her name, deserves the most honorable mention. The receipt also of 30*l.* from a few Christian friends in Bermuda, demands a grateful acknowledgment. We have also to acknowledge the receipt of books for the use of the different missionary stations, and take this opportunity of inviting further donations of the same kind, as it appears from the letters of our missionaries that there is an ardent desire at their several stations to peruse valuable books of divinity.

To the Auxiliary Societies, both in town and country, the thanks of this meeting are especially due.—The addition made to their number and to their efficiency during the past year, has been very great; we cannot specify them, but those of

Bristol and the West Riding of Yorkshire have been eminently productive; nor have those of several smaller districts, towns, and particular congregations been less meritorious. It is impossible to express the delight with which those of the Directors who visited Bristol, Liverpool Leeds, Newcastle, and Hull, witnessed the Christian affection and zeal manifested by the friends and supporters of the Society in those places, and to whom the most grateful tribute of thanks is cheerfully paid. The female friends in the metropolis, at Tottenham Court Chapel, at the Tabernacle, at Hoxton, at Surry Chapel, and at other places, (equal in zeal though not in numbers,) have done worthily, and have shewn the world what great and good effects may be expected from the exertions and influence of pious females.

In the autumn of the last year the Rev. Dr Jack of Manchester, and the Rev. Mr. Tracy, paid a visit to Ireland, where the cordiality with which they were received by ministers of every church, Episcopalian, Presbyterian, and Independent was highly gratifying. The auxiliaries which have been formed in the four northern counties, and in Cork in the south, which have already contributed to the funds of this Society, are proofs of the lively interest which the Christians in that province of the United Empire feel in the great cause of missions to the heathen, and pledges of what may be further expected from our fellow Christians in Ireland.

Nor can the Directors pass over in silence the praise-worthy efforts of their youthful friends in Bristol and Hull, as well as in London and other places; with joy they receive these tokens of their love to Jesus and to their fellow creatures. Their sacrifices of juvenile gratifications, made for this purpose, will, we doubt not, be acceptable to Him, who, when on earth, treated with so much kindness the rising generation. Who does not hail, in these pleasing buds of Christian philanthropy, the future and precious fruits of that beneficence which shall hereafter contribute largely to the happiness of the whole world.

We congratulate our Christian brethren on those most wonderful and merciful events which have recently taken place on the Continent. In the termination of those calamitous hostilities which have desolated a great part of Europe, and in the prospect of general peace, we rejoice with all the friends of humanity; and as Christians, associated for the purpose of publishing to all nations the Gospel of peace, we feel peculiar cause of exultation; for we trust that many impediments to the free course of the Gospel will be now removed, and that to whatever port the mercantile vessels may sail, the glorious Gospel of the blessed God will also be transmitted. The effects of this Society on the Continent, which have been for many years unavoidably suspended, will, we hope, be soon renewed, and on a far more extensive scale. Already have the Directors resumed their intercourse with their worthy coadjutors in Holland, who ardently desire to promote the missions in Africa and Batavia. From our old friends also at Basle, in Switzerland, we have lately received pecuniary aid. Our German and other brethren, will, we are persuaded, soon manifest their zeal to support and extend the efforts of Christian missionaries.

We conclude with entreating the fervent prayers of all our numerous friends throughout the British empire, for the blessing of God upon our Society, and upon all similar institutions. The increase of a spirit of prayer among us will be (of all others) the most encouraging token for good. The number of monthly prayer-meetings in the metropolis for the spread of the Gospel is already increased at the instance of our friends; and we trust that the same spirit is manifested throughout Britain. He who has himself directed us to "give him no rest day nor night, till he make Jerusalem a praise in all the earth," will assuredly hear the voice of our supplications; then shall the earth yield her increase; and God, even our

own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

POSTSCRIPT.

SINCE the preceding report was read, letters have been received from India, from which the following brief accounts are extracted.

GANJAM.

MR. LEE, in a letter dated at Ganjam, Aug. 2, 1813, says, that his regular English congregation is from one hundred and ten to one hundred and twenty, and that they hear the word with remarkable attention.—Immediately after the service of the Lord's day evenings, he reads a portion of the Scriptures to the natives, who are present, and explains it to them in the Gentoo language. He was then erecting a place of worship, fifty feet by thirty-eight, in doing which he is assisted by the government. His monthly missionary prayer-meetings are attended by forty or fifty persons. He has translated Dr. Watt's first Catechism, and other useful books for children. He is also proceeding in his translation of the book of Genesis into the Telinga.

Ganjam is described as very populous; both the Telinga and Odea languages are spoken; and as the situation affords great facilities for the wide diffusion of Gospel light, he earnestly wishes for the assistance of another missionary.

BELHARY.

MR. HANDS, in a letter dated October 29, 1813, informs the Directors that he continues in a weak and languid state of body, in consequence of a very severe attack of the liver complaint, so that he has not been able to proceed so rapidly as he wished in the translation of the Scriptures; but as he was gradually gaining strength, he hoped to be soon enabled to go on with more vigor.

His schools, in which he is much assisted by Mr. Taylor, continue to flourish. Mr. Taylor is also studying theology and the Canara language. Some copies of the New Testament in the Telinga tongue, which Mr. Hands brought with him from Vizagapatam, have been distributed among the Gentoos at Belhary, and several have been sent into the surrounding districts by strangers who have called to visit him. He has also a class in the native school, who read the Telinga Gospels.

The zeal of the country-born people who attend upon his ministry has afforded him much pleasure; they have raised upwards of five hundred rupees in aid of the Auxiliary Bible Society at Calcutta. He had the pleasure also of sending to the same Society one hundrnd and thirty-three rupees, received for Bibles sold to the soldiers and others. He speaks with great delight of the piety of some of the military. There has been a great mortality among the 56th regiment, who were in camp; many are also sick at Belhary, for whose instruction and consolation Mr. Hands and Mr. Taylor labor assiduously. He mentions the death of one man, whose end was remarkably triumphant, and excited much attention among both the officers and privates of the regiment—all said, that he was a true Christian, and one expressed an earnest desire that his latter end might be like his.

A large parcel of excellent books, which were sent out for Mr. Hands and others who wished to possess them, together with apparel for Mr. H. have unhappily been lost in a vessel which was taking them from Calcutta to Madras. The disappointment is severely felt. The country had suffered severely by drought; but Mr. Hands and his family were greatly assisted by the kindness of ladies and gentlemen in the neighborhood, without whose friendly aid they could scarcely have obtained the necessaries of life. He expresses also much thankfulness, that the government has favored him with a grant of the ground occupied by the Mission Garden, which contains about eight acres, and is to be held free from rent, as long as it is appropriated to the use of the Charity School.

CHINSURAH.

MR. MAY, in a letter to the Directors, dated November 26, 1813,

mentions the death of Mrs. May on the 17th of September. Her last moments were peaceful and happy. On the following Sabbath the solemn event was improved by two funeral discourses; one in the morning by Mr. Forsyth, and another in the evening by Mr. Lawson, one of the Baptist missionaries, who kindly came to visit him on the mournful occasion.

Mr. May superintends the Free School at Chinsurah, in which he has introduced some beneficial improvements; he intended to commence a native school in the month of January, on the British plan. Speaking of schools, he says, "It is among the rising generation chiefly, that I look for success. By teaching them to read the Scriptures, and laying before them the grand principles of our holy religion, we may remove their prejudices without shocking them." He is looking out for native teachers, as recommended by the late Dr. John, and wishes to pursue the plan of a good lady up the country, who employs two or three native teachers, giving each of them four rupees a month, and two annas for every regular scholar; this renders them diligent in procuring and retaining the children.

Mr. May has received some encouragement from the children under his care, several of whom not only attend his ministry, but are much impressed by the word, repeat the catechism, prayers, and hymns, and receive a short lecture weekly on sacred history. He much wishes for more assistance, and particularly desires that any who may come out may be well acquainted with the improved method of teaching. He regrets that he had not made himself master of it before he left England.

He had heard from Vizagapatam, about a fortnight before he wrote, that Mr. Gordon was then recovering from a severe attack of the liver disorder, which had confined him to his room for three weeks. The number of children then in the school was about seventy.

MADRAS.

A VERY pleasing letter from Mr. Loveless, dated August 23, 1815, has just been received, containing many pious reflections on the instances of mortality among the missionaries; expressing also his earnest hope that the Legislature of this country would afford that liberty for sending missionaries, which we now rejoice has been granted. He mentions that the American brethren Hall and Nott were at Bombay where they were permitted to remain, and it was expected they would proceed to Surat. He recommends strengthening the mission at Belhary especially, on account of the state of Mr. Hands's health.

Mr. Loveless was attended at the chapel as usual, and was greatly encouraged by the generous exertions made by the friends of religion at Madras to liquidate the debt of his chapel. One liberal gentleman who would not suffer his name to appear, has contributed seven hundred pagodas for that purpose. He longs for additional help in that great and populous city.

From an English Publication.

SIR, I transmit you the copy of a letter addressed by Sir Gore Ousely, the British ambassador to the court of Persia, to Lord Teignmouth, the President of the British and Foreign Bible Society; and also a copy of the translation made by Sir Gore Ousley himself, of the original letter which was written to him by the Persian monarch.

I apprehend that the singular circumstance of the Holy Scriptures, in the vernacular language of his country, being thus placed in the hands of an Eastern monarch, having (according to Pinkerton) a population of ten millions of subjects, professing the Mahometan superstition, together with the candor with which that monarch has received this present and undertaken to make himself acquainted with its contents, cannot fail to make an impression

on your readers and on the public at large. I am, sir, your's, &c.

CHRISTIANUS.

Communication from the King of Persia to the British and Foreign Bible Society, relative to the late Rev. H Martyn's translation of the New Testament into Persian

From his excellency Sir Gore Ouseley, Bart. Ambassador Extraordinary from his Britanic majesty to the court of Persia, addressed to the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society.

ST. PETERSBURGH, Sept. 20. 1814

My dear Lord—Finding that I am likely to be detained here some six or seven weeks, and apprehensive that my letters from Persia may not have reached your Lordship, I conceive it my duty to acquaint you, for the information of the Society of Christians formed for the purpose propagating the Sacred Writings, that agreeably to the wishes of our poor friend, the late Rev Henry Martyn, I presented, in the name of the Society (as he particularly desired) a copy of his translation of the New Testament into the Persian language, to his Persian Majesty, Fateh Ali Shah Kajar, having first made conditions that his majesty was to peruse the whole, and favor me with his opinion of the style, &c.

Previous to delivering the book to the Shah, I employed transcribers to make some copies of it, which I distributed to Hajee Mahomed Hussein Khan, Prince of Maro Mirza Abdulwahab, and other men of learning and rank immediately about the person of the King, who, being chiefly converts to the Soofi philosophy, would, I felt certain, give it a fair judgment, and if called upon by the Shah for their opinion, report of it according to its intrinsic merits.

The enclosed translation of a letter from his Persian majesty, to me, will show your lordship that he thinks the complete work a great acquisition, and that he approves of the simple style, adopted by my lamented friend, Martyn, and his able coadjutor, Mirza Seyed Ali, so appropriate to the just and ready conception of the sublime morality of the Sacred Writings. Should the society expresss a wish to possess the original letter from the Shah, or a copy of it in Persian, I shall be most happy to present either through your lordship.

I beg leave to add, that if a correct copy of Mr. Martyn's translation has not yet been presented to the society, I shall have great pleasure in offering one that has been copied from, and collated with the original left with me by Mr. Martyn, on which he had bestowed the greatest pains to render it perfect.

I also promise to devote my leisure to the correction of the press, in the event of your thinking proper to have it printed in England, should my sovereign not have immediate occasion for my services out of England. I beg you to believe me, my dear lord,

Your lordship's most sincere,
And faithful humble servant.
GORE OUSELY.

Translation of his Persian Majesty's letter, referred to in the preceding.

"*In the name of the Almighty God whose glory is most excellent,*

"It is our august command, that, the dignified and excellent, our trusty, faithful, and loyal well-wisher, Sir Gore Ousely, Bart. his Britannic Majesty's Ambassador Extraordinary (after being honored and exalted with the expressions of our highest regard and consideration) should know, that the copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the Religion of Jesus (upon whom, and upon all prophets, be peace and blessings !) has reached us, and has proved highly acceptable to our august mind.

"In truth, through the learned and unremitted exertions of the Rev. Henry Martyn, it has been translated in a style most benefitting Sacred Books, that is, in an easy and simple diction. Formerly the four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner; and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We therefore, have been particularly delighted with this copious and complete translation. Please the most merciful God, we shall command the select servants, who are admitted to our presence, to read* to us the above mentioned book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.

"Your excellency will be pleased to rejoice the hearts of the above mentioned, dignified, learned, and enlightened society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the Holy Gospel, and other points in sacred books, that they are deservedly honored with our royal favor.—Your excellency must consider yourself as bound to fulfil this royal request.

Given in Rebialavii, 1229.

(Sealed)

PATEH ALI SHAH KAJAR."

* *I beg leave to remark, that the word "Tilawat," which the translator has rendered "read," is an honorable signification of that act, almost exclusively applied to the perusing or reciting the Koran. The making use, therefore, of this term or expression, shews the degree of respect and estimation in which the Shah holds the New Testament.*

Note by Sir Gore Ousely.

Extract from the Address of CHARLES GRANT, *Jun. Member of Parliament, to an auxiliary Bible Society in London.*

IF it were proposed to discover some end towards which the greatest possible mass of genius and talent and virtue might be made to move; some object so elevated as to outstrip the flight of vulgar passion, and yet so level to our capacities as to invite the play and exercise of finer affections, where should we look for that object? Where is the bright spot which attracts the noble powers, but forbids access to any unhallowed agents? What feature is there in the human existence which fulfils these conditions? Sir, there is one condition which completely answers them; and that feature is its *immortality*. This is the feature in regard to which we are all equally great or equally little. This is the idea which unites in itself the extremes of awe and tenderness, on the one hand, so infinitely tremendous as to vanquish and break down the fierce and rebellious passions—on the other, so infinitely affecting as to wake to the keenest excess, the most holy sympathies, the dearest sensibilities of our common nature.

This is the object round which the best affections may gather themselves and lavish all their energies, while at its base the malignant propensities beat and dash themselves in vain.

And here the Bible Society has taken her stand. On this hallowed ground, she has reared her magnificent temple—a temple as I trust, exempt from decay and dissolution. For those fabrics which we construct of the vulgar materials of common life, the winds scatter them, the floods sweep them away, they sink by their own weight; but this edifice is imperishable as the materials of which it is composed, and eternal, (I speak it with reverence) as that terrible name with which it is inscribed. It is here beyond the confines of the grave that the standard has been erected, which shall gather all na-

tions under its shade. Its feet are planted on the precincts of the tomb, but its head ascends to that heaven, to which it conducts our steps.—Below indeed it is surrounded with clouds, enveloped in the prophetic dreams of that hope which shall never make ashamed, and the awful obscurities of that faith that dwells within the veil but its summit is lost in those regions where hope vanishes in rapture, faith in visions, and where charity is all in all.

Truly then did I say, that this institution was required to accomplish the noble system of our national charities—for now we may trace within the limits of our own country, the human existence in every stage of its progress. We may trace its pains and sorrows, its disappointments, its decay and dissolusion. We may trace them, not by fixing our eyes on those calamities themselves, but by regarding those means which a sleepless and provident benevolence has provided to oppose those calamities, to avert what may be contingent, to mitigate what may be inevitable. We may trace them as we trace the windings of some mighty river, by the lofty embankments which are thrown up to check its fury and repress its ravages. Thus we trace misery by the exertions of benevolence; pain and disappointment by the overflowings of sympathy; sickness, desertion and despair by the remedies that are supplied, the refuge that is opened, the cheering prospects that are unfolded. We trace decay by the props that are given to the waning strength, and the promises whispered to the fainting heart.

We trace death itself, not by its horrors, but by the consolations that are scattered over the tomb, by the hopes that are breathed round that slumber of nature, by the gleams of glory that descend to brighten the dark and narrow house. Thus, in whatever view we regard man, whether as the child of hope or of sorrow; whether as a pilgrim of this world or a denizen of the next, we are prepared to meet him in every exigency of his condition. As men we provide for the wants of our fellow men; as rational creatures we provide for the progress and culture of reason; as beings, whose rallying word is immortality, we provide for an immortal existence.

I beg pardon for intruding at such length on the patience of this assembly—but if it were allowed for me, after having taken this general view of the subject to descend into more minute particulars I think a scene might be unfolded which would task the proudest imagination of tragic poetry to rival or pourtray. Such a description it is beyond my power to attempt; I am sure I shall not be able to do it justice. Permit me, however, to remark, that amidst the various sorrows that press upon our feelings, there is none more distressing than the sight of calamity without the power of relieving it—There are many afflictions which admit of relief, which can be removed by the exertions of wealth, or soothed by friendship—but there are others which are folded up in the recesses of a broken heart which no sympathy can reach, no human efforts assuage, and which can be healed only by the hand that gave the wound.

These are the sorrows for which the Bible Society provides. If I were able to trace, and could persuade you to follow me in tracing the progress of one of these holy volumes which we are met to distribute—If, for example, we could stand by the couch of intense pain; of pain which even the voice of friendship is unable to soothe, which seems to shiver the very existence, and looks for relief only in the sad refuge of the grave; if we could here present the sacred volume and develope its principles, its motives, its consolations; if we could revive, in the agonized heart, the remembrance of HIM who from the manger to the cross was acquainted with grief and familiar only with privation and suffering; if we could awake the recollection of that spotless innocence so reviled; that ineffible meekness so trampled upon: that unutterable charity so

insulted by those whom it came to save—Above all, if we could awake the memory of those sorrows that saddened the shades of Gethsemane and have made the mournful summit of Calvary so sacred and precious in the eyes of gratitude and devotion; or if we could visit another scene and observe human nature in its lowest stage of degradation; if we could penetrate the cell of the convicted murderer, on whom the law has affixed its brand; if we could mark those feelings, frozen into apathy, that haggard countenance, over which the passions have ceased to rave, but on which they have left deep the scars of their devastation; the traces of those tears which were wrung by remorse, and have been dried by despair; those convulsive throbs of heart which shake the whole frame and give sad omen of approaching fate: if at such a moment we could at once unfold the volume of life, and with an angel voice proclaim, that even for *him* there is a hope beyond that dark scene of ignorance—that even for *him* there is forgiveness before the eternal throne—why sir, would it not be opening Heaven to his view? would not a sudden warmth thrill his bosom? would not that hardness be dissolved and those fixed eyes melt down with tears of penitence and prayer?

Or if, passing from this scene, we should approach the house of mourning and observe the widowed mother, now bereaved of her last hope, refusing to be comforted; abandoned like a wreck upon the waters to the sport of every grief, and forgetting, in the excess of anguish every source of consolation; if we could lead the mourner to the feet of HIM who had compassion on the widowed parent, checked the bier of death and rescued the victim from his grasp; if we could then open a glimpse of the future and realize that moment of re-union which shall abundantly overpay years of separation and anguish; if in these and many other instances, which will suggest themselves, I will not say to the imagination, but to the feelings of every man, we could watch the influence of those sacred writings, which may this day be the instruments of circulating more widely: if we could mark their effects in individual cases, in weaning from discontent and pain, in calming the troubled spirit and exalting the depressed, and grovelling thought, then indeed should we find the amplest motives and rewards for the utmost exertions in this cause.

We are about to return to our ordinary pursuits and pleasures, but in the midst of that career, let us sometimes pause and recollect that while we are immersed in business or amusement, these sacred volumes, like the eternal laws of nature, are silently performing their destined functions: are still continuing their progress, visiting the abodes of vice and contagion—descending into the haunts of poverty and sorrow, cheering the cottage, making glad the solitary place and brightening the desert with new verdure. We cannot indeed trace those effects, we cannot perceive the hopes which are awakened, the griefs that are assuaged, the hearts that are bound up, the consolations which are administered.—But there is an eye that traces them, and one day perhaps the page on which these hopes and griefs and consolations are recorded and treasured up, may be unfolded. On that day we shall not repent that we have contributed in our humble measure, to supply to millions of our fellow creatures, the means of consolation in this life, and of happiness in a future state of existence.

Donations to the Missionary Society of Connecticut.

1815.		
Feb. 11.	From Mr. Moses Elliott, collected in new settlements,	$ 8 72
22.	From the Estate of George Olcott, deceased, by John Williams, Esq. Executor,	100 00
23.	From Rev. Marshfield Steele, contributed in new settlements,	5 55
24.	From Abner Benedict, Jr. do. do.	20 00
March 4.	From Asahel Gaylord, do. do.	31 41
15.	From Rev. Abraham Scott, do. do.	12 50
	From Rev. James Parker, do. do.	34 86
		$213 04

Received by P. W. Gallaudet for Foreign Missions.

1814.		
Nov. 16.	From Rev. Dr. Strong, received from a young man in Sharon,	$ 1 00
1815.		
Jan. 2.	From P. B. Gleason & Co. from a female friend to Foreign Missions,	1 00
Feb. 8.	From a female friend to Missions,	5 00
		$ 7 00

☞ THE EDITORS have received a valuable Communication, stating, in all its bearings, the interesting enquiry, "In what manner shall I know that I am a subject of gracious adoption by God?" The enquiry is important, and the Editors hope that some of their Correspondents may favor them with a satisfactory answer. But previous to the insertion of the enquiry, the Editors wish for an interview with the writer.

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

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A Summary of the Sacred History contained in the Books of Chronicles and Ezra, with Remarks on their Credibility and Inspiration.

IN the two Books of Chronicles, the inspired Historian seems to have two principal objects in view. One is to give an exact account of the genealogies of the patriarchs and the tribes of Israel; the other, to give an additional history of the dealings of God with his people, from the death of Saul to the Babylonish captivity. These genealogies are of great importance, and were particularly so to the Jews, not only as they show the royal line of the Messiah, but as they point out the distinction of the several tribes of Israel, particularly the tribe of Levi, to which by divine appointment, the sacred service of the priesthood was limited. These sacred books being published after the return from the captivity by the authority of these genealogies, the respective families were enabled to take possession of the inheritances of their fathers. These genealogies are followed by the inspired evangelists Matthew and Luke, in giving the royal ancestry of the Son of Mary, who was "the son of David, the son of Abraham."—The genealogical accounts contained in these books of the Chronicles, are especially important, to ascertain the fulfilment of many of the early promises of God. Several of the divine promises given to Abraham, to his sons, and to the families of Israel, could not otherwise be known to have been fulfilled. But now while we are enabled to trace the lines of their posterity, by an infallible guide, we may discover the holy faithfulness of God, whereby he has most punctually performed all his promises, agreeably to the sacred declarations of his word.

The sacred history given in the books of the Kings, though perfect in its nature, according to the design of the inspired writer, does not contain all things which might be necessary and useful for

the people of God concerning the events of that interesting period, which elapsed from the death of the first king of Israel, to the time of the captivity in Babylon. The sacred writer of the Books of Chronicles, therefore makes such additions to the history of this period, as were necessary to render it complete. The principal object of the sacred historian seems to be to give a near and distinct view of individual character, in the illustrious personages by whom this period was distinguished, exhibiting particularly, their piety and impiety towards God, with all the necessary consequences. The piety of David and Solomon are drawn in very lively colours, with the divine approbation of their fidelity, and the constant blessings of God which were enjoyed by them while they continued in the ways of obedience. The humble and prophetic prayer of Solomon at the dedication of the temple, the imposing ceremonies of that great solemnity, the presence and promises of the God of Israel, are given in the most impressive terms. The defection of Solomon in the latter part of his life, with all its fatal consequences, the character of the pious and the vicious princes who sat successively on the throne of Judah, with the blessings and judgments with which they were attended, are exhibited in a most clear and instructive manner. The final displeasure of a holy God, after long forbearance, after the most earnest and repeated admonitions of his prophets, is presented in a striking light, and assigned as the reason, and the only reason that they were left a prey to the king of Babylon; that their city and temple were brought to desolation.—During this period of about 450 years, a continual succession of inspired prophets of God was preserved among his people. These delivered the truths of heaven; they shewed the house of Israel their transgressions, often denouncing in the most pointed terms the judgments of God against iniquity; they promised great mercies to obedience and repentance, pointed out the way of duty to princes and people, showing the path of safety and peace.

Notwithstanding the many painful instances of disobedience and departure from the true God which appear in these books of the Chronicles, we still discover his true church, his holy and faithful worship even in the darkest times. Though at times greatly obscured by superstition and corruption, there are always to be found knees which have not bowed to the image of Baal; there are ever some to stand with the holy prophets to mourn over the declension of Jerusalem, and to offer their humble sacrifices to the only true God, the God of Israel. In the darkest times, there were some to weep and pray, the Lord heard their supplications and came for their deliverance.

We now make a few remarks.

1. These two books of the Chronicles appear to have been written by Ezra, and compiled mostly from authentic documents which had been preserved by the prophets. These books, like several others of the sacred scriptures, do not bear the name of the inspired writer. But it has been the universal opinion of Jews and Christians that they

were written by the prophet Ezra. They were written after the captivity, as they bring down the sacred history to that memorable epoch, and mention the Persian decree by which the seventy years of the captivity was concluded. The period which succeeded the captivity was the time in which Ezra lived. And as he is declared to have been "a ready scribe in the law of Moses, which the Lord God of Israel had given," and was greatly conversant with the sacred scriptures he was a most suitable person for this work. He was eminent for learning, as is evident from his distinction at the court of Persia; he had a very strong attachment to his own nation, and to the religion of the God of Israel.

These sacred books must have been compiled, in a great measure from records and historical memoirs which had been written at different periods by the prophets of the respective times. Of these historic memoirs we have before spoken. There is sufficient evidence that such records were made and faithfully preserved in the kingdom of David and his successors. Several references to writings of this kind are found in the books of Chronicles. "Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer." It is evident from this passage, that those historic memoirs were full and extensive accounts. "Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Abijah the Shilonite, and in the visions of Iddo the seer. Other authorities of this kind which are mentioned, are, the book of Shemaiah the prophet, the book of Jehu the son of Hanani, the writings of Isaiah the prophet, the sayings of the Seers, the books of the Kings, and the lamentations of Jeremiah. In the number of the great officers of David, Jehoshaphat is called the Recorder. In the reign of Hezekiah, Joab the son of Asaph sustains the same office. Whence it appears, that, in addition to the historical notes which seem to have been usually taken and preserved by the prophets, there was a particular officer in the government whose business it was to make a faithful record of all important transactions. From the book of Esther we learn that similar records were kept in the empire of Persia. These records and memoirs preserved by the prophets and others, form the materials from which the two books of Chronicles appear to have been compiled. That the prophet Ezra was the writer we have an evidence of some weight at least, in the fact that the book of Ezra, which was clearly written by him, seems to be a continuation of the books of Chronicles. The last verses of Chronicles, and the first verses of Ezra are just alike.

2. The portion of sacred history contained in the books of Chronicles is true. We could hardly wish for a more conclusive evidence of the fidelity of the sacred historian, than the frequent reference to the authorities which have been mentioned. The historical writings of the prophets and recorders

were of a public nature, many were acquainted with them, and they were accessible by all. To these documents, which were known to be authentic, the sacred writer often refers for the confirmation, and for additional particulars of his narrative. This is a testimony for its authenticity, of a most satisfactory kind.

Many things contained in these books of Chronicles, must have been supported or overthrown, at the time they were published, by the most authentic tradition. A great part of those most important events, in the history of their nation, could never have been forgotten by the Jews, and those related would never have been received as authentic, had they not been confirmed by their traditions. Yet they were received by this people as facts. The most of the genealogies here contained must necessarily have been preserved in family record and tradition. For no other people were ever so attentive to these things as the Jews. Had they, then, been inconsistent with their most authentic traditionary documents, they could not have been received. That they were received, under these circumstances, proves them to be authentic.

The history contained in the books of Chronicles is confirmed by its conformity with the books of Kings. The authenticity of those books we have already established. The most essential parts of the books of Chronicles agree, substantially, with the books of Kings; and, where they differ, they are not inconsistent. This agreement and consistency is a strong argument for their authenticity.

A remark which was made on the books of the Kings, may here be repeated. The principal part of the history contained in the books of Chronicles must have been extremely humbling to the national pride of the Jews. In the early part of this period, they appear in the height of prosperity and power. They were most eminently favored with the blessings of God's providence, with the privileges of divine instruction, with the faithful labors and prayers of the holy prophets, with the worship and services of the sacred temple, and with the holy writings of Moses and the prophets. Yet, under all these advantages, they forsook the God of their fathers, they neglected his ordinances and precepts, in defiance of every admonition they worshipped idol gods, and, finally, were subdued by a foreign conqueror and carried captive into a distant land. Such a representation would never have been acknowledged as an authentic narrative, could it possibly have been controverted.

The portion of sacred history now under consideration is a remarkable fulfilment of ancient prophecy. The prosperity, the defection, the degeneracy, and the captivity of this people had been fully foretold by Moses, Joshua, and others of their early prophets. It had been solemnly declared, even, that their mighty temple, which seemed to bid defiance to the ravages of time, should be utterly demolished, that their city should be destroyed and the people transplanted to foreign lands. All this is

here said to have been accomplished. If then those early predictions were divine prophecy, the history is true.—We are informed, 2. Chron. xxi. 8. "In his days the Edomites revolted from under the dominion of Judah, and made themselves a king." This is a remarkable fulfilment of the ancient prophecy of Isaac, when pronouncing his dying blessing upon Esau his son. "And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

The sacred history of the Chronicles is confirmed by the testimony of profane historians. The representation here given of the power and prosperity of Solomon; of the erection of the magnificent temple at Jerusalem; of the aid afforded by the king of Tyre in that great work; of the wealth and power of Egypt; of the extraordinary greatness, the decline and ruin of Ninevah; of the magnificence and strength of Babylon, with the extensive power and conquests of Nebuchadnezzar; of the final overthrow of that mighty empire by Cyrus the Persian; are historical facts abundantly attested by the historian of Greece and most other ancient nations. In 2 Chron. xii. 9. we are told, "So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made." Herodotus informs us that Sesostris king of Egypt, who is supposed to be the same with the Shishak of the scriptures, was the first who passed the Arabian gulf and subdued the inhabitants bordering on the Erythrean Sea. He adds, that "he levied a mighty army, and made a martial progress by land, subduing all the nations whom he met with on his march." He says that wherever he conquered, he erected pillars as monuments of his conquest. And then adds, "Some of them I myself have seen in Palestine of Syria." That is in Judea. A very remarkable confirmation of the sacred account.

3. The two books of Chronicles were written under the guidance of the Holy Spirit of God. The same character of Jehovah, the same religious doctrine and worship, the same moral truths, the same character of holiness and sin, which appear in all the holy scriptures, are here also to be found. Nor is there any deviation from these great truths. That a work of such length should be written, by any one or any number of individuals, not specially enlightened and guided by the divine Spirit, in which the character and immediate agency of God is so often introduced, without an expression derogatory to his perfections, unworthy of his holiness or countenancing imperfection in creatures, is absolutely impossible. The Most High is ever kept in view, as the great actor in every transaction, and the illustrious personages which are introduced, David, Solomon, Jeroboam, Hezekiah, Josiah, Sennacherib, Nebuchadnezzar, who would have been the heroes of any uninspired writer, are merely instruments in his hands for the ac-

complishment of the holy designs of his wisdom and grace. The conciseness, the extraordinary comprehensiveness and dignity of the narrative, are worthy of the Holy Spirit, and beyond the attainments of human genius.

These books contain several striking prophecies. Their faithful accomplishment shows the omniscient mind by which they were indited. They were received by the Jews and by the holy prophets of God as of divine authority, and were added to their sacred law. In the same character were they received by the apostles of Christ. By our Lord himself they are included in the general distinction of "Moses and the prophets." 1. Chron. xxix. 10, 11. "David blessed the Lord before all the congregation; and David said, Blessed be thou Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted above all." It is remarkable that this passage is so exactly conformable to the conclusion of the Lord's prayer given by Christ; and to the heavenly song recorded in the fifth of the Revelation. As it is generally supposed that our Lord, in his dying exclamation on the cross, "My God, my God, why hast thou forsaken me," repeated a part of the 22d Psalm, it may well be supposed that in the conclusion of the Lord's prayer he had a particular reference to this sacred ascription of the same inspired David.

THE book of Ezra will now claim a little attention. Few characters are presented in the Old Testament, equally entitled to veneration with that of Ezra. We are apt to forget his greatness in the shortness of the book which bears his name. Yet there are very few which deserve and have ever received such unlimited respect from all the Jews. He was, under God, the restorer of their nation, after the desolations of the Assyrian captivity. He was a second Moses, who restored their civil and ecclesiastical state, after all had been broken down by the triumphs of idolaters.

Ezra was a descendant of the captives who were carried away from Jerusalem to Babylon. He was of the family of the priesthood, lineally descended from Aaron. Whether he had ever been at Jerusalem before receiving a special commission for that purpose from the king of Persia, we are unable, and it is unnecessary to determine. I rather think he was not.

The book of Ezra opens with an account of the famous decree of Cyrus, the king of Persia, and conqueror of Babylon, for the release of the Jews from captivity, and for the re-building of the city and temple of Jerusalem. This was in the year before Christ 536, just 70 years from the conquest of the city, and the captivity of the people by Nebuchadnezzar. Cyrus says in his decree, "The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah." The command of

God here mentioned is, probably, no more than a reference to that signal declaration of the prophet Isaiah, nearly 200 years before this time, calling him by name, "That saith of Cyrus, he is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundation shall be laid." This prophecy must have been shown to Cyrus by Daniel, who then held an eminent station at the court of Babylon, and it might naturally induce him to issue his great decree for the restoration of Jerusalem. By virtue of this decree, many thousands of Jews removed immediately, from Babylon to Jerusalem, under the direction of Zerubbabel the governor, and Joshua the high priest; and soon after, laid the foundation of the temple with great joy.—In the next reign, the enemies of the Jews procured a decree from the king of Persia, who was a very corrupt prince, to stop the building of the city and temple. In these afflictions the people were encouraged by the prophets Haggai and Zechariah to persevere in their work. God looked upon their sorrows, and gave that ever remarkable promise of the Messiah. Hag. ii. 4. &c. "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts.—And I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.—The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace saith, the Lord of hosts." Notwithstanding the great encouragement afforded by these divine promises for the erection of the temple, the building advanced very slowly. After the labor of a number of years, the work was but partially accomplished. In the next reign, the reign of Darius, a very ample decree was obtained from the king, for the completion of the temple, for the re-establishment of the city, and the sacred rites of their divine worship. This decree gave new animation to the desponding Jews, and, in a few years, the temple was completed and dedicated with great solemnity. From this time, the Jewish state continued in the possession of a partial independence, and in the enjoyment of their holy religion; but was weak and poor, constantly harassed by enemies, struggling with innumerable difficulties, till Ezra obtained from king Artaxerxes a new and very ample decree for the re-establishment of their nation and worship. This famous decree, which completely re-established the Jewish state, was given in the year before Christ, 458, 61 years after the decree of Darius, and 78 years from the first decree for the return of the Jews, which was given by Cyrus.

From the memorable event now in view, the favorable decree of Darius and the ample commission given to Ezra, commences that great prophetical period, the seventy weeks of the prophet Daniel. In the time of his prayer and fasting, the humble prophet is informed by the

angel Gabriel, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: —And he shall confirm the covenant with many for one week." It would not comport with our present design to attempt a particular elucidation of this famous prophecy. It may however be observed that the character of the Messiah was never established, nor was his mediatorial work accomplished, till his death, and his rising from the dead. He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. i. 4. It may, therefore, well be concluded that this important prophetic period concerning the Messiah did terminate at his death. These seventy weeks are weeks of years, making 490 years. From the year in which Darius issued his commandment to restore and to build Jerusalem, giving to Ezra ample authority to carry it into execution, in the year 458, to the time of the crucifixion of our Lord, was just 490 years.

By virtue of this decree of the King of Persia, Ezra, with great numbers of Jews in various parts of the empire, went to Jerusalem, and raised the city, in some measure, to its former splendor. He found that the people had become much corrupted in their manners, that great numbers had intermarried with the people of the neighboring nations. As this would necessarily produce confusion in their families and tribes, and was expressly contrary to the commandment of God, he gave orders that all those who had married strange wives should put them away. Several other great abuses and errors were reformed by his authority, by his persevering exertions, and his faithful example, and the nation soon assumed a state of quietness and prosperity. The divine law became an object of careful attention. The daily sacrifices were steadily offered to God, and the blessings of his grace were richly shed upon the people of his ancient covenant.

The very interesting portion of sacred history, contained in this book, was written by Ezra. It bears his name, and he often speaks, in it, of himself. As he "had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statues and judgments," he was eminently qualified for this work.—He was a cotemporary writer, and this book has all the marks of authenticity which usually appear in the works of authors who write of the events of their own times. The character of Cyrus here given is conformable to the prophecy of Isaiah, and to the very elegant history of that great prince by the Greek historian Xenophon.

Ezra's account of the succeeding princes of Persia, their power and wealth, their luxury and

magnificence, and the revolutions of the empire, are perfectly conformable to the testimony of the most authentic historians of the Greeks and Persians. The character and history of the Jews, here given, is supported by all the evidence of collateral history.

In this sacred book we discover the clearest marks of the superintending guidance of the Holy Spirit. We behold the preservation of the Church under every trial, we see all events overruled in the holy providence of God for the promotion of the interests of Zion, we see the same holy and faithful God at the head of his kingdom, and we find the same perfect moral truth, which enstamps every page of his holy word.

God will surely chastise his people, though he do not utterly destroy them. In the portion of sacred history which we have now had in review, we are informed of the terrible judgments with which a holy God chastised the people of his ancient covenant. They had, indeed, a promise of perpetual preservation, a promise which could never be forgotten; yet, in the time of their transgressions, of their unbelief and incorrigibleness, they were called to bear the severest corrections. They saw their beloved city and temple made a desolation, they were subjected to the cruelty of merciless oppressors, to the reproaches of exulting idolators.

When God's people mourn and pray, there is a time of his love and his favor. Though his face be hidden from them, hidden for the greatest provocations, if they accept of the punishment of their iniquities, if they forsake the ways of wickedness and turn to the Lord, pleading the remembrance of his grace, not for their own righteousnesses but for his great mercies, he will hear from his holy habitation, he will remember his love and remember his covenant, and give them to behold the tokens of his grace. In the darkest times, he can raise up eminent instruments for the accomplishment of his merciful purposes, and for the furtherance of the holy designs of his grace. —The interests of all kingdoms and countries are ordered with a steady reference to the welfare of Zion, and, in the end, Zion's God will have all the praise.

[As there are many pious youth in the parts of the country in which our Magazine circulates, whose parents are not professors of religion, who are often desirous of instruction relative to their duty, as Christians, towards their near connections, the following suggestions from the "Christian Observer," upon this subject, we believe will be read with interest, and we hope with much benefit.] EDS.

On the Conduct of Religious Characters to their Parents.

"FREELY ye have received, freely give," is a principle deeply inscribed upon the Christian heart. No sooner do we become experimentally acquainted with the value of religion than we desire others to participate in its blessings. Here, oftentimes, our tender sympathies

discover a peculiar field for their exercise and gratification; namely, when our beloved parents happen to be insensible to the importance and blessedness of piety. In such a case as this, the Christian naturally yearns over the souls that are ready to perish; and forms the most glowing association of parental kindness, and parental happiness. In short, *his heart's desire and prayer to God for his parents is, that they might be saved.*

The zeal here described is highly to be commended. It is the genuine fruit of Divine grace. Nevertheless, its ardor has not been invariably governed by prudence, or tempered by charity. The unhappy consequence has been an increased enmity in the parent to true religion: he has perversely judged of it by the failings of its advocate, and has accordingly resisted its claims to his regard.

On this account it is that I beg leave to submit the following rules to those readers of "the Chistian Observer" who are solicitous to engage their parents to flee from the wrath to come, and to lay hold on eternal life.

1. "*The spirit of meekness*" ought, under all circumstances, to characterize our filial deportment.—We begin with this requisite, because it is morally certain that the irreligious parent will animadvert, and severely too, upon the *change* which religion has effected in his *son*,* almost as soon as he discovers it. Contemplating his *strange* doctrines (for they are strange indeed to him,) and the alteration in his conduct and disposition, the parent may realize the picture drawn by Archbishop Leighton, in some part of his Commentary on St. Peter:—— "When a son or a daughter," says he, "in a family, begins to inquire after God, and withdraws from their profane or dead way, what a clamour is presently raised against him! 'Oh, my son, or daughter, is become a plain fool!'" But, whatever be the *language* of the parent, whether it be more or less irritating than that which the Archbishop has put into his mouth, he cannot altogether suppress his objections to his son's *enthusiastic* piety, or his apprehensions as to its baneful consequences. And he will thus put the religious spirit of his son to no ordinary trial.

If, happily, in the foregoing case, the son should take a lesson from Him who was meek and lowly of heart; and should manifest in his reply, a due respect for the opinions and feelings of his parent, it is impossible to say how favorable an impression he may produce. Let him assure his parent that he feels indebted for that kind intention which may have dictated the animadversion he has received; that he desires to harmonize on the solemn topic of religion with one who has the strongest claim to his affection; that he is most ready to be taught by him; and that he wishes to be rescued from error, if he has ignorantly, or inadvertently, embraced it, and to tread the path of truth. Let him also shun the appearance of a reprover, or even an instructer, of one whom God has com-

* The suggestions are equally applicable to both sexes.

manded him to honor; offering no other hints on the nature and importance of religion than what are necessarily involved in the vindication of his own views. By *thus* replying to his parent, he can scarcely fail to smooth the asperity of prejudice; and may, through Divine grace, excite a spirit of calm and dispassionate enquiry. At any rate, there will be nothing lost, if there be nothing actually gained, by this meek and respectful demeanour. The parent will, at least not be repelled at the threshold, even if he be not induced to enter the temple of Christianity.

The meekness for which we are contending will appear the more necessary, when it is remembered what further trials of temper the religious son may have to undergo. His temper may be tried by the occasional impatience and untoward humors of his parent: perhaps the latter is galled by some greivous disappointment; harassed by a press of worldly business; visited with the tediousness of disease, or the severity of pain. Or he may be heavy laden with the infirmities of age; and threatened by the approach of death, which has no glad tidings for his ear. Vexed, complaining, irritable, he may frequently be betrayed into vehemence and anger. And these feelings are likely to be strengthened by considering the religious system of his son opposed as it is to his own views and inclinations. But if, on such trying occasions, his son should be restrained and governed by "the Spirit of Christ;" if he should return patience for impatience, kindness for unkindness, may he not thus overcome evil by good; and constrain his parent to acknowledge, in this one instance at least, the excellence and power of piety?

2. *Prudence* is here peculiarly needful.—For want of this important quality, an unseasonable remark may be made in our conversation, or correspondence with our parents, on the subject of religion; or an unseasonable appeal to the Oracles of Truth may be proposed. Or, by the *injudicious* recommendation of religious books, the pious son may still unhappily defeat the object he pursues. Surely he is bound by the ties both of natural and Christian affection, by his daily prayer for the salvation of his parents, by the example and the love of Christ, to proceed cautiously and considerately in these respects. At the same time, when a fair opportunity presents itself, it may be useful for him to hint, respectfully and affectionately, that the Scriptures are to be referred to as the *standard* of religion; that he himself will readily be tried by this; and abandon, through God's assistance, whatever is contrary to their dicision. If by this suggestion he should induce his parent to "search the Scriptures," in order to ascertain, like the Bereans of old (Acts xvii. 11.) *whether these things are so*, he will have set his parent in the high road (if we may so express it) to truth, to holiness, and happiness. And when we recollect how many distinguished Christians of the present day owe their religion, under God, to an impartial study of his Word alone, the study of that Word

is little likely to be unproductive in the case before us. The parent, we may suppose, is indignant as he hears it asserted that all are "miserable sinners," without hope or help but in Christ. He opens the *Bible*,* to determine whether this be truth or error. He discovers there, that "*all have sinned;*" that *the blood of Jesus Christ cleanseth us from all sin;* and that *no one cometh to the Father but by Christ.* These, or similar passages, meeting the parent's eye, in his perusal of the Sacred Volume, might have the same effect, through the influence of the Spirit of God, which, we are told, the study of the Word of Truth produced some time since, in the case of a distinguished Jew. He translated part of the New Testament into Hebrew, for the sake of disproving the Messiahship of Jesus Christ; and, in the very attempt, he became a convert to Christianity.

The prudence and discretion I have recommended will be particularly shewn in the judicious choice of *religious* BOOKS. Law's "Serious Call," which has in some cases produced the happiest conviction of the supreme importance of religion, in others I have known to be so ill received as to occasion a greater alienation of mind than ever to the subject of which it treats. This unhappy effect is, indeed, partly to be imputed to that severity which pervades the valuable work of Mr. Law, and which is too little relieved by the glad tidings of the Gospel. But it shews that much discrimination should be employed in adapting books to the state of mind of the person to whom they are given. Even our Lord considered what his disciples were able to bear. The son, therefore, should invite his parent's attention to such books as are least likely to offend his prejudices, while they are calculated both to convince his understanding and affect his heart; and while, at the same time, they faithfully *declare the whole council of God.*

I will here introduce an anecdote, which seems appropriate. A person wished to prevail upon his family to read Mr. Wilberforce's "Practical View," &c. Knowing, however, that they regarded it as a dangerous, because (as they supposed) an *enthusiastic*, publication, and that they had on this account refused to peruse it; he one day, took up the book, without naming the author, and read aloud to them some of its most striking passages. The family circle were delighted with what they heard, and became impatient to read the book; and even when he disclosed to them the appalling secret of its author, he had already so effectually dispersed, by the extracts he had set before them, their prejudices against the work, that they bestowed on it a patient and, it may be hoped, a profitable perusal.

Prudence and discretion are further necessary in the case I am considering, in order to distinguish between an innocent and a criminal accomodation to

* This supposition will appear far from extravagant to those who have observed how seldom the Bible is opened by the generality of men, and even by men who are outwardly *moral* in their conduct.

parental wishes. It is obvious to every one acquainted with Scripture, that the province of parents is to command: that of children to obey. Nevertheless, there is evidently a point, beyond which filial obedience cannot lawfully extend; namely, when it interferes with the revealed will of God. When the parent issues a command, that *clearly* militates against this sacred rule, then and then only, can his child plead exemption from the duty of obedience; for *whoso loveth father or mother more than me, is not worthy of me.* Let the son carefully remember this most important difference; and while he resolves, through Divine grace, to render to his Heavenly Father that *supreme* obedience which is due to Him, let him consult the wishes of his parent with solicitude and affection, and scrupulously avoid every unnecessary deviation from them.

We may suppose, for example, that an irreligious parent may propose to his son some undertaking which may offend his spiritual taste, and cross his inclinations; or which may break in upon his hour of study and meditation. In this case, let the son concientiously consider—Is this proposal contrary to the will of God? If it be not, the son is bound no less by *policy* than *duty*, to comply with it. By such an accommodation, we know not what good impression the parent may receive of the kindness and discretion of his *son*; or how instrumental this may prove to the conversion of his soul. But where the distinction now pointed at is overlooked by religious persons; and where they contend with their parents as earnestly for points that are not essential, as for points that are, they cannot fail to do a great injury to the cause of religion.

3. *Consistency of conduct* is of the utmost importance in the case I am considering.—Whatever be the meekness of the son in bearing reproof and provocation, or his wisdom in conciliating prejudice, consistency of conduct will be, after all, the chief instrument in promoting the everlasting welfare of his parents. Without this proof of their genuineness, his professions will be regarded as a mere pretence, and his zeal at least as enthusiasm; and it may be expected that the discovery of inconsistency in the son's conduct will tend to destroy all that respect for his religious views which may have been impressed on the parent's mind. When he sees that the conduct and the profession do not harmonize; when the world is loudly condemned, yet eagerly pursued; when the talk is of heaven, but the heart on earth; and especially when the son's deportment does not exhibit the lovely features of kindness, gentleness, and the cheerful surrender of selfish inclinations, the parent will too quickly turn such inconsistency into a conclusive argument against all religious profession. He will scarcely be prevailed upon to drink at a fountain which, to all appearance, yields such bitter waters. And here we may remark, what an afflicting recollection must it be to a son, that his own unhappy departure from the spirit of religion may have raised an obsta-

cle to the salvation of his parent, by shutting his heart against the word of Christ.

But, on the other hand, when a change of profession is attended with a change of conduct; when the *actions* speak yet more powerfully than the *tongue*, that a man is born of God; when the son thus exercises what Archbishop Leighton so fitly terms "THE RHETORIC OF A HOLY LIFE," we had almost said, who shall be able to withstand it? Let him, therefore, first discover his religion to his unenlightened parent by a marked attention to his wishes; by a sacrifice of his opinions on unimportant points, and by a meek and modest maintainance of them on such points as are important; and by a wakeful solicitude for the happiness of him to whom he owes so much. Let him afford *this* evidence of the transforming influence of piety; and he may constrain his parent to exclaim, "Almost thou persuadest me to be a Christian!" And, if his religious *son* should have been "heady, high minded," "disobedient to parents," *before* his more serious profession; and if, *subsequent* to this, he should far surpass the other members of his family in every opposite and amiable quality, the parent will naturally compare the present and the past behaviour of his son: he will contrast *his* conduct with that of his less dutiful children; and his heart may thus be opened to the reception of the truth as it is in Jesus.

Nor is it of slight importance that the religious *son* manifest that serenity and composure that peace and even joy which marked the first followerr of Jesus Christ, and which are among the invaluable fruits wrought in us by the Holy Spirit. Both inward peace and outward cheerfulness ought, on every account, to be cultivated with the utmost diligence and with persevering prayer. For what is the common construction put on a gloomy countenance and depressed spirits in the religious? It is, that religion has darkened the one and weighed down the other. An opposite appearance may produce an opposite conclusion; and the serentiy and cheerfulness of the *son* may have the effect of attracting the parent into the path of pleasantness and peace—

Allure to brighter worlds, and lead the way.

4. If the reader's patience be not entirely run out, I would conclude with a few hints on the importance and benefits of *prayer* in the case under consideration. —That grace which has planted religion in the heart of the son, can alone plant it in that of the parent. Do parents neglect to implore this inestimable blessing for themselves? Let this deficiency be supplied, as far as possible, by their children. What return for parental kindness can be more appropriate than this? What part of the province of devotion can yield more valuable fruits? Or when shall the sacred fire of love kindle in our hearts, if not in the act of presenting our parents at the Throne of Grace, and interceding in their behalf? Prayer too, while it maintains in exercise the graces of the person who employs it, and is the best correction of the

evils which might mar his purpose, is also in itself the grand instrument for drawing down the blessing of the Highest upon the efforts and example of the religious son, and making him the happy means of conducting to a world of glory those by whom he himself has been introduced into a world of sin and sorrow. How great would be his happiness, in such a case, is a question too immense to be answered, till he shall partake of the resurrection of the just.

But if, after the son shall have done all for the salvation of his parents they should shut their ears against the voice, and their hearts against the power, of piety; it will be some mitigation of his filial grief to recollect, that they do not perish through his fault. [*Ch. Ob.*

FROM THE COLUMBIA MAGAZINE.

On Visiting the Sick and Dying.

THERE is not a more delicate, responsible and difficult duty devolving on the clergy, than that which calls them to the death-bed of one of their fellow-men. The season is so precious, and the instructions which he is bound to give so important, that every conscientious and sincere minister must be anxious to discharge this duty, not only with fidelity, but with propriety and zeal, and in such a manner as will be most likely to be useful to the dying, and improving to survivors.

Ministers are often called to comfort the dying saint, and then how delightful is his labor of love? how sweet the privilege of beholding the triumphs of faith, and listening to the last testimony of the child of Jesus, to the reality and perfection of his salvation.

In such a scene, there is no perplexity, no difficulty. The path of duty is clear. If the expiring saint should be involved in gloom and doubt, his minister does not hesitate to repeat and apply the most blessed promises of the gospel, to shew the ample provisions of grace in a crucified Saviour—the scriptures assist him to apply the balm of Gilead, and to point with exultation and firmness to those passages which are intended to support and comfort the friends of God in their passage through the dark valley and shadow of death.

The Christian minister feels himself in such a case, called upon to discharge the holiest office of duty to God and charity to man. To him it is given to drop the balm of religion into the cup of death, and make it the draught of immortality. The good man, whose life and profession have "*become the gospel*," may be animated, supported and encouraged by the word of life and the unsearchable riches of Christ—Here there is nothing to restrain the fervor of humanity and the dictates of love.

But how is his situation reversed when called to the death-bed of an impenitent sinner, whose life has been spent in the neglect of all religion, perhaps in gross immorality, and who has never felt the least solicitude for his soul until he comes to part from the world, who has made no preparation for eternity until he trembles on its threshold.

It is at this moment, when all hope of life is abandoned, when the mind is distracted with its prospects, when friends are weeping, that a clergyman is called to administer comfort to dying impenitence, and to offer the blessings of the gospel to those who have trampled on its institutions and its grace. In such a scene, where every feeling heart is sufficiently excited, the conscientious clergyman is perplexed with the clamorous demands of surrounding friends, to soothe, to encourage and to bless.

But oh, how often must he feel that the promises are inapplicable, and that every essay at consolation may tend to deepen the delusion which it is his duty to dissipate.

It is false humanity that induces many on such occasions to attempt to soothe and console. Ministers are bound to preach "*Christ crucified*"—they have no consolation for impenitence and unbelief. The Bible does not contain a sentence which, properly applied and rightly understood, gives the least hope to any but those who are washed in the blood of "*the Lamb of God that* TAKETH AWAY THE SINS OF THE WORLD."

What then is the duty of the faithful minister in such circumstances? Is there nothing to be done? Is the fervor of Christian benevolence to be wasted in unavailing sympathy and grief? No!—there is still encouragement to faithful preaching and to ardent prayer. While the soul has not forsaken its tenement of clay for ever, we may hope that it may yet be plucked as a "*brand from the burning*." He who promised the expiring thief "This day shalt thou be with me in paradise," is "mighty to save" in the last extremity. He has perhaps left this instance of his sovereign grace on record that we should not despair. But so far as we are concerned, we must be faithful—we must exhibit truth in its most simple and naked attitude, and wait for the blessing of God. He who *prophecies* over dry bones, must also *pray*—"Breathe and breathe upon the slain that they may live."

It is a very different thing to *soothe* an *awakened conscience* and to *save* a *perishing soul*. The one may be effected by delusive hope, by false doctrine, and by a misapplication of truth: The other is the WORK OF GOD, and is only consummated by the "mighty workings of his grace." We have no right to expect his blessing, but when we declare *all his council*. At the death-bed of the sinner we must proclaim the way of salvation by the Redeemer, and while we speak of the "unsearchable riches of Christ" we must show that "God will by no means clear the guilty"—those who are his enemies and die in their sins. If our feelings betray us to misapply the promises, it will be evident that we have mistaken views, and that such benevolence as will induce us to comfort those whom the Spirit does not comfort, is cruelty—By dealing faithfully and honestly, we shall do more good to the dying; and surviving witnesses will be more impressed, more improved.

It will teach them the danger of delaying repentance. It will help to exhibit the evil of sin and the ruin which awaits the impenitent.

Let ministers, therefore, be faithful to the last. Let Christ crucified be the theme of their discourses in such a situation. While by the tenderest solicitude and the most ardent supplication, they prove their sympathy, and shew their earnest desire for their salvation, Oh, let them improve this opportunity to address survivors and exhibit the ruin of sin.

This subject suggests a very serious admonition to sinners,—to that class especially who are delaying their repentance, and promising that they will attend to it at some future period. Multitudes hope to make their peace with God on a death bed, and to secure their immortal felicity, with the dregs of a life that has been devoted to sin—But how often does death snatch us away without a moment's warning, without leaving the least "space for repentance?"—If many die with wasting, lingering sickness, still how often is the mind distressed and impaired, distracted with pain and apprehension, and utterly unable to summon its powers, or employ its faculties—how often is the past, and even the present, forgotten in horrid anticipations of the future? And can we expect eternal happiness upon this dark uncertainty? Can we trifle thus with heaven and hell? Let sinners, who hope to prepare themselves for heaven in the last extremity of life, remember that they are practically trampling on the salvation which they are promising themselves will be theirs. Will that dear Redeemer, so kindly offered in the Gospel, be near them when heart and flesh fail, after a life spent in dishonoring his Word and despising his grace? And can you hope that the sympathy of Christian friends will be availing, when all the persuasions of the Gospel have been heard without emotion or effect?—Though ministers have encouragement to be faithful to the last, sinners have none to delay—For if the righteous scarcely are saved, oh, where will the ungodly appear.

For the Connecticut Evangelical Magazine.

Messrs. Editors,

Observing in your last Number an account of the Annual Meeting of the Connecticut Moral Society, with the favorable prospects of that important Institution, I have been led to the following reflections on the subject of morality, which are at your disposal. B. C.

The duties of morality are so plainly reasonable and important, so forcibly impressing the reason and conscience of all men, that very few, if any, can ever be found, who will call in question their sacred authority. Various, indeed, have ever been the sentiments of men respecting the particular duties and minute obligations of morality; yet, its leading principles, consisting in a desire to do good to our fellow-men, are so plain and important, that all are compelled to acquiesce in their high obligation. It is not an inappropriate definition of morality to call it such a character as every person wishes to be thought to possess. Whatever the opinions

of men may be with regard to moral truth, whatever their practcie in reference to moral duties, there is no one who would not wish to possess what he would call a good moral character. There is no one who would not wish to have others believe that he pays a sacred regard to the duties of morality. A tribute to its worth, which, even the wicked, however reluctant, are compelled to pay.

It is not my present design to descant upon the benefits of morality in the human character. These are too well known and appreciated, to need any elucidation. Its tendency to promote the happiness of the individual, its indispensable necessity to maintain the welfare of human society, its important influence in preparing immortal beings for blessedness in the world to come, are so well known and so universally acknowledged, that it would be superfluous to attempt to confirm by argument those cardinal truths. It may not, however, be improper to offer a few considerations in an attempt to point out some of the means by which the cause of morality may be promoted.

In the first place, correct moral sentiments are indispensably necessary to the promotion of true practical morality. The whole history of man, confirmed by the testimony of revealed truth, shows that there ever will be a coincidence in principle and practice. According to one's sentiments, will ever be, essentially, his moral conduct. It cannot be otherwise. If a man believes his duty and safety to consist in loving his neighbor, and in performing those duties which naturally arise from a principle of love, he will constantly be making exertions to conform his conduct to such a sentiment. Any one that believes no disadvantage will arise from the neglect of all kind offices to his fellow-men, that he is under no obligation to seek their welfare, will always be indifferent, and show himself indifferent to their interest and happiness. *It is of no consequence what a man believes, if his practice be good*, is as great a solecism as ever issued from the vagaries of error. If a man disbelieve, the testimonies of moral truth, he has no rule of conduct but all his natural propensities, unrestrained, uncontrolled. Every one that knows the character of man can form some idea of his course, if all such restraints were taken away. Lawless passion would lead him to every excess.

Happily, through the great mercy of God, through the holy mediation of man's Friend in heaven, we have a standard of moral truth which is perfect. We are under no necessity of speculating in the regions of fancy, of relying on our own deductions, still less of following the endless inconsistencies and contradictions of philosophizing moralists, for *We have a more sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place.* In the scriptures of truth, we have a system of morality which is perfect. There are moral precepts in abundance, suited to every condition of human life, all perfect in their nature, and enforced by the most powerful motives which can be

suggested to the human mind. To illustrate the practicability of these moral precepts, the scriptures give us a brief history of many individual persons, whose lives have been regulated by these precepts, forming in the various grades of civil society, and in distant periods of time, the most amiable and perfect moral characters, that have yet appeared among men. Add to this, there is there one example of moral virtue, without an individual imperfection, without a stain. Thus, a cloud of witnesses is presented, to testify to the excellence and practicability of the morality of the gospel.

It hence appears that the circulation of the truths of the word of God, is a first requisite in promoting the interests of morality. The gospel must be taught, it must be received and loved, or there cannot be a general practice of the genuine precepts of morality.

2. The influence of a belief in the truths of religion is necessary to the promotion of true morality. It is utterly vain to attempt a separation of morality and religion. All experience has proved that, without the sanctions of religion, moral duties cannot be enforced, and will not be observed. The reason is, motives drawn from the present life are utterly insufficient to restrain the rage of human passion, to control and regulate the selfishness and evil propensities of men. The sanctions of religion must come into view, the fear of the displeasure of an almighty God, the hope of the favor of Him, from whom all blessings proceed, with the awful events of a judgment to come, and the eternal state of being to which man is hastening, are alone sufficient to deter men from the practice of iniquity, and to allure them to the service of righteousness. Else, why do all heathen legislators find it necessary to call in the aids of religion for the regulation of civil society. It is not for the purpose of teaching religious truth, it is not for the sake of making their people blessed in the life to come, of which they know little or nothing, but for the sake of rendering them subject to those civil and social regulations, which are necessary for their well-being in the present life. On this subject, many arguments readily occur to show the invariable connection between morality and religion. The most of these must be omitted.

All nations have found it necessary to resort to the assistance of oaths, for the maintenance of civil regulations and the public safety. What is an oath without the sanctions of religion? It is absolutely nothing. If no motives of religion were called to the regulation of human conduct, every one would calculate on duty from the mere principle of loss and gain, in reference to the present time. With regard to innumerable immoralities, how small the influence which would arise from such a principle, all may see. What would prevent the vindictive spirit from the execution of private revenge? Take away the thought of an all-seeing God, who will bring all secrets to light, who rewards and punishes according to real character and conduct; and no man can feel his property, his reputation, or his

life, to be secure. Religion brings a holy God constantly to view, as a witness of all our conduct, reserving the whole to a decision of impartial justice.

No religion is true, none is suited to maintain and promote a perfect system of morality, but the religion of the holy scriptures. Would we then promote a reformation of public morals, we must encourage the pure and faithful teaching of this holy religion. It rests upon the Lord Jesus Christ, as its great basis, who has given the only perfect pattern of a moral life that has appeared among men. This religion, with many other important practical ordinances, appoints and maintains the holy Sabbath. Of all institutions ever established on earth, the most perfectly calculated to promote true morality.

3. Another means by which morality may be successfully promoted, is the faithful education of children and youth. Impressions of truth and duty made upon young minds are usually permanent. Historians have generally imputed to the solemn oath that the Carthaginian Hannibal took at the altar of sacrifice, at the injunction and in the presence of his father, at nine years of age, by which he vowed eternal enmity to the Romans, that irreconcileable, insatiable, hostility to that people, which continued with him to the end of his days, and made him the most dangerous enemy ever encountered by the Roman state. Daily observation confirms the fact, that virtuous precepts, faithfully impressed upon the minds of children, are never wholly eradicated, and never cease to have some degree of effect, whatever be the circumstances of the person's subsequent life. A sense of the presence of God, and of our accountability to him for every action of life, deeply impressed upon the mind of a child, will never cease to have their effect, to check and alarm him, at least, in the pursuit of wickedness. On the other hand, it is equally evident that persons who, during the period of their youth and childhood, are habituated to hear the sacred realities of religion and morality the subject of constant ridicule and reproach, are usually destitute, in a great degree, of the restraints of conscience, and are prepared for vice, if not for every crime.

The religious education of children and youth is to be given them in the family, in the school, and in the place of religious worship. It is not easy to say which of these is the most important. If I were to give an opinion, it would be in favor of the instruction of the family. There, children can be taught from their infancy, they can be taught continually, and by preceptors in whom they must have the most perfect confidence, they can have "line upon line." When the principles of religion and morality are faithfully implanted in the breasts of children, there will be a foundation for the influence of moral motives in all the subsequent periods of life. Moral truth will find a susceptibility, it will always obtain access to the heart. If children and youth are schooled for the sake of making them useful in life, they must there be taught the essential

principles of righteousness, without which their prospects of usefulness must be poor indeed. If these places of moral instruction are well improved, the sacred precepts of the house of God will be attended with success. If not, those services must be expected to have but little effect.

4. Moral example is essential to all successful attempts at a reformation of public morals. Precept is always found to have very little effect, without a corresponding practice. Nothing else can prove our sincerity in our professions. If we admonish the wicked, if we reprove and advise them against the courses of immorality, unless they see us conforming in conduct to those maxims which we thus deliver, they will conclude that we do not believe their reality and importance, or, though we do, we find such motives as may induce *us* to dispense with their high obligations. This, at once, destroys the whole effect of the best admonitions. He, whose precepts and life are coincident, gives an evidence of his sincerity; and the greater the efforts of self-denial he may make in a conformity to the precepts of righteousness, the greater will be the efficacy of his warnings, as addressed to others.—All those who are engaged for the reformation of public morals, while they are engaged in one of the most interesting of all objects, that they may hope for success, ought to be watchful to exemplify, in a faithful observance of the duties of life, those important maxims of righteousness, which they wish to see universally received, and universally operative. One that inculcates the duties of temperance, justice, and charity, though with the charms of the most fascinating eloquence, if his general conduct manifest a disregard of these sacred duties, can hardly be said, merely to do no good; it is doubtful whether the apparent mockery which he gives of his own maxims would not have made it preferable for him to have remained entirely silent.

Those who hold an important rank in society, placed by divine Providence in circumstances to give them an influence over public sentiment, whether in consequence of talents, education, connections, property, or office, are under high obligations to present to their cotemporaries such examples of moral duty as are suited to produce a beneficial effect. The example of such characters usually gives a tone to public morals, directing them in such a current as precept and sentiment, either good or bad, cannot easily resist.

5. The faithful execution of public laws, for the prevention and punishment of vice, and for the maintenance of moral instruction, is essential to the preservation and advancement of the interests of morality. All well governed countries have laws for the promotion of each of these objects; to restrain vice and afford encouragement to the duties of moral virtue. Every friend of public morals will feel deeply concerned in the maintenance and faithful execution of all laws calculated to promote these objects. If it be necessary to particularize, it will readily be seen that our laws,

for the maintenance of schools, for the sacred observance of the Sabbath, for the general possession of the Bible, and for the due attendance on the public ministrations of the gospel, are calculated, immediately and directly calculated, for the preservation and improvement of public morals. While the laws against defamation, fraud, profaneness, gaming, and intemperance, as well as those which are more appropriately denominated criminal laws, tend directly to the same object. Every friend to the community, every friend to morality, and to the best interests of men, will feel it to be of the utmost importance that such laws should be sacredly maintained. The magistrate and the informing officer can never maintain such laws unless aided by public sentiment. If the execution of laws designed for the encouragement of the virtuous or the punishment of the transgressor be attended with a public odium, great indeed must be the virtue in the protectors of the laws who would carry them into execution. Greater than can ordinarily be expected. Many are the ways in which all who are disposed may assist in the execution and maintenance of those laws which are essential to the preservation of public morals. It is done, principally, by a decided and uniform encouragement of all civil officers and magistrates who are faithful in the performance of their duty. A public officer, who brings a violator of the laws, thereby endangering the welfare of the community, to public justice, while he discharges a painful duty, ought ever to be viewed as a friend to the public peace, yea, and a friend to the unhappy delinquent. To such, especially if they are persons in early life, the lenient penalties of public justice become, many times, a great blessing, and the mild prosecution of the laws has the effect, not unfrequently, of making them worthy members of society.

6. Public associations for the maintenance and improvement of public morals are calculated to have the happiest and most important effects. One of the greatest enemies of morality, I know not whether to impute it to the corruption of our nature or some other cause, is a certain timidity or shame in the cause of virtue, which tends to make us weak and wavering in all our exertions to promote its interests. Public combinations on the side of moral virtue are well calculated to embolden the timid in its service. It has been well observed, Man will glory in his shame, and be ashamed of his glory. He will be ashamed to be an advocate of that virtue which is the glory of angels, and will glory that he exercises a charitable indulgence towards the servants of vice. All this, however, his conscience and his judgment condemn. His Bible and his God condemn it. And when he finds that he is upheld and countenanced by others, in the performance of duty, in the service of righteousness, his apprehensions naturally subside, and he is strengthened for the cause of truth. When a voluntary association is formed for the purpose of preventing the progress of vice, and raising the tone of public virtue, especially if the

connection be extensive, it gives an additional weight to the cause of righteousness, and all concerned feel that they shall be countenanced in the performance of moral duty, by all those, at least, with whom they are thus connected. One of the greatest terrors of vice is public odium. Such associations necessarily impress the wicked with the reflection that their immorality will meet with general reprobation, whereby they will be excluded from the intimacy and friendship of all those whose friendship they can value. The servants of immorality are, oftentimes, persons of ambition and pride, expecting to rise in the estimation of their fellow-citizens. Such moral associations, if wisely conducted, will convince them that they must lay by their towering prospects, or their vices.

Moral Societies naturally impress upon the respective members the necessity of personal reformation. There are none who have not many things in their characters which ought to be amended. While such associate with their friends for the purpose of promoting the cause of virtue, knowing the peculiar influence of example, it is natural for them, if they have any regard to consistency of character, and any due sense of the object in which they engage, to look at themselves, and endeavor to pull the beam from their own eye, before they attempt to remove the mote from the eye of their neighbor.

Moral Societies give great countenance to the servants and guardians of the laws. By a vigorous support of such institutions, public officers find their hands strengthened and upheld; they are enabled to execute their duty with fidelity, and will seek to know, not what would be popular, but what is right, and what will conduce to the general good.

Such Institutions are a powerful support to ministers of the gospel. While they labor, by the authority of their divine Master, for the best interests of their fellow-men, in the present and future world, they are required to inculcate the duties of repentance, of self-denial, of charity, and a holy life; duties which are painful to an unholy heart. Though faithful ministers have a promise of a divine support, it is a great encouragement to fidelity to find themselves countenanced and supported by all the friends of human happiness. And such a support gives an important additional weight to their exertions in the cause of righteousness.

The Connecticut Moral Society appears to have been established with upright views, with a design to reform and reclaim the wicked, to encourage the timid and invigorate the desponding in the cause of virtue, to raise a standard of morality for the defence of our ancient Institutions and usages, and prevent the downward course of evil which has marked the character of most other communities. In such an effort, they will have the cordial support of every good man. The Society has, already, done much good. Much remains to be done, and much, undoubtedly, is practicable for them. Vigorous,

united, and persevering exertion will accomplish great things. Humble and faithful efforts in the cause of virtue will never be forgotten of God, will never fail of his blessing. The cause is the Lord's. "Great is truth and it will prevail." The faithful laborers in this work may entertain a well grounded hope that they may be enabled, by the divine blessing, to "save a soul from death and hide a multitude of sins."

Extracts from the Minutes of the General Association of Connecticut, June, 1815.

At a Meeting of the General Association of Connecticut, at Danbury, the third Tuesday of June, A. D. 1815*:* Present,

Rev. Messrs.	From
Shubael Bartlett, Allen M'Lean,	Hartford North Association
Samuel Goodrich, Eber L. Clark,	Hartford South
Stephen Dodd, Luke Wood,	New Haven West
William F. Vaill, Charles Atwater,	New Haven East
Horatio Waldo, Levi Nelson,	New London
Isaac Lewis, D. D. Daniel Smith,	Fairfield West
Jonathan Bartlett, Elijah Waterman,	Fairfield East
Alvan Underwood,	Windham Original
Alexander Gillet Timothy Stone,	Litchfield North
Uriel Gridley, Samuel Whittlesey,	Litchfield South
Frederic W. Hotchkiss, Lathrop Rockwell,	Middlesex
Amos Bassett, Ansel Nash,	Tolland

James Buchanan, Daniel A. Clarke, William Boardman, } From the General Assembly of the Presbyterian Church in the United States.

Nathan Perkins, James W. Tucker, } From the General Association of Massachusetts Proper.

Moses Sawyer, } From the General Association of New Hampshire.

The Rev. Samuel Whittlesey was chosen Scribe; the Rev. Daniel Smith Moderator; and the Rev. Horatio Waldo, Assistant Scribe.

The certificates of delegation were read, and the Association was opened with prayer by the Moderator.

The Rev. Messrs. Goodrich, Bassett, Perkins, Clarke, and Hotchkiss were appointed a Committee of overtures, who reported the order of business, which report was accepted.

The Trustees of the Missionary Society of Connecticut exhibited a report of their proceedings the last year, which was accepted, and is as follows:

To the Missionary Society of Connecticut, to be convened in Danbury, on the third Tuesday of June, 1815, the Trustees respectfully submit the following report, with their printed narrative and documents:

REVEREND FATHERS AND BRETHREN,

THE smiles of heaven are not withdrawn from the missionary cause. Christ is fulfilling his merciful promises. Exertions to diffuse the light of salvation are crowned with success. Through the pious liberality of the people, encouraged by the patronage of their General Assembly, the temple of the Lord is rising, as the wilderness disappears.

The Trustees observe, with devout gratitude, that our fellow citizens manifest a growing partiality for the benevolent object of the institution. Contributions offered in May, 1814, have been received, to the amount of $ 3973 85 1-2,—a sum greater, by several hundred dollars, than the collections of any preceding year. More Missionaries have, of course, been employed. The total of disbursements, during the year under consideration, is $ 6152 96. Nearly $ 2200 have, consequently, been expended, arising from interest of the permanent fund, and from donations bestowed by individuals.

For an account of the Missionaries employed,—of the regions in which they have labored,—and of their reception and success,—together with a detail of receipts and expenditures, the members of the Society are respectfully referred to the abovementioned narrative and documents. The amount of contributions, the present year, is not yet ascertained.

The Trustees rejoice, with multitudes of their fellow citizens, both in the old settlements, and along the borders of the American wilderness, that the king of Zion has, for many years, disposed the rulers and people of Connecticut to reach forth a beneficent hand in aid of this salutary work. They, also, rejoice with every friend of the great human family, in that missionary enterprise which has arisen in various parts of Christendom. "Many are running to and fro, and the knowledge of eternal life is increasing."

They bless God for the *essential* auxiliaries of the missionary cause, that are found in almost countless charitable Societies ; and, especially, for the extensive distribution of Bibles, and of moral and religious Tracts. The written testimony, and the living teacher, are not to be disjoined. Amidst political turmoil, and revolutions which astonish the world, the pious eye rests upon those signs of approaching and widely extended good that are abroad in the earth. People, in lands illuminated by the sun of righteousness, are viewing, with efficacious solicitude, the duties they owe to millions, " sitting in the region and shadow of death."

Nor are the friends of Christ to be " weary in well doing." He directs that his " gospel be preached to every creature." If his *commands* are a perfect rule of duty ; if he enjoins love to our neighbor as to ourselves ; if it be his will that we " do good to all, as we have opportunity, and especially to the household of faith ;" if he bids us to pray, that " the kingdom of God may come, and that the will of God may be done on earth as in heaven ;" and if, according to an indissoluble obligation to connect the deeds of holy charity with prayer, he says to us, " Prepare ye the way of the Lord ; make straight in the desert a highway for our God ;" unquestionably, the efforts of his people, to diffuse the knowledge of salvation among the spiritually destitute, will continue to be required, until the purposes of his grace shall be completely accomplished.

The *promises* of Christ are, likewise, deemed worthy of grateful contemplation. " The earth shall be *filled* with the knowledge of the glory of the Lord, as the waters cover the sea. There shall be none to make afraid,—none to hurt or destroy. All flesh shall see the salvation of God."

These and similar promises, abounding in divine revelation, give assurance, that a great moral change will be produced in the human character, the world throughout. In every jot and tittle, these promises will be fulfilled. We know, however, that their fulfilment will be effected, not by miracles, nor while his people do nothing ; but by the instrumentality of their prayers, their charities, and zealous exertions.

The missionary institution, with its several auxiliaries, stands forth conspicuous, as pre-eminent among the means appointed for the production of a moral change so great and desirable. The Trustees cannot, therefore, refrain from expressions of a delightful confidence, that the people of Connecticut will continue to behold the subject in the light both of commands and promises,—of duties and encouragements.

Very evident tokens of the divine approbation have, thus far, attended their pious labors, in this cause of Emmanuel. They will, consequently, perceive invincible motives to perseverance in their prayers, and their offerings for the temporal and everlasting benefit of their " kindred and brethren according to the flesh." Numerous thousands, who must, otherwise, " perish with lack of vision," may thus, by their means, be instructed in that " godliness which is profitable for all things, having promise of the life that now is, and of that which is to come."

The Trustees implore the blessing of Christ on the deliberations of the Society for the promotion of his cause ; and on the exertions of his people, wherever combined for the purpose of doing good.

In the name of the Trustees,

ABEL FLINT, *Secretary.*

Hartford, May 10, 1815.

The following persons were chosen Trustees of the Missionary Society of Connecticut, for one year from the first Wednesday of August next, viz. The Hon. John Treadwell, the Hon. Aaron Austin, the Hon. Jonathan Brace, Enoch Perkins, Esq. David Hale, Esq. Samuel Pitkin, Esq. the Rev. Messrs. Nathan Perkins,

D. D. Samuel Nott, Calvin Chapin, Moses C. Welch, D. D. Samuel Goodrich, and Dan Huntington.

Andrew Kingsbury, Esq. was chosen Treasurer, and the Rev. Abel Flint, Auditor, of the Missionary Society of Connecticut, for one year from the first Wednesday of August next.

The account of the Treasurer of the General Association was exhibited, and although not audited, on account of the Auditor's having removed out of the State, was accepted and approved.

The Rev. Abel Flint was chosen Treasurer, and the Rev. Calvin Chapin, Auditor, of the General Association, for the year ensuing.

Voted, That to morrow, at 2 o'clock P. M. the Association will attend to an enquiry respecting the state of religion within its limits, and the limits of the several ecclesiastical bodies in its connection; and that Messrs. J. Bartlett, Rockwell, Boardman, Sawyer, and Stone be a Committee to prepare an account of the same, from the narratives which shall be given, to be reported to this Body.

The Associational sermon was preached by the Rev. Uriel Gridley, from Nehemiah vi. 3.

The Rev. Messrs. John Marsh, D. D. Daniel Smith, and Jonathan Miller were chosen Delegates to the General Assembly of the Presbyterian Church, to convene in Philadelphia, the third Thursday of May, 1816; and the Rev. Messrs. Frederic W. Hotchkiss, Jonathan Bartlett, and William Robinson were appointed their substitutes.

The Rev. William L. Strong was chosen Delegate to the General convention of Vermont, to meet the second Thursday of September next; and the Rev. Maltby Gelston was appointed his substitute.

The Rev. Messrs. Andrew Elliot and Bennet Tyler were chosen Delegates to the General Association of Massachusetts Proper, to convene the fourth Tuesday of June, 1816; and the Rev. Messrs. Platt Buffett, and David D. Field were appointed their substitutes.

The Rev. Messrs. Thomas Robbins and Timothy P. Gillet were chosen Delegates to the General Association of New Hampshire, to convene at Keene, the third Tuesday of September next; and the Rev. Messrs. Bezaleel Pinneo and Levi Nelson were appointed their substitutes.

Voted, To attend a prayer meeting to morrow morning, at 5 o'clock, in the meeting house.

WEDNESDAY, June 21.

Voted, That the Rev. Messrs. Waterman, Stone, and Goodrich be a Committee to report to this Body, on the communications respecting the dismission of ministers.

Voted, That the Rev. Messrs. Bassett, Nelson, and Buchanan be a Committee to report to this Body, on the communication respecting a Domestic Missionary Society.

Voted, That the Rev. Shubael Bartlett be a Committee to communicate to our Delegates to the General Association of Massachusetts Proper the report of the Committee on the state of religion.

The Associations which had not before "expressed their compliance with the recommendation of the General Association, on the subject of appointing a standing Committee, to whom it shall be the duty of unsettled ministers and candidates to apply for advice, previous to preaching to vacant churches within their limits," expressed their non-compliance with that recommendation, with their reasons, which were accepted.

The Rev. Jehu Clark was appointed to preach the *Concio ad Clerum*, at the Commencement in New Haven, in September next.

Voted, That the recommendation of the last General Association, "to the several congregational ministers, in this State, to procure an exact enumeration of the number of families in their respective congregations, and to make a return to the next General Association," be continued.

It being a well known fact that, in consequence of the increased expense of living, the candidates for the ministry are subjected to much embarrassment, from the smallness of the customary compensation, this Association express their sincere desire that the churches and congregations in their connection would take their case into consideration, and grant them a more liberal reward for their labors.

Voted, That this Association consider it improper for candidates for the ministry to introduce themselves, or to procure any other than some neighboring minister to introduce them to the Committees of vacant congregations, with a view to offering their services as preachers to such congregations.

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, viz. Rev. Messrs. Nathan Perkins, D. D. William Robinson, Benjamin Trumbull, D. D. Matthew Noyes, Joseph Strong, D. D. Isaac Lewis, D. D. David Ely, D. D. Moses C. Welch, D. D. Samuel J. Mills, Lyman Beecher, Frederic W. Hotchkiss, and Nathan Williams, D. D.

The following persons were chosen receivers in their several Associations, for the Treasury of the General Association, viz. The Rev. Messrs. Henry A. Rowland, William Robinson, Samuel Merwin, Timothy P. Gillett, Salmon Cone, Roswel R. Swan, Elijah Waterman, James Porter, Charles Prentiss, Joshua Williams, David D. Field, and Ephraim T. Woodruff.

Whereas Dr. Mason F. Cogswell, and Dr. Nathan Strong, Jun. of Hartford, on behalf of the Medical Society of Connecticut, have requested that the General Association would adopt measures to ascertain the number of persons in the State who are, in any degree, afflicted with lunacy—of what age they are—of which sex—at what age they became so—and what is considered as the cause of the calamity—with any other particulars concerning

those unfortunate persons, which may be important, with reference to the establishment of a hospital on their account,

Voted, That the several district Associations be requested to attend to this subject, and make report to the General Association, at their next session, concerning the several particulars above specified, designating in their report the towns in which such persons live.

List of unsettled ministers in the State, and of licentiates from the several Associations, viz. *Of unsettled ministers*, Rev. Messrs. David Avery, Mansfield; Simon Backus, Bridgeport; David Bacon, Hartford; Daniel C. Banks, Fairfield; Jonathan Bartlett, Redding; Gershom Bulkley, Middletown; Aaron Church, Hartland; Aaron Cleveland, Norwich; Abraham Fowler, Salem; Nathaniel Freeman, Oxford; Calvin Ingals, Stafford; Amasa Jerome, New-Hartford; Gordon Johnson, Killingly; William Lockwood, Glastenbury; William F. Miller Windsor; John Noyes, Weston; Daniel Parker, Sharon; Henry Sherman, Weston; Samuel Stebbins, Simsbury; Samuel Sturges, Danbury; John Taylor, Enfield; Reuben Taylor, New-Milford; Joseph Treat, New Milford; Daniel Waldo, Suffield; Elijah G. Wells, New Hartford. *Of licensed candidates*, Messrs. Daniel Banks, Weston; Zedekiah Barstow, New-Haven; Solyman Brown, Litchfield; Seth Burt, Longmeadow; George Chandler, Middletown; Israel Ely, Sharon; Cornelius B. Everest, Cornwall; Asahel Gaylord, Norfolk; Josiah W. Gibbs, New-Haven; Charles A. Goodrich, Berlin; Ebenezer Kellogg, Vernon; Francis King, Vernon; John Langdon, New-Haven; Ammi Linsley, Branford; John Marsh, Jun. Wethersfield; Asahel Nettleton, Killingworth; Jason Parks, Canterbury; George Payson, Pomfret; Samuel Phinney, Canterbury; Royal Robbins, Wethersfield; Robert C. Robbins, Colchester; Francis L. Robbins, Norfolk; ——— Rossiter, Stonington; David A. Sherman, New-Haven; Hezekiah G. Ufford, Stratford.

THURSDAY, June 22.

The Committee, appointed to report on the communications respecting the dismission of ministers, submitted the following which was accepted:

As the dismission of a minister from his charge is an important transaction, not only to the immediate parties, but to the cause of Christ, Your Committee are of opinion that this Body should recommend it as the duty of a Consociation or Council who shall, in any instance, dismiss a minister from his charge, that they either recommend him to the churches, or deprive him of ministerial authority.

The Committee, appointed to report on the communication respecting a Domestic Missionary Society, submitted the following which was accepted:

Your Committee, in performing the duty assigned them, have taken into attentive consideration the request of the Association of

the county of New-London, "That the General Association take some method to form a Domestic Missionary Society for the State of Connecticut, and its vicinity." We have found difficulties occurring in an attempt to digest, during the present session of this Body, a plan for the formation of such a Society, which would promise success, according to the wishes of our brethren. Yet, feeling the weight of the reasons assigned for promoting Domestic Missions, we are loth that the very important object should be relinquished. We therefore beg leave to recommend to the General Association, that they appoint a Committee to take the subject into consideration, and report to this Body, at their next annual session, such a plan as they may find practicable, for the promotion of domestic missions. Further, as there is urgent call for immediate relief to be afforded to the destitute places referred to, in the request of the New-London Association, and to others in a similar situation, we recommend, that the proposed Committee be authorized to take suitable measures, during the course of the present year, to procure preaching for such destitute places, by means of gratuities, so far as it can be done; and that they report their doings, upon this subject also, to the General Association, at their next meeting.

Voted, That the Rev. Messrs. Abel M'Ewen, Joseph Strong, D. D. Levi Nelson, Lyman Beecher, Amos Bassett, Samuel Merwin, and Abel Flint be the Committee for the above purpose.

Voted, That Messrs. Lewis and Goodrich be a Committee to take into consideration the communications from the General Assembly of the Presbyterian Church, and from a Convention in the State of New-Hampshire, respecting the transportation of the mail on the Lord's day.

The above mentioned Committee made the following report, which was accepted:

This Association receive, with peculiar pleasure, the information of the united and persevering endeavors of their Christian brethren, in different sections of the country, to rescue the holy Sabbath from profanation. Therefore, *Resolved*, That this Association recommend that the following petition to Congress be circulated among the people of this State for their signatures.

THE undersigned inhabitants of the town of————and State of Connecticut beg leave to represent, to the Honorable, the Senate and House of Representatives of the United States in Congress assembled, That in the opinion of your petitioners, the transportation and opening of the Mail on the Sabbath Day is inconsistent with the proper observance of that Sacred Day, injurious to the morals of the nation, and provokes the judgments of the Ruler of nations. We perceive from the report of the Post-master-General, at your last session on this subject, that it is his opinion, *that when peace shall arrive, the necessity* of carrying and opening the Mail on the Sabbath Day *will greatly diminish*. While therefore we congratulate you on the return of peace, we approach you with confidence, and beseech you to take this subject into your serious consideration, and enact such laws as your wisdom may deem necessary for the removal of this evil. And we, your petitioners as in duty bound, will ever pray.

Resolved, That the Rev. Abel Flint cause such a number of copies of the above petition to be printed, as he shall judge necessary; and distribute them to the several ministers in this State, in order to obtain subscribers; and that the said ministers forward them to the members of Congress from this State.

Voted, That the Rev. Messrs. Abel Flint and Calvin Chapin be a Committee to correspond with any Committees which may be appointed from other Bodies on this subject.

Voted, That the Rev. Messrs. Abel Flint and Calvin Chapin be a Committee to select those standing rules and recommendations of this Body which respect the conduct of particular Associations and churches, and cause them to be printed in such manner and at such time as they shall think proper.

Voted, That all communications to this Body, from the District Associations, respecting the State of religion within their limits, be hereafter made in writing, signed by the Moderator or Scribe of such Association.

Voted, That it be recommended by this Body, that every member of the District Associations in this State be furnished with the Confession of Faith adopted by the Elders and Messengers of the Churches of Connecticut, in the year 1708.

Voted, That this Association recommend to the Female Charitable Societies in this State, that they apply their funds to aid the education of pious young men for the ministry, under the direction of the Charitable Society formed in this State for that purpose; unless by the constitution of any such Society its funds are so far appropriated to other objects, that they cannot be applied as above recommended.

Voted, That the Rev. Abel Flint be requested to superintend the printing of the Minutes of this Association, and that the sum of twenty-five Dollars be allowed him for his services, the present year, as Treasurer, and for superintending the printing and distribution of the Minutes.

Voted, That the Ecclesiastical Bodies with which we are in connection be requested to transmit to the Rev. Abel Flint of Hartford, Treasurer of the Association, such communications as they may have to make to this Body.

The Committee, appointed to prepare a summary account of the state of religion, made a report which was accepted, as follows:

The Committee, appointed to prepare a report of the state of religion in our Churches, and in those connected with us, beg leave to present the following:

It becomes the friends of Zion to recognize, with lively gratitude, the watchful care and goodness of the great head of the church. Her friends have no ground of despondency, from any apparent growth of heresy, increase of sloth, or declension of Christian discipline. They behold, with joy and animation, the walls of Zion rise. Her gates do not mourn as in former years. Although the zeal, knowledge, and liberality of Christians are much below the standard of duty, yet these virtues are

generally increasing in our churches, and also among our brethren in different and remote parts of our country. The refreshing dews of grace and the rains of heaven are not withheld. For ever adored be the God of all grace, that the effusions of the Holy Spirit have been, of late, far more abundant than usual, especially in seminaries and colleges. These divine showers have been more generally diffused, the year past, than has been common, and to a wider extent. This will appear from attending to a more particular statement of facts.

The Association of Hartford North reported, that in their connection, there are nineteen churches, three of which are vacant. That during the year past, they have enjoyed the blessing of God; and many of their churches have been refreshed by the special influences of the Spirit. The revival in Simsbury and East Hartford, mentioned in the last annual report, has continued, especially in Simsbury. The society of Granby, Turkey Hills, the first society in East Windsor, Wintonbury, and Northington have been favored with special showers of grace; and in other places there are favorable appearances.

The delegates from the Association of Hartford South reported, that in their limits, there are thirteen churches, one of which is vacant. In this district, there has been, generally, an increasing attention to the means of grace. Southington, the second society in Middletown, and Wethersfield have been visited with copious effusions of the Holy Spirit. At Glastenbury, a work of grace has recently commenced, and is progressing.

The Western Association of the county of New-Haven reported, that they consist of twenty churches, two of which are destitute of pastors. That though they have to bewail great lukewarmness in many of their churches, yet the observation of the Sabbath, and morality in general, have not lost ground. That charitable exertions are made for diffusing the blessings of the gospel, and to aid indigent, pious young men to acquire an education for the ministry. They also notice that, to the honor of divine grace, some of their congregations have been visited with the effusions of the Holy Spirit; particularly a revival of religion in Yale College, in which a great proportion of the members have been unusually impressed, and about fifty, it is hoped, are brought into the kingdom of God.

The Eastern Association of New Haven reported, that they consist of thirteen churches, of which one is vacant. In most of the congregations, within the limits of this district, there appears not to have been any special revival of religion. But in Branford, the Lord hath appeared to bless the means of grace; and to excite the attention of many to the important concerns of eternity. Meriden has, also, been visited with copious effusions of the Holy Spirit; goodly accessions have been made to the Church, and many others are hopefully become the subjects of the Redeemer's kingdom.

The delegates from the New London Association reported, that in this district there appears to be an increasing attention to the institutions of the gsopel. In Groton and Montville, there has been a special work of divine grace; and many have been brought out of darkness into God's marvellous light. But we have to lament that, in a considerable section of this district, there are many churches which have long been destitute of regular pastors, in consequence of which, sectarianism and heresy have made alarming progress.

The delegates from the Association of Fairfield West reported, that they consist of sixteen churches, five of which are vacant. That there is an increasing attention to public worship, to prayer meetings, to the catechising of children, and to pastoral visits. A very pleasing revival of religion has taken place, the year past, in North Stamford. A considerable number have become, it is hoped, the true followers of Christ, embracing, with great readiness, the peculiar doctrines of the gospel.

The academy in Fairfield has, of late, exhibited appearances of a work of grace; and hopes are entertained that the spirit and power of religion are about to be extensively experienced, both in the academy and in the town.

The Association of Fairfield East reported, that they consist of thirteen churches, three of which are vacant. That the state of morals and religion is, in general, favorable, and they hope improving. In Bridgeport, there has been an extensive awakening which still continues; and numbers, it is believed, have been brought into the kingdom of Christ. In Newtown, there has been a more than usual attention to religion, and considerable accessions to the church; and also in Bethel, a small parish in Danbury.

The Association of Windham Original reported, that they consist of twenty churches, two of which are vacant. That morals were improving; and that the catechetical instruction of children was more particularly attended to. In Canterbury, there are encouraging appearances of a revival. In Woodstock, there has been a remarkable work of divine grace; and also in Ashford and Thompson.

In the Association of Litchfield North, there are nineteen churches, and sixteen pastors. Harmony, with few exceptions, prevails among the churches. There has been more than usual attention to religion in Winsted, Colebrook, and especially in Warren. The religious instruction of children is regarded of high moment; and beneficial effects, it is hoped, will result from the practice.

The Association of Litchfield South reported, that God has been gracious to several of their churches. He has visited the four parishes in the town of Litchfield; and his work by the Spirit, is, in the first society, still progressing, especially in the school of young ladies in that place. Catechetical instruction is attended to by the churches generally, with considerable success.

The Association of Middlesex reported, that they consist of fifteen churches, two of which are vacant. The interest of good morals is rather gaining ground. Many of the children receive catechetical instruction in the schools. The effects of former revivals of religion are still visible in some places; and recent ones have taken place in several congregations. In the third society of East Haddam there has been a general revival.

The delegates from the Association of Tolland reported, that they consist of fourteen churches, ten of which are supplied with pastors. Within their limits, there are a number of churches which have been visited with peculiar manifestations of grace; particularly in Stafford, Vernon, Union, Bolton, and Somers, there have been considerable accessions to the church.

Our brethren from the General Assembly of the Presbyterian Church reported, that generally, through the wide extent of their churches, the cause of Christ advances. Bible Societies are multiplying, and Societies for prayer become continually more numerous. Two of their Colleges, viz. Hampden Sidney College, in Virginia, and Princeton College, in New Jersey, have been unusually smiled upon by heaven. The latter especially has been, and now is, to a remarkable degree, blessed with the effusions of the Spirit of God. Several other churches and districts have enjoyed, in a happy degree, the same blessing.

From the General Association of Massachusetts we learn, with pleasure, that heresy is not in a progressive state; that Moral Societies have, by bold and decided measures, done much for the suppression of vice, especially of Sabbath-breaking. Divine truth, in several places, especially in the town of Lenox, has been attended with the power of the Holy Ghost. Upon the whole, we believe that the glory of the Lord is arising upon the churches in Massachusetts.

From New Hampshire we learn, that the state of morals and religion is becoming more and more pleasing. Sectarian zeal has greatly abated, in most of those places where it has prevailed. Very pleasing attempts are making to check the progress of vice and immorality, especially Sabbath-breaking, intemperance, and profanity. These attempts have been, in a good measure, successful. In several places there has been, the last year, a pleasing revival of religion, particularly in Dartmouth College, Haverhill, and Plainfield. This work is now increasing. In the College, the number of hopeful converts is about forty. The other students, with the exception of a very small number, are more or less seriously impressed.

No communications from Vermont, on the state of religion, have been received, as no delegate appeared from that Convention.

In view of the facts which have been stated,—the events which have taken place,—the wonders of grace which God has been working, especially within their bounds, the Association are led to exclaim, "the Lord hath done great things for us, whereof we are glad. Great and marvellous are thy works, Lord God Almighty." Although our joy is not unmingled with sorrow; although much yet remains to be done,—much land yet to be occupied; although many souls are not yet brought in, who, we trust, are to become "the sons and daughters of the Lord Almighty;" yet enough has passed in review, before the Association, to cause them to return to their homes like the shepherds of old, "glorifying and praising God, for all the things that they have heard." The conquests which have been achieved for Zion; the trophies of grace so greatly multiplied; the triumphs of the cross so recently and so gloriously displayed, demand our liveliest gratitude, and call for the loftiest strains of praise. Already a voice is heard, saying, in this part of Zion, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Already in many places, the wilderness has become a fruitful field, and the thirsty land refreshed with streams of living water. Where the means of grace had been neglected, or but partially observed,—where the Sabbath had been violated, and intemperance and profanity, or other destructive vices, had long been gaining ground, extending their baleful influence, and producing the most deplorable effects,—there the face of society now wears a different aspect. Satan's kingdom has been shaken to its centre, and the kingdom of Emmanuel has been planted on its ruins. Where for seventy years,—nay for more than a century,—nothing like a revival of religion had been witnessed, divine influences have, at length, descended, like rain upon the mown grass, and as showers which water the earth. Already it has been given us to see, in part, the fulfilment of the promise that Zion "shall be built up even in troublous times." The foundations of her temple are already laid, and the superstructure is rapidly progressing. When has there been a more eventful period? when, a more distinguished era in the Christian church? God is saying to the North, give up, and to the South, keep not back; bring my sons from far, and my daughters from the ends of the earth."

In the societies which have been formed, and which are now in successful operation;—societies for the suppression of vice and immorality;—societies for procuring and distributing Bibles;—societies for sending the preached gospel throughout the world;—societies for prayer,—for praying in concert with Christians, in different countries, at the same time, so that their united voices may ascend to the prayer-hearing God;—in the remarkable effusions of the Spirit on our churches and literary institutions;—in the unparallelled exertions of the friends of Zion, and combination of their efforts;—and in the overruling dispensations of the Providence of God, we behold, as we trust, the signs of happier times, and are led to rejoice in hope that these times are not far distant:—That the day is fast approaching, when "darkness shall no longer cover the earth, nor gross darkness the people;—when the face of the covering, which is cast

over all people, and the vail that is spread over all nations, shall be utterly destroyed; and kings shall every where become nursing fathers, and their queens nursing mothers unto Zion. And then the glorious Lord shall be unto his people a place of broad rivers and streams, where shall go no galley with oars, neither shall gallant ships pass thereby; and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads."

Hail, happy period! When the church of Christ shall no longer be counted a little flock;—when the banners of the cross shall be unfurled, where the standard of idolatry is yet erected, or the crescent of Mahomet waves triumphant;—when the kingdoms of this world shall become the kingdoms of our Lord and his Christ,—all nations bow to his sceptre,—and the earth be brightened with his glory.

Voted, That the next meeting of the General Association be at New Haven, at the house of the Rev. Samuel Merwin, the third Tuesday of June, 1816, at 11 o'clock A. M.

After a prayer by the Rev. James Buchanan, adjourned *sine die*.

Attest,

SAMUEL WHITTLESEY, } *Scribes.*
HORATIO WALDO, }

RELIGIOUS INTELLIGENCE.

Louisania Bible Society.

THE BOARD OF MANAGERS OF THE LOUISANIA BIBLE SOCIETY,

Respectfully offer the following REPORT relative to the progress made by the Society since its institution, [9th March, 1813.]

The Bibles (in English) and the New Testaments (in French) which we have hitherto circulated, are the donations of other sister Societies.

From the New-York Bible Society was received in the summer of 1813, a donation of 150 English Bibles, through the hands of the Reverend Messrs. Schermerhorn and Mills. From the Massachusetts Bible Society, was received, in the month of February, 1815, a donation of 140 English Bibles, sent on by the Reverend Messrs. Mills and Smith, visiting this country as *missionaries*. By the same gentlemen, the Philadelphia Bible Society has forwarded 3,000 French New Testaments, a part of the edition of 5,000 which that Society, aided by sister Societies, and different individuals has printed for gratuitous distribution among the French of the State of Louisania, and the territories of Missouri and Illinois.

From the British and Foreign Bible Society, the parent of 1000 like institutions, existing in Europe and America, we have to acknowledge a generous donation of 100l. sterling; one among many other instances of the very extended and benevolent views of that most noble institution of modern times.

Of the English Bibles, there have been distributed.

64 among 300 British prisoners in the public prison at New-Orleans.
80 among 300 patients of the United States Hospital, (of whom 180 were British prisoners.)
31 among 240 sick in Hospitals of the Kentucky militia.
31 among 265 sick in Hospitals, of the Tennessee.
34 among 360 sick in Hospitals of the Louisania militia.
8 among 50 sick in the United States Navy Hospital.

36 among the heads of American families in the county of Attakapas.
12 among the heads of American families on the Amite and Ocmite rivers, Florida.
44 to individuals at New-Orleans.

290 in the whole, and leaving the Society without a single Bible in English, at a time too in which numerous applications are making for them.

Of 3,000 Copies of the French New Testament received in this city, there have been distributed,
2000 Among the inhabitants of New-Orleans and its environs.
112 have been sent for distribution to the county of Natchiotches.
42 for the county of Rapides.
200 to the county of Attakapas.
800 Copies of the French New-Testament have been forwarded by the Philadelphia Bible Society, and committed to the care of different gentlemen residing on the river between this city and Natchez, for gratuitous distribution among the inhabitants of their vicinity.

The want of Bibles in Louisania has been extreme; and it will yet require a very considerable number to supply in an adequate manner the families which are destitute of the word of God. Had 3000 English Bibles and as many New Testaments been in the hands of the managers at the beginning of the past winter, they could have been distributed in this city with the greatest facility, and it is believed with much advantage: so good an opportunity will not probably occur for some time to come. Our regular troops and militia then here were remarkably destitute of the Scriptures.

It was very unusual to find any portion of the sacred volume among our soldiers; and in many instances there were found an hundred sick assembled in a Hospital, without having among them one Bible or New Testament.

Some of the Tennessee militia, when passing through Nashville on their way to New Orleans, had enquired in vain for a Bible: not one was to be found for sale; and in the month of December last a similar enquiry was fruitlessly made in this city by a gentleman from the Amite—nor is there at this moment a Bible to be purchased in a book store in the city of New Orleans.

The inhabitants of Florida, who are principally American, are generally without the Scriptures; so are the other Americans, for the most part, throughout the State. It has been supposed, and it is believed with the strictest correctness, that before the transmission of a few French Bibles to New Orleans by the British and Foreign Bible Society in the year 1813, there were not *ten* among the French inhabitants of Louisania.

The manner in which the Scriptures have been received by those to whom they have been distributed, is highly gratifying, and encourages the belief that the labors of those who have united in this work will not be lost.

The Tennessee and Kentucky troops received the Bible with no ordinary willingness—it seemed to be received by many of them as "*a pearl of great price.*"

As there were not Bibles sufficient to supply even the sick in hospitals, who were anxious to receive them, it was not uncommon to see one reading aloud to several around; and at other times two or three lying on the floor together would be attempting to read in the same book at the same time.—Some of those who had received Bibles declared their intention to carry them home with them on foot 800 or 1000 miles; and rather than not carry them they would throw away part of their baggage.

The French have received the New-Testament with much satisfaction. It is possible that some have asked it from curiosity; but very many have done so from a wish to *search the Scriptures*, which numbers declared they had never seen before. It must give pleasure to every philanthropic mind to learn that the rising generation in this city, heretofore almost destitute of any book of instruction, has now a class book used throughout our schools—

that those children whose parents were unable, from the exhorbitant price of school books and the pressure of the war, to furnish them, have now a book "which hath GOD for its author, Salvation for its end, and Truth, without any mixture of error, for its matter."

Although the three thousand copies of the New-Testament in French had been received by the President of the Society about the middle of December last, owing to the disturbed situation of the country, at that time invaded, none of them were distributed until about the 10th of February—after a few persons had received the New-Testament, and it had become generally known that there were more in the hands of one of the managers, who had been appointed to make the gratuitous distribution of the whole number designed for the city, the applications were more frequent than could be supplied—a large crowd of some hundreds of people of all colours and ranks, was formed before the house, and became literally clamorous to have "*a book*" a word which was often vociferated in French by fifty voices at once.

Such an assembly, for such a purpose, never before witnessed in Louisania, presented to the beholder many affecting scenes—the young and the old, the rich and the poor, as if alike conscious of their wants, pressed forward with outstretched hands to recieve the valuable gift.—A child not more than five or six years of age, was borne in the arms of its mother, a woman of colour, pressing through the crowd as one of the candidates for a treasure which she seemed justly to estimate —the silence and attention exhibited by the byestanders was immediately rewarded by hearing this infant read in an intelligent manner the story related in Mark x. 13—16, rendered doubly interesting by the incidents.

As all who presented themselves for a French New-Testament were asked if they could read, and if any doubts existed, were put to the trial: an aged black woman being asked the usual question, and requested to prove the fact, answered that she could not without her spectacles, which she had not with her; but unwilling to depart until the object of her wishes had been obtained, she renewed her application, and observed to the distributor, "If I get a book by a falshood it will not be deceiving you, but God." Many persons who could not read themselves, wished the New Testament for their children, who, they said, would read it for them.

The managers have received the hearty co-operation of many individuals in distributing the French New Testament. The Reverend father Antonio de Sedilla, the curate of the parish, has taken an active part in aiding the circulation of the New Testament among the Catholics: the countenance given by him to the views of the Society is of the highest importance, from the great influence which he has among his parishoners. We acknowledge likewise with pleasure the aid of several gentlemen in the country; nor in any instance has assistance been refused.

The British prisoners, to whom a portion of the English Bibles were distributed, manifested the sincerest joy and gratitude; most of them had been supplied with Bibles or Testaments previous to their embarkation for this country; and some (as appeared by a printed notification in the Testaments) by the Naval Bible association established as long ago as 1780: but having left their heavy baggage at their camp on the 8th of January, the day on which a general assault was made on the lines near this city, they became destitute when made prisoners.

During the past year this Society has received many interesting reports from the numerous Bible Societies now established in the U. States; the information contained in them is in a high degree gratifying and encouraging to the promoters of these associations. Some few extracts from these valuable communications will be found in the appendix. The committee, however, cannot omit on this occasion earnestly to recommend the perusal of such reports; they afford the

best views of the design, the utility and progress of these Societies.

Before concluding this Report the committee beg leave to call upon the Society for a cordial union in the vigorous prosecution of diffusing the light of "the glorious gospel of the blessed God."

The Gospel is entrusted to us not for our own sakes only, but for the benefit of the world. We receive that we may communicate. Religion, like other blessings, is to be diffused by human agency and human benevolence. It has flowed to us through the zeal and labour of those who have gone before us; and we are bound to repay the debt by spreading it around us, and transmitting it unimpaired to succeeding ages. To this most worthy cause of God and holiness, of human happiness and virtue, a cause which can never fail, which is destined to survive the schemes of statesmen, and the trophies of conquerers, let us attach ourselves with a disinterested and persevering zeal, which will prove us followers of him who lived and died to enlighten and redeem mankind.

Great and magnificent is the undertaking in which we are engaged: great too, are the consequences which we may rationally hope will be the result. Let no minor difficulties impede our progress; rather let them animate our exertions and quicken our pace. The hundreth part of the zeal and humanity of a Howard, exerted by each of us, would convey the Bible to the most secluded mansion in our country—would put into the hands of the widow, the fatherless, and the afflicted, the words of everlasting consolation. A zeal like this pervading our institutions, would print the word of God in every language of the earth, and give to every son of Adam, "the Scriptures, which are able to make wise unto Salvation, through faith which is in Jesus Christ." Let no objections of infidels, or pretended friends, make us hesitate or swerve from the way; though the Bible alone has not yet converted whole nations it may be the first step in the grand undertaking; it may prepare the way for missionaries; and though in countries denominated Christian much ignorance and vice may remain after the Bible has been generally distributed, no one can say that it may not have extirpated much which would have taken root had no exertions been made to repress them. "The operation of the Bible is necessarily gradual and noiseless.—Its province is the heart; and its best fruits are those mild and humble virtues, which ask no notice but from the eye of God. It is enough to know that we have sown the good seed of Divine Truth, and we may with confidence leave it to HIM, whose grace descends as the dew, and who has promised that the desert and solitary place shall blossom as the rose."

ALFRED HENNEN, *Secretary.*

New-Orleans, April 25.

Since this report was written, a box containing 30 Bibles in French, and 12 Testaments in Spanish, printed and bound in an elegant manner by the British and Foreign Bible Society, have been forwarded to the President of the Society without any loss accompanying them—a present truly valuable.

Notice.—The Directing Committee of the Connecticut Bible Society, have lately transmitted a Donation of *five hundred* Bibles to the Louisania Bible Society at New-Orleans; and a similar number to Montreal, to the care of agents appointed for their charitable distribution.

Copy of a Letter from the Rev. Charles Coffin of Tennessee, to the Rev. Abel Flint, dated Greene County June 7th, 1815.

REV. SIR,

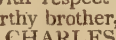
IT is with great pleasure we have heard of the present revival of religion in Yale College. A similar display of divine grace in Princeton College is, also, a matter of great thankfulness. When God casts the salt into the largest fountains of science in our land, streams must is-

sue which will gladden his people. Dear sir, we are here in a wilderness;—I had almost said, in a dry and thirsty land where no water is. The Presbyterian ministers here are as nothing to the demand of the population. The fields are white for the harvest; but what shall be done for laborers? We have received some intimations that a Missionary Society in Connecticut, of which you are a member, may have it in their power to send one or two Missionaries. O sir, if they can, do see that this is done. The common cause might be greatly advanced by such a step. The call for preaching in our vacant churches and destitute settlements is universally great. Should your Missionaries be directed to consult with the Trustees of the East Tennessee Missionary Society, as to their field of labor, it might favor their usefulness. We hope the showers of divine grace are not to pass by this western part of our country. But means must be in proportionable operation, before we can look for an extensive blessing. You will perceive by the last census that the population of East Tennessee is about 100,000. But only seven or eight Presbyterian ministers are ordained among them, and one or two candidates coming forward. Our hands might be much strengthened and our hearts encouraged by any aid Connecticut may be able to send us. We fear less injury to the cause of religion here from sectarianism, wild and irregular as it often is, than from irreligion, ignorance and stupidity. Well qualified Missionaries would be sure to gain attention, from the various denominations among the people. If it should be necessary, our Missionary Society would contribute to their support from what is now in our scanty funds. Hereafter, perhaps, our pecuniary ability will be greater.

I should have written at much greater length, and given a broader and fuller view of this subject, but the pressure of indispensable duties at this time, has prevented.

Relying on your zeal to build up the kingdom of our dear Redeemer, I remain with respect and affection your unworthy brother,

CHARLES COFFIN.



Copy of a Letter from the Rev. Isaac Anderson of the State of Tennessee, to the Rev. Abel Flint, Secretary of the Missionary Society of Connecticut.

REV. SIR,

IT has been suggested to me that there is a probability that the Missionary Society, of which you are Secretary, could send us one, or perhaps two Missionaries. If you can, it will be an inestimable blessing.—We have a Society called the "East Tennessee Missionary Society," the object of which is to spread the knowledge of Christ, in destitute places in East Tennessee, by the distribution of Bibles, and Religious Tracts, and by sending preachers. We have no preachers. There are eighteen counties in East Tennessee; and there is not more than 3000 souls out of a population of 100,000, that have any opportunity to hear the gospel, except from illiterate men, many of whom cannot even read the Scriptures. How gloomy the picture! But, Sir, you can have no conception of it unless you were here. Perhaps one fourth of our population has not a Bible; and hundreds of them are taught that it is not very essential. A more needy field of Missionary labors, can hardly exist.

Can your Society send us a Missionary and support him, (though we would if we could, and will do all we can,) to labor under the direction of our Society as to time and place? How thankfully should we receive him! Present our case to your Society. Although this is a solicitation of an individual, yet I know I speak the mind of the Society, and were they all here I believe they would sign this letter.

Your brother in the
Gospel of Christ,
ISAAC ANDERSON.

East Tennesse, Blount County,
Maryville, May 11, 1815.

Donations to the Missionary Society of Connecticut.

1815.		
May 10.	From Rev, Justin Parsons, collected in new-settlements,	$19 00
11.	From Warren Female Cent Society.	30 00
	From the Sharon Female Cent Society,	24 00
	From a Female Friend of Missions,	1 00
	From a number of Female Friends of Missions, New-Hartford,	28 60
17.	From the Mansfield Cent Society,	42 80
	From a Female Friend of Missions, New-Hartford,	3 25
23.	From William Rudd, of Windham,	10 00
June 6.	From the wife of Jedidiah Case, Jr. of Simsbury,	20 00
	From the Rev. William R. Gould, collected in New settlements,	4 65
20.	From a Friend of Missions,	1 75
27.	From Benjamin Beecher, of Cheshire,	150 00
		$334 45

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

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On Justification.

THE doctrine of Justification is a principal pillar in the Christian scheme. Justification by faith has ever been held by Protestant divines as one of those fundamental doctrines, which are essential in the gospel salvation. It was a favourite saying with Luther, that with the doctrine of Justification by Faith, Christianity must stand or fall. Justification is usually connected with faith. This is done by the Apostle Paul. "Being justified by faith, we have peace with God." No one of our fallen race will ever be justified but by faith. Still, justification and faith are, in their nature, totally different. The former is an act of God, the latter is an act of the believer. We shall attempt, in this essay, to illustrate the scripture doctrine of justification.

Justification signifies, strictly, the acquittal of a person from guilt or blame, according to the rule by which he is judged. Whatever be the principle or rule by which the character or conduct of any one is examined, if, according to the principle of trial, he is acquitted, he is then justified. He is considered, thus far, as just, and without fault. A person is arraigned before a civil court on the charge of theft. The principles on which his guilt or innocence is to be determined are the nature of the crime of theft, as declared by the law, and the evidence which is regularly produced against him. If, on these principles, he is not found guilty of the charge the law declares him to be just. Pilate said concerning Christ, when he had been accused by the Jews and brought before him for a judicial trial, "I find no fault in this man." It was, indeed, most true, that there was no fault in him, but the Jews probably understood the governor to say, and they were not bound to understand any more, that he found no proof of any fault of which Jesus of Nazareth had been accused. If he did not, he was bound to justify him, as he did most solemnly, when he declared "I am innocent of the blood of this just person."

According to all rules of human judgment, the characters of men are to be determined by visible evidence. This principle is often recognized by the word of God. It is said by our Lord, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" By this rule of judging visible conduct, the characters of all men are to be judged by one another, and, by this rule, they are to be justified or condemned. We know that this rule is defective, but it is all that we have, aside from the general testimonies of the human character given in the word of God, and, according to it, our judgment is to be determined. It is on this principle that certain characters are called just in the Scriptures. Not that they are without fault in the view of God, or according to the purity of the divine law, but that, according to the rules of human judgment, they are to be considered just. It is said of Noah, "Noah was a just man, and perfect in his generations." The patriarch who was saved from the destruction of Sodom is called "just Lot." Of the husband of Mary it is said, "Joseph her husband being a just man." And of John the Baptist, "Herod feared John, knowing that he was a just man, and holy." The Evangelist says of Simeon, "The same man was just and devout." "The memory of the just is blessed."

A person is justified, when a fault laid to his charge is satisfied, or taken away. One that owes a debt, is justified, as soon as the debt is paid: whether it be done by the debtor or some other person. If the law condemn an offender to a fine, the fine being paid, he is justified. If the offender be unable, of himself, to discharge the fine, if it be done by a friend, it is still the same. If the law adjudge an offender to corporal punishment, or to a period of confinement, or to a term of hard labor, the sentence of the law being executed, it has no further demand on the delinquent, he is thenceforth considered innocent, and is as fully justified as any one that never transgressed.——The practice of vicarious suffering, of one person suffering for another, is little known to human laws, in cases which are usually denominated criminal; yet instances sufficient for illustration have actually occurred. There have been cases in armies, where one has been condemned to a severe corporal punishment, and a part or the whole of the punishment has been voluntarily taken by another. In such a case, justice is satisfied, nothing more can be demanded, and the delinquent is justified. Persons, in a state of extreme suffering at sea, have cast lots to determine which one should die, to be made food for the survivors. The lot having designated the individual, another has voluntarily offered to suffer in his stead. This is sufficient, and when this is accepted, there can be no claim on him who was designated by the lot.

The subject of sureties is well known to human laws. This principle is recognized in cases of crime, as well as of debt. An offender is bound over to his good behaviour. He has one or two sureties who engage, under a certain forfeiture, to be responsible for the good conduct of the delinquent. If he do not continue in a compliance with the requirement of the laws, the punishment, ac-

cording to the conditions on which it was accepted, falls on the sureties. So far as the penalty falls on the sureties, the delinquent is exempted from suffering; for by whomsoever the penalties are borne, the law demands no more than their execution. This being done, the offender is justified.—For an illustration of this sentiment, we have a very beautiful portion of sacred history, taken from the book of Genesis. When Jacob's sons were going a second time to Egypt, and their father hesitated to let Benjamin go with them, according to the requirement of the lord of the land, Judah said to his father, "Send the lad with me,—I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever." Judah was surety to his father for his brother; if Benjamin had been lost, he would have considered his own life as forfeit to his father, who, upon the principles of surety, would have had a right to have taken it. Judah becoming responsible, whatever enemy had assailed them, the father would have been required to look to none other than him for the life of his youngest son. It seems it was so understood. For when Joseph required that Benjamin his brother should be left with him, Judah said to him, "Thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren." The lord of Egypt claimed that Benjamin should be made a perpetual servant. Judah, as bound to his father by his suretyship, offered himself to be the servant, and desired that his brother might be released. This offer might have been accepted with propriety, and Benjamin, who was to be enslaved because the silver cup was found in his sack, would have been acquitted and justified.

In these various views of the nature of justification, we find it to be an acquittal of a person of guilt or blame, according to the rule by which he is judged. It is not necessary that a person should be without fault, that his character should in all respects, be unexceptionable; but, according to the principles on which judgment must pass, he is considered as undeserving of censure, and thus is justified.

It may be proper to observe further, that justification takes place on two accounts; where a person is innocent, and where one has borne or satisfied the penalties of the law. In view of law and justice, every person who has not broken the law is always considered just. Such an one is deemed to be deserving of all the protection and favor which the law can confer. God says, even to Cain, "If thou doest well, shalt thou not be accepted?"—On the other hand, when one has broken a law, and incurred the penalties which it denounces; having satisfied those penalties, the law has no further claims against him. In whatever way this be done, the law can demand no more, and must justify the offender. He has now the same right to its protection and favors, as the most innocent of its subjects.

The justification proposed in the gospel is of the same general na

ture with what has now been described. It refers, ultimately, to that acquittal and acceptance which Christ's people will receive from him, in the day of final retribution. All the children of men are sinners against God, and are condemned by the appointments of his holy law. The language of the divine law is, "The soul that sinneth shall die;" of course, every sinner is exposed to eternal death. No one, then, can ever enjoy the favor of God, unless justified in the view of his law. We have seen the principal ways in which a transgressor can be justified. These may be included in answering the demands, or bearing the penalties of the law, by himself or another.—In the latter method, by a mediator, comes the justification of the gospel. The justification provided in the gospel is the justification of the wicked. The Lord justifieth the ungodly; "for all have sinned and come short of the glory of God."—This justification is a perfect acquittal of the transgressor, from every degree of guilt, and a cordial restoration to the favor and mercy of God. "There is, therefore, now, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Many of the believers at Corinth had been partakers of the same corruption of character which was conspicuous in many of the inhabitants of that city, yet they are told by the Apostle, "but ye are washed,—but ye are justified."

We will now proceed to point out the grounds on which a sinner is justified before God. In considering these, we should take into view what has been done by Christ Jesus for the justification of the ungodly, and what he requires of his people, in order that they may become partakers of the blessings of his grace. Both of these are essential in the Christain scheme; and the omission of one of them, or placing too much dependence on one to the diminution of the importance of the other, has been the occasion of a great portion of the errors which have afflicted the Christian church.

The true ground of the justification of the sinner is the righteousness of Christ. By the divine law, every transgressor is condemned to eternal death. This law being equitable in all its requirements, and just in all its penalties, they cannot be remitted or relinquished in any degree. The safety of the universe, the honor of God, and the security of his truth, all require the execution of these penalties. These have been executed upon Christ, the holy and divine Mediator. He has borne the curse of the divine law; he has endured its threatening; he has satisfied its demands, that, now, without doing any violence to this law, without disregarding any of its claims, God can justify the penitent believer.

Here it will be proper for us to show what has been done by Christ Jesus, for the vindication and satisfaction of the divine law, on account of which his people are justified. The character of Christ, as pointed out by the prophets long before his incarnation, clearly exhibits this part of his work, whereby he suffers and makes atonement for the sins of his people. In the 53d c. of Isaiah, where the humiliation of Christ is pointed out with great clearness, it is said of him, "Surely he hath borne our griefs and carried our sorrows; yet we

did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed. All we like sheep, have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all." In this chapter, the sufferings of Christ are eminently depicted, they are declared to be endured for men, and that they are those evils which are deserved by the wicked because of sin. " The Lord hath laid on him the iniquity of us all." Iniquities, as such, could never be laid upon Christ, for there was no iniquity in him ; but the punishment of iniquity, those sufferings which are the just punishment of sin, he was called to bear.—In reference to the Messiah, the angel Gabriel says to the prophet Daniel, " Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity." The Lord Jesus made that reconciliation with divine justice, on account of which the iniquities of men might be forgiven, and, by which, an end might be put to the unlimited, the unrestrained dominion and progress of sin. Looking to the testimony of the Apostles, we shall find them confirming the predictions of the prophets concerning the work and atonement of Christ. 2 Cor. v. 19, &c. " God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.—For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." Christ cannot be made a sinner, but he has been made to bear that condemnation which every sin deserves. In this sense, he is made sin for us, and, by virtue of that union which exists between him and his people, they are made the righteousness of God in him. They are accounted as sharing in that righteousness, which, in reality, belongs to him only, but the benefits of which are possessed and enjoyed by his people. 1. Cor. i. 30. " But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Christ is our righteousness and redemption : that is, those blessings are procured for us through him." Rom. iii. 24. " Being justified freely by his grace, through the redemption that is in Christ Jesus." Through the redemption which Christ has procured, and which is, for that reason, said to be in him, his people are justified. The apostle says to the Galatians, " Christ hath redeemed us from the curse of the law, being made a curse for us." That curse, that penalty of the divine law, which every transgressor deserves, has been laid upon the Lord Jesus, and for his sake, it may be taken from his people. Eph. i. 7. " In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Through the satisfaction made to divine justice, by the offering of Christ's blood, we have redemption, including the forgiveness of sins. It is unnecessary to introduce further testimonies, which might be indefinitely multiplied from the writings of the apostles. The sufferings of Christ in his death on the cross, in which his blood was shed,

and his soul was made an offering for sin fully satisfied the demands of the divine law, which denounced death against every transgressor. The law, therefore, cannot suffer, tho' the transgressor be pardoned and justified, for it has received all its demands.

But the obedience and sufferings of Christ have done more than merely satisfy the demands of divine justice; they have exceedingly honored and exalted God. They have vindicated his character, they have established his justice, they have exalted his law, and they have opened the way for the most glorious exhibition of his grace. Thus Christ says to his Father, by the Psalmist, "For thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up." He says again, "I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation." In the history of the public life of Christ, as given in the gospels, we find that it was his constant and primary object to honor and glorify his Father. And, a little before his suffering, he says to his Father, "I have glorified thee on the earth, I have finished the work which thou gavest me to do." Having thus glorified and honored his Father, he may well expect that reward which is promised him for all his obedience and love. That reward he transfers to his people, and thus they are sanctified and justified of God. The Father will, naturally, give the Son that reward which he desires; and that is the justification and blessedness of his people.

We have seen that one way in which a transgressor may be justified is by the interposition of a surety. Judah offered himself to Joseph, a surety for Benjamin his brother, on the supposition that he had been guilty of theft, and was now to be made a slave. Christ Jesus is called a surety. Heb. vii. "By so much was Jesus made a surety of a better testament.—Wherefore he is able also to save them to the utermost that come unto God by him, seeing he ever liveth to make intercession for them." He has become a surety for his people; his suretyship is accepted, and his people are necessarily justified of God. It is, thus, the righteousness of Christ, consisting in his sufferings, in his obedience, and in his prevalent intercession, which constitutes the true, the primary ground of the sinner's justification. "For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus."

Having thus seen the dependence of the believer for justification on the righteousness of Christ, we will now enquire what is required of him, in relation to his Saviour. The believer is justified by faith. He is justified by the righteousness

of Christ, as the meritorious cause by which justification is procured for him from God; but he is justified by faith as that act of himself by which he receives and applies to himself the justification procured by his Lord. Faith is love to Christ. It consists in believing in him, in his testimony which he has given of himself and of divine truth, with an approbation of his character and his great work, and a humble, cheerful reliance on him for all the blessings of salvation. Those who thus receive Christ, are entitled, by the promises of his grace, to a portion in the blessings of his holy kingdom. Though the merits of Christ are sufficient to procure justification for every sinner, he has never promised it to any, and has never designed that it should be conferred upon any, but those who believe in him. The condition in man, on which this justification is conferred, is not works of service, but faith in the Lord Jesus. It is that union to him by which the soul reposes upon Christ, receiving and resting upon him alone for salvation. The people of God have always been justified by faith. When God gave to Abraham the promise of a son, it is said, Gen. 15. And he believed in the Lord; and he counted it to him for righteousness." In the 11th of Hebrews, we have a particular account of the faith of many of the ancient saints. "These obtained a good report through faith;—wherefore God is not ashamed to be called their God; for he hath prepared for them a city." All the extraordinary acts of righteousness and obedience noticed in these venerable saints, are declared to be the fruit of their faith. A principal part of the Epistle to the Romans is taken up in establishing and illustrating the doctrine of justification by faith. A few passages, from the many which would be applicable to the case before us, are these: "That he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.—To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.—Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."

Faith in Christ is the act of the believer by which he is entitled to justification, because it produces a union of heart to him. He is, by faith, peculiarly united to the Lord Jesus, since he approves of his character and precepts, and, of course, possesses, in a degree, a similar temper and similar affections with him. This union is strengthened by the believer's resting upon him for all his hopes, making him his Teacher, his Saviour, his Lord, for ever. This union between Christ and his people is described in the scriptures in various ways, and in the most impressive manner. He says to them, "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.—As the Father hath loved me, so have I loved you: continue ye in my love.—I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." His people shall

always be entitled to feed upon him, and to receive of his infinite fulness. As is said by the Apostle John, "And of his fulness have all we received, and grace for grace." This union is represented by the similitude of the head and members of one person. Christ Jesus is the head while his people are the members.—Nothing can convey a more striking impression of the nearness and intimacy of the union subsisting between believers and Christ, than his memorable prayer for them a little before his suffering. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are.—Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." For all that are united to him by faith, he prays that they may be made one with him, like that perfect holy union which exists between him and the Father. The union of Christ with his people is beautifully represented by the sacred festival of the Supper, instituted by himself. "This is my body broken for you;—This is my blood which was shed for you;—Eat ye all of it;—Drink ye all of it;—Do this in remembrance of me;—Do this until I come." Often, often, has the believer found his soul nourished, strengthened, and revived, by communing with his Lord in this holy ordinance. Often has he found that his flesh is meat indeed, that his blood is drink indeed.

It is by virtue of this near and intimate union which we thus find to exist between Christ and his people, in consequence of their faith in him, that they are justified of God. "For Christ is the end of the law for righteousness to every one that believeth." The righteousness of the law is fulfilled in him. And his people, by virtue of their union to him, are sharers with him in those divine blessings procured by his obedience and death. In reference to this union, the Apostle observes, "Now, if we be dead with Christ, we believe that we shall also live with him." Again, "The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together." And, in view of this truth, he exclaims, "Who shall lay any thing to the charge of God's elect? It is God that justifieth; Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—Nay, in all these things we are more than conquerors through him that loved us."—The union of believers with Christ Jesus is to be the rule of judging, by which their immortal interests are to be determined. He having fulfilled the law in their behalf, the enquiry is not, whether they are sinful or holy in relation to the divine purity, but whether they are united to the divine Emmanuel, and thus entitled to a portion of those blessings which the Father engaged, in the early covenant of eternity, to give to the Son, and which he bestows upon his people. Thus, in the

view of the law and justice of heaven, they are justified. "By him, (Christ,) all that believe are justified from all things, from which they could not be justified by the law of Moses." Neither the original law of innocence, nor the law of sacrifices given by Moses, could justify the transgressor; it can be obtained only through the mediation and atonement of Christ Jesus our Lord.

Respecting the grounds of justification, it is proper to notice one thing further. Justification, coming from God, is wholly a work of grace. Notwithstanding all that Christ has done, the sinner can have no claim for justification before God. The Lord Jesus, indeed, must have his reward, but it is for his sake, not for ours. The Father might have rewarded him in some other way, and every transgressor be lost for ever, without the least imputation on the holy righteousness of God. It is then of free grace, of mere sovereign mercy, that any of the guilty race of men are justified from their iniquities, and are not perishing in endless wrath. Agreeable to this is the testimony of divine truth. "Being justified freely by his grace, through the redemption that is in Christ Jesus.—By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." In the epistle to Titus, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." In every step and stage of its progress, the salvation of the sinner is the work of free, rich, infinite grace.

Those who are justified are heirs of infinite blessings. "Being justified by faith we have peace with God." God is the judge of the transgressor, holding the executive power for the maintenance of his law. He cannot look upon sin, he is a holy enemy of every sinner. But being justified by his grace, the transgressor is no longer at enmity, but is at peace with God, restored to his favor and love. He is justified. His sins and iniquities shall be remembred no more, for he is acquitted of guilt, and delivered from condemnation. He can thus sit down in the company of holy beings, and celebrate for ever the holy wonders of redeeming love. Those who are justified have peace with God, and thus, in every trial and darkness, they have hope. That day, which is the terror of the ungodly, shall acquit them of all the unjust imputations of the wicked; shall deliver them from their corruptions; shall separate them from every temptation, and bring them to the rest which remaineth for the people of God.

When the impartial justice of heaven shall acquit millions and millons of man's guilty race from the condemnation of sin, and justify them in the presence of assembled worlds, how infinitely exalted will be the character of Christ! Then will the God-man, the humble Saviour, the divine Redeemer, appear worthy to take the throne and reign over all intelligent beings for ever and ever.

Christ, the Sinner's only Hope.

TERRIBLE is the thought of cherishing a bright hope of heaven and having that hope prove, at the last, like the spider's web. Appalling is the apprehension of

building on a foundation of sand, which shall finally sink from beneath us. Sad and alarming as such a state may be, it is to be feared, that it is the condition of thousands. Who, that examines the Scriptures at all, can fail to discover, that Christ holds a peculiarly prominent place in divine revelation, and that, through him alone, the sinner must seek deliverance from ruin? But, Christ may be in the mouth of those, from whose hearts he is barred. He may be, in profession, the ground, on which they rely, while some other foundation is associated with him and claims an equal, or a larger, share of confidence. The attempt cannot, therefore, be idle, to evince, that Christ is, indeed, the only possible basis of our hopes of pardon and heaven. The proof of this point is short, but clear and conclusive.

In asserting, that any other foundation can be laid, than that which God has laid, we subvert his wisdom, we annihilate the perfection of his ways. If another foundation can be laid, the interposition of our gracious Redeemer in behalf of mankind was unnecessary, and his expiation of human guilt was an idle waste of suffering. The counsels of heaven have been exerted in vain. The most astonishing means, means so extraordinary as well nigh to stagger belief, have been employed to effect a needless purpose. The divine Being has sent a character, inconceivably dignified and glorious, into the world upon a fruitless errand. God has caused his beloved Son, in whom he declared himself well pleased, to take upon him the form of a servant, to stoop to penury and contempt, to insult and ignominy, and to every form of contumely and abuse, and finally to submit to the most shameful and torturing death, without a benefit to be secured. Shall it be believed, that folly, so gross, has marked the course, pursued by wisdom, which never errs? The very supposition is stamped with notorious impiety; it is chargeable with daring blasphemy. *Other foundation*, then, *can no man lay, than that is laid, which is Jesus Christ.*

In adopting the opposite opinion we contravene express and pointed affirmations of holy writ and we implicate the veracity of God.

I am the door, by me if any man enter in he shall be saved. I am the way, the truth and the life: no man cometh unto the Father, but by me. We are here clearly taught, that there is access for us to God only by Jesus Christ, and that he alone is the medium, through which we can attain salvation. *Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved.* This declaration with the utmost clearness teaches us, that, on whatever other ground we may place our confidence, our dependence must be fallacious. That Christ is the only sure basis of our hope is most decisively proved by those declarations of Scripture, which affirm, that those only are safe, that those only are heirs of life, who believe in the Saviour. *He that believeth on him, is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.* Why, if there be

any other foundation, is Christ made in Scripture the Alpha and Omega, why is he exhibited there, as all in all, in man's salvation? We cannot, then, bow with sufficient deference to the authority of Scripture, we cannot regard with adequate reverence the divine veracity, unless we admit as the apostle asserts, that *other foundation can no man lay, than that is laid, which is Jesus Christ.* But let us try the solidity of some of those grounds, on which, in the folly and presumption of their minds, deluded sinners venture their eternal hopes.

Is it on your good heart that you rely? But what heart is good in the estimation of scripture and in the view of God? It is no heart, which remains in its native condition. *The heart*, Scripture declares, *is deceitful above all things and desperately wicked.* The original disposition of mankind is such, the temper, which they inherit, is of that character, that they are, without exception, *by nature children of wrath.* It is no heart, which is merely influenced by the social affections. It is no heart, which is simply, in a good measure, free from the wrathful, malignant and sordid, passions, and endowed with a mild, amiable, friendly and generous temper. It is a heart renewed by the grace of God. It is a heart animated by the spirit of the gospel, possessing the virtues and practising the duties there prescribed. But one of the first duties, one of the highest virtues, which the scriptures enjoin, is faith in Christ. *This is the work of God*, the work, which he pre-eminently requires, *that ye believe on him, whom he hath sent.* No heart, then, can be good in the divine view, which is a stranger to faith in Christ. But, with your good heart, even allowing it to be as excellent as your most overweening self-love ever prompted you to imagine, still, if the word of life be true, you are lost for ever, unless you believe in Christ. *He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.* What language could affirm with more alarming emphasis, that, let your character, let your life, in other respects, be what they may, still, unless Christ be the ground of your confidence, the basis of your hopes, you must inevitably sink in ruin.

Is it on the inconsiderable number, as you suppose, of your offences and on their venial character, that you rely? On your pitiable delusion respecting your life and on your extreme ignorance of the turpitude of all sin, I will not dwell. I will simply observe that there is not a single child of Adam, who has not heaped offence upon offence, and added sin to sin, till vast and multiplied is the amount of his iniquities, and that, in the view of Scripture, there are no small transgressions; that, in no case, can it be a trivial crime to trample under foot the divine authority, and to violate the divine injunctions. I merely would caution you to remember, that, if you hope on any other ground, than confidence in the merits of Christ, for absolution at the divine tribunal, you must come there with pure hands, you must approach it, not stained with, as you may vainly think, a few, slight crimes; you must appear with a substantial claim to absolute innocence. Hear on the subject the

decision of divine truth. *Cursed is every one, that continueth not in all things, written in the book of the law to do them.* He, who, for his offences, is called to the bar of human justice, will in vain seek an acquittal by alleging, that he has committed the offence, with which he is charged, but seldom, and only in some of its lowest degrees. An admission, that the crime had been perpetrated, though in but a single instance and in its least odious form, would ensure conviction. Unavailing must be such a plea, even were it true, at the bar of God. The utmost extent, to which, with effect, it could be urged, must be, an extenuation of guilt, and an alleviation of punishment.

Is it on the many virtues, which you have practised, and on the faithful performance of your duty hereafter, that you place your dependence? Do you hope for safety, because your good actions may be equal to your bad ones? Or do you calculate by an exemplary life to make satisfaction for your disobedience? No reverie can be more idle; no effort more fruitless. In this course, yours will be the labor,

"Of dropping buckets into empty wells,
And growing old in drawing nothing up."

COWPER.

Admitting your virtues to be more than specious, to be sound, which is more than truth will sanction; is this the tenor of that law enacted by the Great Legislator of the world, is this the measure of duty prescribed to us by our divine Sovereign? Obey as often as you disobey, reverence my authority as often as you disregard it, observe my injunctions as often as you violate them, and you shall be esteemed guiltless and shall be ensured impunity? The law of God knows of no compromise, by a partial submission to its precepts, for an infringement, in other respects, of its demands. It claims and peremptorily claims, absolute and invariable obedience. Transgress its rules but once, offend in but a single particular, and condemnation follows, and to condemnation perdition will succeed, if it be not averted, in a way, of which the law gives no intimation and has no knowledge, by the rich mercy of God, exercised on account of the merits of Christ. The divine law, then, is an utter stranger to any composition for the violations which it may undergo, by the offender's balancing his vices with virtues, his crimes with duties.

Neither does the law admit the possibility of making satisfaction for the guilt, which has been contracted, by the subsequent holiness of our lives, even admitting it to be absolutely perfect. The law requires a course of uninterrupted and blameless obedience. It insists upon a full compliance with all its commands and all its prohibitions, at every moment of life. It is far from being the amount of its injunctions, that we may transgress in youth, if we will obey in age; that we may sin when inclination or interest prompts if we will refrain from transgression, when it comports with our humor, or convenience. No one, then, can at any time do more than he is ever bound to perform. He can never be more than faultless in his obedience, and obedience of this high character is, at every instant, claimed.——When, then, a man has complied with all

which is called for at his hands, the utmost that he will have attained, will be to have fulfilled his duty. The whole which he can claim, on this account, will be exemption from punishment, for that portion of his life, during which his obedience was thus entire. No satisfaction will have been made for his transgressions. No merit will have been acquired, on account of which the debt, which he had contracted, shall be cancelled. Thus reason explicitly teaches us, that no expiation can be made by the discharge of our duty, however complete it may be, for having once neglected to obey the calls, for having once refused to comply with the demands of heaven. Our sins, then, are a weight, resting upon us and sinking us in ruin, a weight, which no strength of ours, no efforts, which we can make, can cast off, a weight, which the forgiving love, the redeeming mercy of God, exerted through Christ, can alone remove.

But, were the proposal made, were the offer of eternal life announced upon condition, that we forebore to offend, who could indulge the feeblest hope, on those terms, that he should reach heaven? The very best actions even of good men have faults and defects attending them, which need forgiveness. Their constant and earnest prayer to God must, therefore, be to pardon the imperfection and iniquity of their most virtuous conduct. While sin marks their holiest deeds, actions are daily and hourly performed, it is to be feared, which have no savor of goodness, no tinge of excellence. To hold forth the offer of eternal life, on condition of perfect obedience in time to come, would be to tantalize us with the exhibition of unattainable bliss. It would be to trifle with our impotence, and to mock our misery.

Is it on the goodness of God you depend? Is it in the abundant mercy of heaven, that you place your hope?

Setting aside the authority of revelation, abandoning the guidance of divine instruction, by what means can we learn the manner, in which the goodness of God will prompt him to deal with sinners? Allowing that God is completely benevolent, from what source can we discover the measures which this perfection, in alliance with unerring wisdom, will lead the divine being to adopt with respect to a rebel world? Our views are limited by the imbecility of our minds, and they are liable to be warped by our prejudices and passions.—We are, therefore, poorly qualified to determine the effects of the exercise of mercy without an atonement. The extension of pardon to offenders under such circumstances, instead of being an indication of benevolence, might be a display of cruelty. Instead of being a blessing to the creatures, whom God has formed, it might be the severest of misfortunes. While it aimed at securing the happiness of a part, it might subvert the well-being of the whole.

By the exercise of mercy without an atonement, the foulest dishonor might be brought upon God. The gross imputation might be affixed to the divine character, that he is slightly displeased with sinners, and that he esteems a violation of his laws a trivial offence, an offence which scarcely merits serious notice. Encouragement might thus be held forth to rebellion, and even the signal given for a general

revolt. Nothing can be more presumptuous, than for creatures, whose views extend forward so little, whose sagacity can trace consequences so short a distance, and even there so imperfectly, to take it upon them to determine what measures it may be proper for the most High to adopt.

But, granting, that some offenders might with propriety be pardoned without an expiation, can we be sure, that wisdom will not require some limits to be fixed to such an exercise of forgiveness? Can we, therefore, have any assurance, that we individually have not sinned beyond the reach of mercy? Can we know, that we have not already passed that boundary, beyond which the clemency of heaven will not follow us?

When, without the guidance of revelation, we undertake to decide with regard to subjects of this dark and unfathomable character, we are at once lost in the uncertainty of conjecture. When we resort to Scripture we immediately discover, that, out of Christ, God is a stranger to mercy. The character which he wears is that of the sovereign lawgiver, the inflexible judge, and the stern avenger of guilt. He is no more *the Father of mercies*, but *a consuming fire*. The Scriptures teach us that infinite benevolence does not enjoin the exercise of unconditional mercy. They inform us that pardon will be allotted only upon the terms which God has prescribed, and to the characters whom he has designated. We are cautioned against reasoning from our own views and feelings to those of Jehovah. We are warned, not to suppose, that God is altogether such an one as ourselves. We are led to view the divine goodness, not as a weak tenderness, as an unreasonable clemency, but as a principle uniformly operating in entire accordance with the dictates of boundless wisdom, of rigid justice and unbending veracity. It is placed before us as the original, of which the benevolence of the upright and patriotic magistrate is a humble transcript, whose forbearance extends as far as his regard for the public happinesss will allow; but who is often compelled to punish the offender, whom his feelings of humanity and compassion urge him to spare.—On what now will you place your dependence? Your good heart and your good life fail you. Your heart is not so good, your sins are not so few, nor can you by your future obedience so expiate your offences, that, on either of these grounds you can hope for safety. From the divine mercy you can derive no encouragement, you can obtain no comfort. It countenances you in no anticipation of impunity. Christ alone remains as the foundation, on which to rest our expectation of eternal life. He alone can be found a solid basis, on which to build our hopes of heaven. On whatever other ground we venture to rest, it will be but upon the sand, and the structure, which we may raise, however substantial it may seem, and however splendid may be its appearance, will sooner or later fall, and bury us beneath its ruins.

It may be safely remarked, that however Christians may in other respects differ, Christ is the confidence of them all. He is the joy and rejoicing of their hearts. They may rely upon him with different degrees of faith. They may adhere to him with various strength of attachment. But the

faith of him, whose faith is feeblest, is real and unwavering. The attachment of him, whose affection is the most faint, is unfeigned and steadfast.

If any one doubt whether Christ be the only ground, on which to depend, he has not yet been taught the rudiments of the Christian system. If he neglect to make the Saviour the foundation of his individual dependence, and much more if he feel an aversion to a reliance on the Redeemer, he evinces, that he is not only a stranger to the temper, which animates the humble and sincere Christian, but that from it he is grossly alienated. A man may be a Christian who has much obscurity in his views, and many errors in his opinions. But he cannot be a Christian in truth, who has not been made sufficiently acquainted with his own character and with the great principles of religion, to be fully aware of the weakness of every other ground of dependence.—He may be a Christian, whose faith is weak and to whose character various and by no means inconsiderable imperfections adhere. But he cannot be a Christian, whose heart has not been so broken, so emptied of pride and so rectified in its spirit and feelings, as to be prepared cheerfully to depend on Christ, as exclusively the ground of his hope. [*Adviser.*

[Our last Number contained a letter from a Father to his Daughter, on the subject of the immortal interests of the soul. The following letter, from the same, shows that a material change had apparently taken place in the mind of the youth, to which the former might have been, under the divine blessing, in some degree instrumental.] Eds.

October 27th, 1815.

My dear daughter,

I received your letter yesterday, which I read with pleasure, and I hope, with heart-felt gratitude to the God of all grace, who is rich in mercy, who of his abundant grace and self-moving goodness, has, as I hope, brought you out of the horrible pit and miry clay, from the bondage of sin and Satan, into the liberty of the children of God. O my child, is this the case with you? has God in sovereign mercy thus dealt with you? O astonishing grace! You was dead, and, as I hope, are alive again, was lost, and are found.

You seem to express a great wonder why God has thus dealt with you, one of the chief of sinners, as you seem to feel yourself to be; and well you may. It is, indeed, a wonderful display of sovereign grace. It is not for your sake, or any good which he saw in you; nor was it for the sake of my earnest desires and prayers for you; but it was of his own self-moving goodness that he has had mercy on you. "Even so, Father, for so it seemed good in thy sight." Well may you say with the evangelical poet,

"Amazing grace, how sweet the sound,
That sav'd a wretch like me."

But, I must return to the enquiry, is this real? What are your evidences of this mighty work of grace in your heart? Here suffer me to put to you some serious, important questions on this point. And first, Have you been deeply sensible of your lost state, by na-

ture, the entire depravity of your heart, that you possess that carnal mind which is enmity against God? Have you been brought to deep repentance for your sins against him? Have you been brought to throw down the weapons of your rebellion? Have you given up yourself unconditionally into the hands of God, to be disposed of as may seem good in his sight? Are you willing that God, in disposing of you, should regard his own glory entirely? Have you felt your perishing need of a Saviour? Does Christ appear to you precious, just such a Saviour as you need? Do you choose God should have all the glory in your salvation? Are you pleased with the plan of redemption which lays the sinner low in the dust, and exalts God on the throne? Do you love the soul-humbling doctrines of the cross? Are you willing that God should choose the objects of his mercy, and confer on them his special favors, while he leaves others to perish in their sins, without knowing how he will dispose of you? Unconditional submission, my child, is absolutely required of us, and doubtless involves in it all these things. If these things do not suit your real feelings, you have reason to fear that your heart is not right with God, and that you have not submitted at all. Do examine closely your own heart. You are now forming a character for eternity; and it would be dreadful indeed to be mistaken in matters of such infinite importance. Pray God to assist you in this duty. Remember you have a deceitful heart, and a subtle adversary to encounter. Pray much for divine assistance. Under all your trials, go to the throne of grace. Be much in prayer; be faithful in these things, and it may not be very difficult to ascertain your standing. We are told in the word of God, "If any man have not the spirit of Christ he is none of his." You will therefore look into your own heart and see what manner of spirit you are of.

Do you love God supremely? Do you love all mankind, and even your enemies? Do you feel a forgiving spirit toward all, particularly those who may have treated you with unkindness? Do you long for the salvation of souls and the enlargement of the Redeemer's kingdom? If these are your feelings and desires, you have reason to hope that Christ is formed in your soul. And now should you find, on a careful examination, that this is the case with you, rejoice and be humble. Remember who it is that has made you to differ from those that were as good by nature as you, and give God all the glory. Think from what you are redeemed, and to what you are hopefully made an heir. Redeemed from hell, and made an heir of glory. And now what should be expected in return for all this? Why, that you give him your whole heart, and love him with your whole soul. Consecrate all you have and are to him, to be employed in his service. Deny yourself, take up the cross and follow Christ. Watch against every sin, be much in prayer, live near to God, beseech him to keep you in the hour of temptation, to direct you in every duty; that he would keep you by his power through faith unto salvation. Remember your dear brother and sisters. Often commend them to the grace of God. We indulge a hope that P— has

"chosen that good part which shall never be taken from her." E— is very thoughtful; the event we leave with Him, with whom we may safely leave ourselves and all concerns. We live in a day of wonders. God it seems is still carrying on his blessed work where you live. May it continue to progress and extend all around us. "This is the Lord's doing, and it is marvellous in our eyes." That we may all be faithful unto death, and at last receive a crown of life, is the prayer of your affectionate father.

RELIGIOUS INTELLIGENCE.

SIXTH ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.*

The Board met in Salem, (Mass.) according to appointment, on Wednesday, Sept. 20, 1815, and was continued by adjournment to Friday, the 22d.

Present,

Gen. Jedidiah Huntington,
Hon. John Treadwell, Esq. L. L. D.
Rev. Joseph Lyman, D. D.
Rev. Samuel Spring, D. D.
Gen. Henry Sewall,
Rev. Seth Payson, D. D.
Rev. Jedidiah Morse, D. D.
Rev. Jesse Appleton, D. D.
Rev. Calvin Chapin,
Rev. Samuel Worcester, D. D.
Rev. Henry Davis, D. D. and
Jeremiah Evarts, Esq.

The session was opened with prayer by the Vice President. On the subsequent days the meeting was opened with prayer by the Rev. Drs. Appleton and Lyman, and the session was closed with prayer by the Rev. Dr. Morse.

The minutes of the last meeting were read.

The accounts of the Treasurer, as examined and certified by the Auditor, were exhibited and accepted.

The annual report of the Prudential Committee was read and accepted.

The following gentlemen were appointed officers of the Board for the year ensuing: viz.

The Hon. John Treadwell, Esq. *President.*
Rev. Samuel Spring, D. D. *Vice President.*

* In making extracts from the minutes of this meeting, it is not thought necessary to enter into all the details of business, such as the appointment and reports of committees, &c. &c.

Rev. Dr. SPRING,
Rev. Dr. MORSE,
Rev. Dr. WORCESTER, and
Mr. EVARTS, } *Prudential Committee.*

Rev. Dr. WORCESTER, *Corresponding Secretary.*
Rev. Mr. CHAPIN, *Recording Secretary.*
Mr. EVARTS, *Treasurer*; and
Mr. CHESTER ADAMS, *Auditor.*

Whereas, the President of this Board has stated, that a legacy of $500 has been given to this Board, by Sarah Norton, late of Farmington, deceased, in her last will and testament; and whereas the legacy is held at present in litigation;

Voted, That the President and Recording Secretary be authorized to employ legal counsel, and to take all other proper measures to recover said legacy.

Voted, That the Corresponding Secretary present the thanks of this Board to the Church Missionary Society in England for their donation of twenty sets of the Missionary Register, with sundry other communications on the subject of Missions.

Voted, That twenty-five copies of the annual reports of this Board, and of the sermons delivered before this Board, or at the request of the Prudential Committee, which have been, or shall be, published, be sent to the Secretary of the Church Missionary Society, for the use of said Society.

Voted, That the person appointed as second to preach before the annual meeting of the Board, shall be considered as appointed the preacher for the next succeeding year, unless he shall preach the sermon in the year for which he was appointed as second.

The Rev. Dr. Davis was appointed to preach at the next annual meeting of the Board, and the Rev. Dr. Appleton his second.

Public worship was attended in the evening, when the annual sermon was delivered by the Rev. Mr. Chapin, from Psalm xcvi. 10: —*Say among the heathen,* THE LORD REIGNETH.

Voted, That the thanks of this Board be presented to the Rev. Mr. Chapin for his sermon delivered last evening, by appointment of the Board; that a copy be requested for publication; and that Dr. Lyman, Dr. Appleton, and Gen. Sewall, be a committee to carry this vote into effect.

The Corresponding Secretary was directed to express the thanks of this Board to the London Missionary Society, for the Chinese version of the New Testament, and the transactions of said Society, with other documents presented by them to this Board.

Voted, That it be distinctly provided, that every Missionary employed in the service of this Board, is to be considered as being, under Providence, dependent on this Board for support, according to such regulations as the Board, or Prudential Committee may, from time to time, recommend or approve; and that all the earnings which any Missionary, or Missionary's wife, shall in any way procure, shall be considered as the property of this Board, for the objects of the mission.

and, as such, to be regularly accounted for to the Prudential Committee.

Voted, That at every Missionary station, to which more than one Missionary shall belong, the salaries and earnings of the Missionaries, and presents made to them, or any of them, shall constitute a common stock, from which they shall severally draw their support, in such proportions, and under such regulations, as may, from time to time, be found advisable, and be approved by this Board, or by the Prudential Committee.

The Prudential Committee were authorized to allow the Missionaries, at each Missionary station, to take such a house for their common use, as may be suitable for their accommodation, and to charge the rent of said house to the account of the Board.

Voted, That a majority of the Missionaries on any station, shall, in their regular meetings, decide all questions, that may arise in regard to their proceedings and conduct, in which the mission is interested.

Upon the principles of the foregoing votes, the subject matter of polity, or social compact, for the regulation of our Missionaries, was referred to the Prudential Committee.

Voted, That the Prudential Committee be authorized to make to the Missionaries in India, such further allowance for extraordinary expenses, as, upon their representation, on an account stated, shall be deemed reasonable and proper.

The Trustees of the legacy, given by the late Mrs. Norris, were requested to transfer the same to the Board.*

Voted, That nine sets of the Church Missionary Register, and other documents received with it, be disposed of in the manner following, viz. To Bowdoin College, Yale College, the Theological Seminary at Princeton, Middlebury College, Dartmouth College, Williams College, the Theological Seminary at Andover, William Bartlet, Esq. and Mr. Solomon Goodell,† one set each.

Voted, That the Prudential Committee be directed to employ some suitable person or persons to visit St. Louis, St. Genevieve, and any other places, as they shall deem expedient, to ascertain and report to this Board, what measures are most eligible for diffusing the light and benefits of Christianity among the Aborigines in the western and southern parts of our country.

Voted, That the Prudential Committee be directed to hold stated quarterly meetings, and to make a quarterly communication, in the form of a circular letter, to each association, which has been, or shall hereafter be, instituted in aid of this Board.

Voted, That the Prudential Committee be authorized to employ agents to assist in forming auxiliary societies; otherwise to excite the

* This has since been done in the manner, and for the purposes, described in the will of Mrs. Norris.

† This distinguished friend of missions had left the world before the meeting of the Board, though his death was not then known. The copy of the Missionary Register, which was intended to cheer his heart in the decline of life, will be sent to his widow as a token of gratitude for the almost unexampled liberality of her late husband.

attention of the public to the objects of this Board ; and to use their exertions in obtaining funds.

Voted, That the next annual meeting be holden at Hartford, (Conn.) on the third Wednesday of September, 1816, at 10 o'clock, A. M. and that the Recording Secretary be directed to make the necessary arrangements for that meeting.

The Recording Secretary was directed to transmit to every member of the Board, not now present, information of the time and place of the next annual meeting.

Voted, That the Corresponding Secretary present the thanks of the Board to Mrs. Elizabeth Bartlet, for the very convenient accommodations which she has furnished for the present meeting ; and, likewise, to those gentlemen who have hospitably entertained the members during the session.

REPORT OF THE PRUDENTIAL COMMITTEE.

Brethren,

Our two last annual reports contained much of interesting narrative : recitals of the pilgrimages and adventures, perils and deliverances, discouragements and consolations, of our missionaries in the East ; seeking a door of entrance to the heathen, but obstructed, disappointed, and held in continued anxiety and suspense ; *troubled on every side, yet not distressed ; perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed.* Those recitals were interesting, as they shewed in a very clear and gratifying light the faith and patience, the firmness and prudence, the fortitude and devotedness of the brethren ; and especially as they afforded many affecting and animating proofs of the wisdom and goodness, the faithfulness and mercy, the almighty protection and overruling providence of God. *The Lord God is a sun and shield ; the Lord will give grace and glory ; no good thing will he withhold from them that walk uprightly. Their place of defence is the munitions of rocks ; their eyes shall see the King in his beauty ; they shall behold the land that is very far off.* If our present Report contain less of striking narrative and affecting incident, it is because our missionaries have found at length an open door and a resting place ; and though they have scarcely commenced their public labors, yet they are quietly and diligently preparing themselves for activity in their great and arduous work.

At our last anniversary we had the hope, that the brethren, Hall and Nott, after their severe trials, would be permitted to remain at Bombay. This hope has not been disappointed. Since the latest date of the accounts then communicated, they have experienced, so far as appears, no molestation ; nothing but protection and kindness from the government. That latest date was Dec. 23, 1813.

As early as the 13th of the next month, Jan. 1814, Mr. Newell received from them such intelligence, as gave him a degree of assurance, that the mission might be established at Bombay ; and he immediately took measures of preparation for leaving Ceylon. On the 20th of the same month he writes in his journal, "I engaged

passage in a Portuguese ship bound to Goa, as there was no opportunity of going direct to Bombay. Before my departure I addresssed the following letter to the Governor.

" *To his Excellency General Brownrigg, Governor and Commander in Chief in the Island of Ceylon.*

" Sir,

" Having resided nearly a year under your Excellency's jurisdiction, and experienced during that time every indulgence from government which I could wish, I beg leave to express the deep sense I have of your Excellency's kindness to me ; and to ask permission to depart on the Angelica, Portuguese ship, bound to Goa, in pursuance of my original intention of joining the mission in Bombay. I should esteem it an additional favor, if your Excellency would be pleased to give me a testimonial that would satisfy the Governor of Bombay, that I leave Ceylon with your Excellency's consent and approbation.

" I have the honor to remain, &c.

" S. Newell."

" I felt obligated," he says, " to notify the Governor of my departure, as he had intimated on my first arrival at Columbo that I was not to remove without giving him previous notice ; and I felt a real pleasure in expressing my gratitude for his kindness both to me and my brethren." " The Governor informed me through Lord Molesworth, that he consented to my departure, and would write by mail to the Governor of Bombay in my favor."

After a residence in the island of Ceylon of about ten months, Mr. Newell left Columbo for Goa on the 28th of January ; and on the 4th of February the Angelica came to anchor in the roads of Cochin, where she stopped three days, and afforded him an opportunity which, he says, he had long wished for, but never expected to be favored with ; that of seeing the Cochin Jews and the Syrian Christians." Of this opportunity he appears to have availed himself with great diligence. He visited the Jewish synagogues at Cochin, and the Syrian church at Candenad, the residence of the late primate Mar Dionysius. The results of his enquiries and observations, together with those of his brethren Hall and Nott, who visited the same places about three months before, may constitute an interesting part of an appendix to this report.

On the 7th of February, Mr. Newell left Cochin, and on the 24th arrived at Goa ; where he " visited most of the colleges, churches, and monasteries, saw the Vicar General of the Dominicans, dined with the Superior of the Augustinians, and called on Father *Josephus a Doloribus*, the late Inquisitor, mentioned by Dr. Buchanan." "The Inquisition of Goa," he says, in his journal, " is no more. It was lately abolished by order of the Prince Regent of Portugal. It is said, however, that the Archbishop retains all the power that was lodged in the Court of the Inquisition."

On the 2d of March, Mr. Newell sailed from Goa, and on the 7th he writes in his journal. " Early this morning the harbor and town

of Bombay appeared in full view, and at 11 o'clock I landed and went in search of my friends, whom I found in a short time. It was a joyful meeting to us all. We had been separated more than two years, had all of us passed through many trying scenes, and often given up the idea of ever meeting again on earth; but that unseen Hand that had guided us in all our perplexities, and led us in a mysterious way, had at length brought us together in the very place, which, in our conversations on the other side of the water we had often contemplated as the probable seat of our then future mission. And what was peculiarly gratifying to us, we had reason to hope, that we should now be established in this place, and be allowed to enter on our work, which had been so long delayed. Yet we rejoiced with a mixture of fear; for it was not absolutely certain that we should all be allowed to remain here."

Soon after his arrival at Bombay, Mr. Newell had an attack of fever which confined him several days. On the 23d of the same month, however, he writes. "We kept a day of fasting and prayer, preparatory to the Lord's supper, which we proposed to celebrate the next Sabbath. Saturday evening the 26th, we kept another season of special prayer with a view to the solemn ordinance which we expected to attend upon the ensuing day. Sabbath, 27th, we met at 11 o'clock, A. M. and engaged in prayer; brother Hall delivered an address, suited to the solemn occasion, and brother Nott administered the ordinance. There was a variety of circumstances attending this transaction, which were peculiarly calculated to affect our minds. We were naturally led to look back on all the way in which the Lord had led us, since we devoted ourselves to the missionary cause, and particularly since we came to this land. Two of our brethren, who came with us to this county, had been separated from us, and had gone to different and distant countries, and we expected to see them no more in this world. One of our little number had finished her work and received an early release from the pain and toils of the missionary pilgrimage. Though on our own account, we could not but mourn her abscence, yet we had reason also to rejoice in the hope, that she had entered into her rest; and though she could not return to us, yet if we were the children of God, we should go to her, and partake with her at the marriage supper of the Lamb. In the afternoon I preached to our own family, and a few of our acquaintance who usually unite with us in our family exercises on the Sabbath."

Soon after these refreshing scenes of joyous meeting and of holy communion, on the 8th and 9th of April the brethren wrote to the Corresponding Secretary. "Our hopes," say Messrs. Hall and Nott, "are strong, and we look on the prospect with great delight. We trust that God's wonderful and merciful dealings with us, are ere long to be crowned with the special blessings we have sought; that our merciful Father has a work for us to do here; and that his various dispensations have been allotted with fatherly tenderness and care, and intended to teach us lessons of humility, trust, and patience. We would hope, that they may make us more prepared

for our work. Pray for us. We are sensible that God alone can teach us to profit. Pray for us. The God to whom you pray dwells also in this land. Here he dwells in his own almighty strength; and, in answer to prayer, accepted from your altars can pour a blessing; yea, an immediate blessing upon our heads. He can, he may in the hour of darkness, light up our path, cheer our desponding hearts, dissipate our doubts, and fill us with faith and love, —because you pray for us.—We have great reason to acknowledge the kind attention paid to our circumstances and wishes, by the Rev. Dr. Carey, the Rev Mr. Thomason and George Udny, Esq. acting as your Committee in Calcutta. To their efforts, under God, we are indebted for the hopes we now enjoy."—"We add a few lines," say the three brethren together, "to express our united gratitude to God for his kindness in bringing us all together, after more than two years separation, to the place of our choice, and with prospects so favorable. God has visited us with judgments hard to bear, and with mercies for which no gratitude is sufficient. Pray for us that we may be knit together in love; that we may be diligent in our calling; that God may dwell in us and walk in us; and that we may be faithful unto death. Hereafter we shall hope to write to you in our united capacity."

To these grateful and devout sentiments of our beloved Missionaries, your Committee are persuaded the hearts of this Board will unitedly and ardently respond. Here then let us religiously record our thankful acknowledgement to the Father of mercies and God of all grace for his wonderful kindness to them and to us; and our fervent prayer, that his various dealings with them may contribute to furnish and to fit them more completely for their important work, turn out to the furtherance of the Gospel in realms of darkness and of the shadow of death, and redound to the glory of his adorable name through the thanksgivings of many.

Since the receipt of the communication of April, 1814, Letters have been received from the three brethren, bearing date, June 10, and 13, and December 29 and 30, together with their Journals down to about the time of their last date. From these communications it appears that they regularly performed divine worship, and preached, at their own house, every Sabbath day, at which a few persons besides their own family usually attended; that they kept a prayer meeting on every Wednesday evening, "to seek God's blessing on their mission," and "observed the first Monday of every month as a season of prayer for the Church in unision with the friends of Missions, in India, Europe," and our own country; that they "applied themselves closely to the study of the Mahratta language, the vernacular tongue of the Hindoos of Bombay and of many millions on the" hither "side of India" that with much deliberation they had formed and adopted a system of Polity or Social order for the regulation of their little community, agreeably to the Instructions given them by the Prudential Committee: that they had opened a school which they hoped might be "so managed and modified as to embrace half-cast children, and the children of Europeans, and become a boarding school of considera-

ble importance to the mission :—in a word, that they had been diligently employed in the requisite preparations and arrangements for the establishment of the mission, and for the eventual extension and success of their labors. In their joint letter of 29th of December last they say : " We are now drawing near the close of the third year, since you sent us forth with the message of peace and love to the heathen in the East. The solemnities of that interesting day, on which we were designated to this important work, are still fresh in our minds, with all the affecting circumstances of the parting scene :—and though our country and our friends, are still dear as ever to our hearts, and though we have experienced, as you taught us to expect, 'much adversity, much opposition, and many dark days in which our hearts have swelled with grief,' our purpose and our choice remain unaltered. We trust we do, at this moment, renewedly devote ourselves to the work, and rejoice that God has given us *this grace to preach among the Gentiles the unsearchable riches of Christ.*—We hope that nothing which has befallen us will deter others for a moment from engaging in the work. Our trials on the whole have not been greater, than we had reason to expect, and our encouragements are great. We are at length delivered from the long and painful suspense, in which we have been held, and are now, we have no reason to doubt, permanently settled in this place. Here there is work enough for a great many missionaries, within the compass of a few miles. We cannot walk the streets half a mile without meeting with thousands of heathens, with whom we may mingle and converse about the way of salvation, without any fear of giving offence, or exciting the least alarm. We are daily becoming more familiar with their language and their ways, and hope soon to commence the great work of preaching to them the gospel of Christ. There are many facilities here for the prosecution of our work, among which we would mention with gratitude the perfect security to our persons and property, which we enjoy under the British government: an invaluable blessing, and one upon which we could never calculate under a heathen government."

Such was the situation, such were the occupations, the sentiments and prospects of our missionaries at Bombay, nine months ago. Later than that time we have no accounts from them; but we have reason, we think, for a good degree of confidence, that, ere this day, they have become so expert in the language of the country, as to be able to preach to the perishing natives the words of eternal life. The station in which, after many disappointments, Divine Providence has placed them, is a most important one, and peculiarly eligible for the permanent seat of a central mission. In the midst of an extensive and populous region, they have a field apparently open to them, sufficient for the employment of hundreds of laborers; nor do they seem to entertain a doubt that others of their brethren from this country would be permitted to join them, and take part with them in their work. And besides Bombay and the surrounding country, they respectfully but earnestly direct our attention to other fields: particularly to Cochin and its environs, where they think there would be little difficulty in establishing a mission, and where many interesting cir-

cumstances, some of them rendered doubly interesting by the glowing representations of Dr. Buchanan, invite to the attempt; and the island of Ceylon, where every facility to missionary enterprise is offered, and where an extensive field appears to be white already to the harvest.

To this last mentioned field the eyes of your Commitee have long been turned with ardent desire and hope. Immediately after the restoration of peace, an event most auspicious to every interest dear to the good man's heart, and claiming the most grateful acknowledgments to Him who sits as King on the holy hill of Zion, it was resolved to lose no time in fitting out a new mission to the East. Of the five missionaries who had for a considerable time been held in an anxiously waiting posture, Messrs. Richards, Bardwell, and Poor, were designated for this mission, which was particularly intended for the Island of Ceylon. At the same time, it was proposed to send the other two, Messrs. Warren and Meigs, on an exploring mission to some of the Indian tribes, in the western and southern territories of this country. In pursuance of these resolves, the 21st of June was appointed as the day for setting apart the five brethren for their sacred work, by solemn ordination.

On the appointed day the missionaries were ordained, at the Presbyterian church in Newburyport. Ten churches by their Pastors and delegates, together with the Rev. Professors of the Theological Seminary at Andover, assisted in the solemnities of the occasion. Propitious heaven smiled on the day. A vast concourse of people assembled, and gave every attestation of deep interest. After the usual ordination solemnities, about seven hundred communicants of different churches sat down together at the table of their common Lord and Saviour, gratefully to commemorate that divine love which was displayed in the great propitiation for the sins of the whole world, solemnly to testify their joint participation in the heavenly design of imparting the blessings of salvation to the perishing heathen, and unitedly to set their seal to the prayers, and thanksgivings, and vows, and sacred transactions of the day. The scene throughout was most interesting, impressive, and refreshing; and was a precious earnest, as we may devoutly hope, of immortal blessings to many in distant lands, and of the holy joys of that day when they shall come from the East, and from the West, and from the North, and from the South, and sit down together in the kingdom of God.

Without delay, arrangements were made, in the hope that the Missionaries would soon depart to the scenes of their respective destinations. But unforeseen hindrances have occurred: and Divine Providence, in the mean time, has overruled one considerable part of the Committee's original plan. In two or three days after the ordination, Mr. Warren was affected with a bleeding at the lungs, which rendered it for some time painfully doubtful whether he would ever be employed in missionary labors, and decisively took him off from the contemplated western mission. Through the mercy of God, however, he soon appeared to be slowly convalescent; and in pursuance of special and very respectable medical advice, it was determined by your

Committee to send him out with his brethren to the East as the most hopeful means of re-establishing his health, and securing his future usefulness. The destination of Mr. Warren being thus providentially changed, it was judged expedient to change that also of his associate, Mr. Meigs; and they are now both of them destined to go out with the other three brethren to the East. It is due to Mr. Warren and Mr. Meigs distinctly to state, that although they had long contemplated India as the future scene of their labors and turned all their missionary desires and thoughts toward that interesting field; and although when it was proposed to them to take a destination in all respects so different as that of a mission to the western Indians, they felt at first no small degree of painful disappointment; yet, after attentively considering the subject, in the light in which it was presented to them by the Committee, they yielded to the proposal with a spirit of cheerful acquiescence, which afforded a highly gratifying evidence of their sincere devotedness to go whithersoever Divine Providence might direct.

The brig on board which the five missionaries, four of them with their wives, are to embark, is now in a state of advanced preparation; and is expected to sail from Newburyport, in three or four weeks, directly for Ceylon. There it is intended that the brethren should be left, with instructions to exercise their sound discretion, in view of the circumstances which may be presented to them upon the spot; whether to establish themselves in some station or stations upon that Island, or to go, all or a part of them, to Bombay, Cochin, or elsewhere, as Divine Providence shall seem to direct. And to Divine Providence, infinitely wise and infinitely good, this Board will commit them with the most affectionate and devout benedictions.

Though, for the reasons before stated, your Committee have found it necessary to suspend, for the present, the design of a western mission; yet they would by no means have it understood that the design is ultimately relinquished. It is cherished indeed under a very sacred sense of duty and with increasing ardency of hope. From the best information which the Committee have been able to obtain, and they have taken care to obtain such as they think may be relied on as substantially correct, they estimate that within the United States and their Territories, there are about two hundred and forty thousand Indians, divided and subdivided into about seventy tribes and clans. Nearly one hundred thousand of these Indians are on this side the Missisippi; and of these the four Southern tribes, the Creeks, Choctaws, Chickesaws, and Cherokees, comprise about seventy thousand; more than one fourth part of the number of Aborigines within the jurisdiction of the United States. These four tribes seem to claim very particular attention on account not only of their comparative numerical importance; but also of their geographical situation, in a fine country and climate, and in the neighborhood of a rapidly increasing white population; and moreover of the disposition and habits, especially of the Cherokees, Chickesaws, and Choctaws, tending towards a state of civilization, and favorable to the reception among them of missionaries and other instructors. In 1804, the Rev. Gideon Black-

burn, whose praise should be in all the churches, instituted, under the auspices of the General Assembly of the Presbyterian Church, a mission among the Cherokees, which he conducted in person and with very inadequate assistance and support;* and within about five years, between four or five hundred young persons of both sexes were so instructed as to be able to read with a good degree of facility in the English Bible; were proportionably advanced in spelling, writing, and arithmetic; and at the same time were taught the principles of the Christian religion. Many Bibles and religious Tracts were distributed, and several individuals, some young and some of mature age, became hopeful and exemplary Christians. The Cherokee tribe is estimated at twelve thousand souls. If we suppose four thousand of them to be of an age, suitable for attending schools; and four or five hundred of these, nearly an eighth part, were brought forward to the state of improvement now described, in the short period of five years, by the exertions of one man, what might not be effected, with the blessing of God, by a combined, well supported, and well conducted effort? Were schools to be established upon Mr. Blackburn's plan, at different stations, so as to accommodate the whole tribe, and these schools supplied with good instructors, and placed under the superintendence of a few able missionaries, who, besides the care of the schools, should be employd in other missionary labors; would it be chimerical to calculate, that in a course of years not very long, the tribe at large would become English in their language, Christian in their religion, and civilized in their general habits and manners? One rising generation being generally initiated in the rudiments of English learning, and the principles of Christianity; the next generation would come forward under vastly increased advantages; and the third might be able to carry on the design with little extraneous aid. The Committee would respectfully submit to this Board, and beg that it may be submitted to the Christian public, whether the probability of success in such a design, together with the vast importance of the end, be not sufficient to justify and to demand an earnest, vigorous, and persevering experiment. That not only the Cherokees, but their neighbors, the Chickesaws, and Choctaws, have dispositions and habits in no small degree favorable to such an attempt, we have very satisfactory evidence: and the plan once established among them, and the happy results of it made manifest, it might be extended, as Providence should open the way, to the less tractable Creeks, and other tribes, with increased facilities and augmented encouragement.

Whether we turn our eyes to the East, or to the West, or to the South, we cannot avoid being deeply impressed with the conviction, that the harvest truly is great, but the laborers are few. At the same time, there is evidence which claims the most grateful recognition, that the Lord of the harvest is not unmindful of the present spiritual wants of mankind. Besides our eight Missionaries gone and now going to their scenes of labor, there are five who have offered themselves

* The Committee of Missions of the General Assembly appropriated annually only 500 dollars.

with very satisfactory testimonials, to be employed by this Board; Mr. Burr Baldwin whose health has been so much impaired, as to keep him back from active employment, but is at present in a hopeful state, two students at the Theological Seminary at Princeton, (N. J.) and two at Andover. Nor should it be overlooked, that the late remarkable effusions of the Holy Spirit on our Colleges, afford the animating hope, that not a few young men will be inclined soon to offer themselves for the service of God in the Gospel of his Son, both in our churches at home, and among the heathen abroad.

The concerns of this Board are becoming from year to year more and more weighty, and the care, the labor, and the expense are proportionably increasing. The care and the labor must be ours, with humble reliance on the all-sufficiency of God; for means of defraying the expense, we must chiefly depend under Providence on the liberality of the Christian public. This dependence, we have reason to believe, will not be in vain. Hitherto the annual subscriptions and occasional benefactions have exceeded our expenditures. There are at present in the different parts of our country more than thirty Auxiliary Societies, whose annual contributions have amounted on an average for four years past, to about five thousand dollars. Besides these there are about fifty female associations, formed under different names for the same purpose of supplying funds for this Board. The benefactions otherwise contributed during the last year amount to more than $ 5,000; and the proceeds of our funds at interest to about $ 560. The legacy of thirty thousand dollars, bequeathed by our benefactress of grateful memory, the late Mrs. Mary Norris, and held so long under perplexing and expensive litigation, has at length been adjudged to the Trustees, and is now, with the deduction of the expenses of the suits, held by them, subject to the direction of the Board. This, if well invested, will constitute together with our other stocks a permanent fund, whose annual proceeds will be considerable. We have now, however, eight Missionaries, instead of three, dependendent on us for support. Our expenditures, therefore, for the year to come must be more than they have been in preceding years; and must increase with every addition to the number of our missionaries, and to the extention of our operations. With this consideration, it is highly important, that the friends of Missions throughout the country should be impressed; and what method should be adopted to make the due impression, and turn it to the best account for the security of a permanent supply of funds, may deserve the attentive consideration of the Board.

Your Committee and all the members of this Board are aware that there are other objects, besides those which our institution directly contemplates, which demand and urgently demand, the charitable attention of the Christian. Domestic Missionary Societies, Bible Societies, and Societies for aiding the education of young men for the ministry, Tract Societies, and Moral Societies, have all of them objects of incalculable importance, objects, which we would by no means hinder, but by all means promote. These objects, indeed, to-

gether with ours, are all in their nature harmonious and closely allied. The cause is one ; and by all who are engaged in it, in whatever department, it should be sacredly regarded as one. There need be no jealousy, no interference ; no other strife than to provoke one another unto love and good works. There need be no fear that any one of these objects will exhaust the liberality of individuals or of the community. We have a noble example before us. The several Societies in Great Britain, besides their home missions, employ not less than two hundred missionaries abroad in different parts of the world. The British and Foreign Bible Society issues annually more than two hundred thousand Bibles and Testaments in various languages, and expends annually more than two hundred thousand dollars in promoting its great object in the four quarters of the globe. Besides the more magnificent institutions, there are in the same kingdom many others of similar spirit and of no inconsiderable consequence, among which is a Religious Tract Society, which circulates among different nations and different languages, more than a million tracts in a year. The contributions to those Societies, notwithstanding the incalculable expense of the wars in which that kingdom has been engaged, have from year to year been constantly increasing. In the last two years the annual receipts of the Church Missionary Society rose from about twelve thousand dollars to about fifty thousand ; and this with the other principal Missionary Societies are continually receiving great accessions of strength and of resources, and continualy extending their plans and their operations. A similar spirit is rising in this country and by proper means may be advanced to a proportionable activity and productiveness. Nor is there any danger that by this spirit of liberality the community will be impoverished. It is estimated that the total annual expenditures of all the Missionary and Bible Societies in England do not amount to the annual expense of supporting a single ship of the line. What we have most to fear is, that the principle functionaries of the Board will not be able, with their other occupations, to bestow upon the continually accumulating business, that attention which its augmenting importance will demand. In regard to this subject, however, as well as in regard to every other concern, pertaining to this institution, the wisdom of the Board will be exercised, under the direction of Him in whom all fulness dwells.

This Report the Committee beg leave to submit, in the full confidence that the Board will perceive in it many reasons of devout thankfulness to God, and many inducements to pursue our great object with unremitting zeal. Hitherto the Lord hath helped us. The work is in his hand, it depends for its success entirely upon his blessing.

SAMUEL WORCESTER, *Clerk of the P. C.*

BRIEF ACCOUNT

Of the Translating and Printing of the Scriptures at Serampore.

(Concluded from p. 434)

The languages spoken in the south of India are the TELINGA *and* KURNATA; *which are spoken through countries as large as England.*

7. TELINGA.

New Testament.	*Old Testament.*
Translated, and the Gospel of Matthew nearly finished.	Pentateuch translated.

It was expected great progress would be made in printing this version by the close of the year 1813. The Telinga contains about 1200 separate forms.

8. KURNATA.

Translated and in the press.

9. MALDIVIAN.

The Gospels are translated; Matthew in the press.

This language is spoken in the small but numerous Maldivian Isles which lie to the south-west of Ceylon.

In the west of India the GUJURATTEE, BULOSHEE, *and* PUSHTOO *are spoken.*

10. GUJURATTEE.

Translated, and types casting.

N. B. Spoken throughout a country as large as England.

11. BULOSHEE.

Translated to the Acts of the Apostles; the Gospel of Matthew printing

Above Gujurat to the north-west lies Bulochistan; in Arrowsmith's map termed the country of the *Ballogees*. This country lies beyond the Indus to the west, it extends southward to the sea, and northward to Afghanistan, the seat of the Pushtoo or Afghan nation.

12. PUSHTOO.

Translated to the Epistle to the Romans; Matthew printing.

Farther north, but still on the west side of the Indus, is Afghanistan, which forms the eastern part of modern Khorasan. Candahar is the chief city. Sir William Jones, and other eminent men, have conside these people the descendants of the ten tribes of Israel carried away captive by Salmanazer, and "placed in Halah and in Habor, by the river Gozan; and in the cities of the Medes. A learned native of this nation at Serampore says, that this nation are Beni Israel, but not Yuhodi"—"Sons of Israel, but not Jews." The language contains a greater number of Hebrew words than is to be found in that of any nation in India: and indeed the ancient Media, according to Pomponius Mela and other ancient geographers, was at farthest within a few hundred leagues of this country. The inhabitants are now however enveloped in the darkness of Mahometanism. Their alphabet is the Arabic, with such letters added as enable them to express the sounds of the Sungskirt language. The Pushtoo and Bulochee appear to form the connecting link between those of Sungskrit and those of Hebrew origin. Mr Chamberlain says (April 23, 1814,) "Many of the Afghans are undoubtedly of the race of Abraham."

The languages spoken in the north of India are the PUNJABEE *and* KASHMEER.

13. PUNJABEE OR SHIKH.

Translated, and printed to the Epistle to the Romans.	It was expected to give the whole of the Scriptures to this nation about the end of 1813.

More north than the last, but within the Indus, is the nation of the Sikhs, who speak the Punjabee language.

N. B. Dr. Carey is Professor of this language.

14. KASHMEER.

New Testament.	*Old Testament.*
Translated to 1 Corinthians, and the Gospel of St. Matthew printing.	

These form all the languages of India, to the west of the Ganges, in which the Serampore or Baptist Missionaries were engaged.

The ASSAM, BURMAN PALI *or* MAGUDHA, *and the* CHINESE, *are the languages spoken to the east of India.*

15. ASSAM.

Begun above two years; nearly translated; printed to the middle of St. Mark's Gospel.

North-east of Bengal lies the kingdom of Assam, which extends eastward to the borders of China.

16. BURMAN.

Translated, and preparing for the press.

Southward of Assam, and separated from it only by the little kingdom of Muni poora, lies the Burman empire, and it also borders on the Chinese empire.

The Scriptures are to be printed in the Burman empire, at Ava, under the direction of Mr. Felix Carey, to which place a fount of types, a printing-press, &c. have been sent at the charge of the Burman Government. Mr Carey is well qualified to conduct the printing, as he was brought up in the printing-office at Serampore, under Mr. Ward.

17. PALI or MAGUDHA.

Translation commenced.

This is the learned language of the Burman empire, and of Ceylon. It is Sungskrit with scarcely any variation. Nothing is required but sufficient time and leisure to enable Mr. Felix Carey to complete the version of the Scriptures in this language.

18. CHINESE.

Translated and printed.	Nearly translated; and Genesis is printing in a new beautiful and reduced type.

This language in the characters peculiar thereto, is read not only throughout China, but in Cochin China, Tonquin, and Japan. Before the translation into the Chinese language is finally printed, it undergoes nine or ten revisions.

Preparations are making for printing the Old and New Testament in the Chinese with *moveable metal types*, a great improvement on the old Chinese way of cutting them in wooden blocks. The expense of preparing metal types for the whole Scriptures (about 400*l.*) will scarcely cost a fourth of that of cutting the characters in wood. A new edition of the Scriptures may thus be printed much speedier, and more correctly than in the old way, besides being in other respects superior: so that if ten thousand copies of the Scriptures, (and the types will admit of 50,000. being thrown off) including paper and printing, by blocks cost 15,000*l.* when printed from the metal types, they will come to only 5000*l.* Six thousand of these moveable metal types, which are more durable than the wooden ones, will supply the place of half a million immoveable; and the beauty of the printing when completed will exceed any thing commonly seen in China itself. With these types, editions of the Scriptures may be successively printed with a cheapness and speed scarcely attainable in any other language, as a Chinese type is not a letter, but a noun, or a verb, and in certain cases a phrase, or a short sentence.

At Serampore they can print at one third of the expense it would cost in China. This arises chiefly from the low price of labour in India, and the reduction will eventually be so great, that when applied to a language in which millions of copies of the scriptures will be ultimately required, the saving to the public will be such as will not be easily credited. Besides, this improvement unites, with cheapness and beauty, that great desideratum in Chinese printing, the facility of correcting the version to any extent whatever, and even with greater ease than in the Roman character.

In translating, preparing the types, and printing the Chinese Scriptures, sixteen men are employed.

It will be difficult to appreciate the advantage of printing the Scriptures in a language spoken by upwards of three hundred millions of people; and in particular at Serampore, a place secure from all interruption from Chinese edicts and mandates, and from whence the Chinese Scriptures can be continually sent to the Burman empire, to Java, Amboyna, Penang, the Isles of the Sea, and thence find their way into the very heart of the Chinese empire.

Of the languages before specified eight are spoken within the British dominions in India, and ten out of them. The former are the Sungskit, Bengalee, Hindee, Brijbasha, Orissa, Telinga, Kurnata, and Gujurattee. The other ten are the Mahratta (particularly current within the British territories), Kashmeer, Maldivian, Bulochee, Pushtoo, Shikh, Assam, Magudha, Burman, and Chinese. Of these versions of the Scriptures there are only three not in the press, the Gujurattee, Maldivian, and Magudha; but for these the types are either completed or in a state of preparation.

KASSAI, SINDH, AND WUCH LANGUAGES.

Extract from a letter of Dr Carey, dated Dec. 11, 18 3. "This week we have obtained a person to assist in the translation of the Scriptures into the Kassai language, and I believe the only one in that whole nation who can write or read. This is an independent nation of mountaineers, lying between the eastern border of Bengal and the northern border of Burmah. About a fortnight ago we obtained a man to assist in the translation of the Scriptures into the Sindh and Wuch languages. The country of Sindh lies on the east bank of Indus, about 500 miles from the sea, and Wuch then continues along the same shore till it join the Punjab or country of the Seiks. I believe we have now all the languages in that part except that of Kuch, which I hope will soon be brought within our reach. We have not yet been able to secure the languages of Nepala, Bootan, Munipoora, and Siam, and about five or six tribes of mountaineers. Besides these, I am not acquainted with any language on the continent of India into which the word of God is not under translation. We are now engaged in translating it into *twenty-one languages*, including the Bengalee which has been done."

Extract of a letter from Dr Carey, dated Jan. 25, 1814. "We have just commenced the printing in two new languages, viz. the *Kukuna*, spoken near and at Bombay; and the *Kassai*, spoken by a tribe of mountaineers in the eastern border of Bengal." This increases the number of *languages* to *twenty-three*, into which the Missionaries are translating the Scriptures.

Other Translations of the Scriptures lately printed or in the press, at Serampore, at the expence of the British and Foreign Bible Society, and the Calcutta Auxiliary Bible Society.

1. TAMUL.

Old Testament.	*New Testament.*
Five thousand printed.	

The types prepared for this version were destroyed by the fire which happened at Serampore on the 11th March 1811. A new fount was

cast, and the edition of 5000 copies (containing about 700 8vo. pages) finished within ten months after the fire. The price of this Testament, including the expense of casting the types, is somewhat less than the Bible Society pays for the same quantity of letter-press, stereotype edition.

2. CINGALESE.

Two thousand printed.

3. ARMENIAN.

Punches partly cut for printing the whole Bible.

It is in contemplation to print at the Serampore press a large edition of this Bible Johannes Sarkies, Esq. of Calcutta, and his friends, have offered to subscribe 5000 rupees towards the expense.

4. MALAY.

Punches partly cut for printing the whole Bible.

The printing the Scriptures in these four languages is by the desire of the Calcutta Bible Society, who have resolved to print, at the Serampore press, an edition of 3000 copies of the whole Bible in the Malay in the Roman character; and an edition of 3000 copies in the New Testament separately, for the Christians at Amboyna The Lieutenant Governor of Java, and the Literary Society there, have also ordered an edition of the Malay Scriptures in the Arabic character, for the use of the Malay Christians at Java, a copy of which has been received at Serampore.

The Governor General in Council has granted 10,000 rupees towards the expense of printing these editions.

5. HINDOSTHANEE.

By desire of the corresponding committee of the British and Foreign Bible Society, the version of the late Rev. H. Martyn in the Persian character has been begun, and the four Gospels nearly printed.

The scareness and high price of the copies of the Scriptures in the five last languages, and the speed with which the editions of the versions in those languages have been exhausted, shews that men will read the Scriptures if they can get them, and renders it very desirable to reduce both the size and price of the Scriptures as now printed in the oriental languages. This in a considerable degree has been effected by a reduction in the size of the types (which are intended to be used in all the future editions of the Scriptures,) so as to reduce the price in paper and type nearly 60*l.* in 100*l.*, whereby 10,000 may be printed for what 4000 now cost, and to include in one volume what formerly extended to five. Thus the New Testament in the Bengalee, Hindee, Mahratta, and other languages of the east, may be sold at somewhat more than half the price of a New Testament from England of the stereotype edition. In addition to this great improvement, they have so far improved the paper of India as to give it a degree of durability which it had not hitherto possessed; for while the books made of the paper manufactured in the usual way fell a prey to the worms and insects in five or six years, the paper made by the Missionaries remained untouched by worms, when placed for a considerable length of time among papers half devoured by them. The Missionaries also entertained hopes of improving its quality and colour, and reducing the price of paper, although the natives can now afford it at one third the price of English paper.

6. HINDEE.

Mr. Martyn's Translation of the Hindee from the Arabic, suited to the Mussulmans population, is about to be printed.

7. PERSIAN.

The four Gospels published.*

* *The Gospels, and a volume of Scripture Extracts, have been for some time past in circulation.*

Extract of a letter from Dr. Carey, datedCalcutta,Dec. 10, 1813.—"The increasing and pressing demand for the holy Scriptures is so great, that though we have ten presses constantly at work, the demands cannot be supplied It is near six months since we have had a copy of the New Testament in either the Bengalee or Hindee languages, yet so repeated and urgent are the applications from all parts of the country, that we are forced to give away the gospels of the new edition, before the other parts can be printed off Besides the translations going on under our own superintendance, which are now twenty-one in number, and of which sixteen are in the press, we are printing a large edition of the New Testament in Chinese, and the Hindosthanee version in the Persian character, by the late Mr. Martyn ; and are about to commence two editions of the Malay Bible, one in the Roman character for Amboyna, and the other in the Arabic character for Java Letters are also casting for printing an edition of the whole Bible in the Armenian language.

"Religious Tracts, compiled chiefly of Scripture extracts, are printed in different languages, and have for several years past been very widely circulated"

"When we contemplate (say the Missionaries, at the close of the fifth Memoir) the prospect presented by the completion of the versions of the Scriptures, now in a course of translation (and of which, we hope, taken as a whole, the work is now more than half done ;) and unite with these the versions already made in the Malay, the Tamul, the Cingalese, the Persian, and the Hindosthanee languages, together with the translations which probably have been completed in Tartary, we perceive *the greater part of the heathen world will have the word of God in their own tongue wherein they were born* For although there will then be many languages still left without it, the population through which they extend is so small, that they scarcely amount to a tenth of the supposed population of the earth. What a cheering thought that in a few years *nine tenths* of mankind may probably hear in their own language the word of God, which is able to make them wise unto salvation! And we have in some degree seen what HE can do *by his word alone*. To a part of his word contained in a tract we owe our late brother Petumber; to another our brother Futika, whose joyful deaths are well known ;—our brother Deepchund, who has long preached the gospel ; and our brethren Kanai and Kanta, who have long adorned it by their steady walk ; neither of whom had we ever seen till the frsquent perusal of a tract written by our beloved Petumber, had turned their hearts towards the gospel. To a New Testament left at a shop in a village, we owe our brother Sebukrama, and Krishna-dasa, two of the most acceptable and useful native preachers we have ; as well as several other brethren from the same village ; and to an English New Testament we owe Tara-chund and Mut-hoora, two brethren whom the Lord has given us this year, who several years ago, by reading an English Testament, were stirred up to inquire about our Lord Jesus Christ, and meeting with one in Bengalee, in the beginning of this year, found their way to us, and have since been baptized. Thus what the Lord can, and what he may do, among the nations of the earth by his word alone, even where his people may be unable to gain access in person, is known only to his infinite wisdom."

Since the date of the above letter, information has been received from Dr. Carey, that the Gospel of Matthew is printed in the KASSAI and the SINDH ; as also in six others, viz. NAPALA, BIKHANEERA, OODYPOORA, NARWA, JYPOORA, and KUNKUNB

The Nissionaries are now employed in translating the Scriptures into twenty-seven languages ; and to assist in this noble work, they have persons from all these people, nations, and languages at Serampore or Calcutta. "The annual expenditure for eighteen languages (say the Missionaries) amounts, at present, to nearly *three thousand pounds* sterling, of which somewhat less than a thousand covers the expense of learned

natives who assist in the various translations." Having proceeded thus far, and encouraged by their great success, they entertain the animating hope of extending the translation of the Scriptures to all the languages of the East.

For publishing the Scriptures twenty-one stations have been set up, and schools established; many more of each kind are designed to be formed, and other versions of the Scriptures made, if men qualified for the work can be procured, and funds sufficient for their support. To attain this great Christian object, large and increased funds are necessary; but who can doubt the liberality of the British Public, when they are informed of what has been effected, and what may through their aid be accomplished, by distributing through the immense population of the East, in their vernacular languages, the gospel of peace and salvation; by which every man may be enabled to read in his own tongue the wonderful works of God.

INSTALLATIONS.

On Wednesday the 8th of November last, the Rev. John Chester, was installed into the sacred office of Pastor of the Presbyterian congregation, who worship in the new church in Chapel street, Albany. The Rev Dr. Nott made the introductory prayer, and delivered a sermon from the 2d Corinthians, v. 20.—"*Now then, we are the ambassadors, for Christ, as though God did besseech you by us: we pray you in Christ's stead, be ye reconciled to God.*" The address or charge to the Pastor was made by the Rev. Dr. Neill, and the charge to the congregation by the Rev. Mr. Sweetman of Galway.

On the 25th of October, the Rev. Luther Humphrey was installed over the church and society in Burton and Canton, Geauga county, Ohio. The Rev Jonathan Lesslie made the introductory prayer; the Rev. William Hanford preached the sermon from 1 Timothy iv. 16; the Rev. Giles H. Cowles made the installing prayer; the Rev John Seward gave the charge to the pastor; the Rev. Joseph Badger gave the charge to the people; the Rev. Jonathan Lesslie presented the right hand of fellowship; the Rev. John Seward made the concluding prayer.

ORDINATIONS.

On Wedensday November 22, the Rev. Cornelius B. Everest was ordained to the pastoral care of the first church and Society in Windham. The Rev. Mr. Nash, of Tolland, made the introductory prayer; the Rev. Mr. Flint, of Hartford, preached the Sermon; the Rev. Mr. Ely, of Lebanon, made the consecrating prayer; the Rev. Doctor Welch, of Mansfield, gave the charge to the pastor; the Rev. Mr. Nott, of Franklin, gave the charge to the people; the Rev. Mr. Williams, of Mansfield, gave the right hand of fellowship; the Rev. Mr. Fisher, of Windham, Scotland society, made the concluding prayer.

Ordained at Watertown, Jefferson County, (State of N. Y.) on the 25th of October last, the Rev. Daniel Banks, to the work of the gospel ministry in that town and Rutland. Services were performed in the following order: Rev. Mr. Cook, of Adams, made the introductory prayer; Rev. Mr. Clinton, of Low-Ville, delivered a Sermon from 1 Cor. iii. 2.; Rev. Mr Moredock, made the consecrating prayer; Rev Mr. Bliss, of Lorrain, delivered the charge to the pastor elect, and to the people; Rev. Mr. Dutton, of Champion, gave the right hand of fellowship; and the Rev. Mr. Spears, of Rodman, made the concluding prayer. The audience was numerous and attentive, the whole of the exercises were solemn and impressive.

In Holliston, (Mass) 6th inst. the Rev JOSEPH WHEATON Introductory prayer by Rev. David Kellog, of Farmingham; sermon by Rev. Otis Thompson. of Rehoboth, from John xiii 20; consecrating prayer by Rev. William Greenough of Newton; charge by Rev. Nathaniel Emmons, D. D. of Franklin; right hand of fellowship by Rev Jacob Ide, of Medway; concluding prayer by Rev Calvin Park, Professor of Moral Philosophy and Metaphysics in Brown University.

At Bristol, (R I.) 15th Nov. last the Rev. JOEL MANN, was ordained as colleague with the Rev. Henry Wight. Sermon by his brother the Rev. Cyrus Mann, of Westminster, Ms. It may be suitable to notice, that there was an uncommon solemnity on the interesting occasion. The sermon from the brother of the pastor elect, and the charge from the venerable senior pastor were truly impressive and affecting.

OBITUARY.

DIED, in Georgetown, Lincoln county, Nov. 8th, in the 82d year of his age. the Rev. EZEKIEL EMERSON

In Woodridge (N J) on Tuesday, Nov. 29, Mrs HANNAH ROE, wife of Rev Dr. AZIL ROE, pastor of the first Presbyterian church in that place, aged 63 years; and on the Saturday following, Dec. 2, the venerable pastor himself, closed his earthly career, in the 78th year of his age.

In Weymouth, Hon COTTON TUFTS, Esq. aged 84.

In Baltimore, Dec. 3d, the most reverend doctor JOHN CARROLL, Archbishop of Baltimore, in the 80th year of his age.

In Williamstown, (Mass.) Rev. WALTER KING, aged 58.—He was seized of paralysis in his pulpit, in the afternoon, and died in the evening of Sunday the 3d inst.

At Savannah, (Geo) Col. JOSEPH HABERSHAM, aged 65.

At Washington City, JOSEPH TARBELL, Esq a Post Captain in the Navy of the U States.

At Royston, (Eng.) Oct. 22, Rev. SAMUEL CARY, associate minister of King's Chapel in Boston.

Donations to the Missionary Society of Connecticut.

1815.				
Nov. 3.	From Rev. George Colton, collected in new settlements,			$ 5 72
8.	From Rev. Matthew Taylor,	do.	do.	51 76
9.	From Rev. Samuel Sargeant,	do.	do.	13 82
	From Rev. Jonathan Lesslie,	do.	do.	34 50
	From Rev. John Spencer,	do.	do.	38 12
27.	From Rev John Seward,	do.	do.	34 50
Dec. 1.	From A Friend of Missions, of Middletown,			20 00
6.	From Rev. Marshfield Steele, collected in new settlements,			9 93
				$ 207 85

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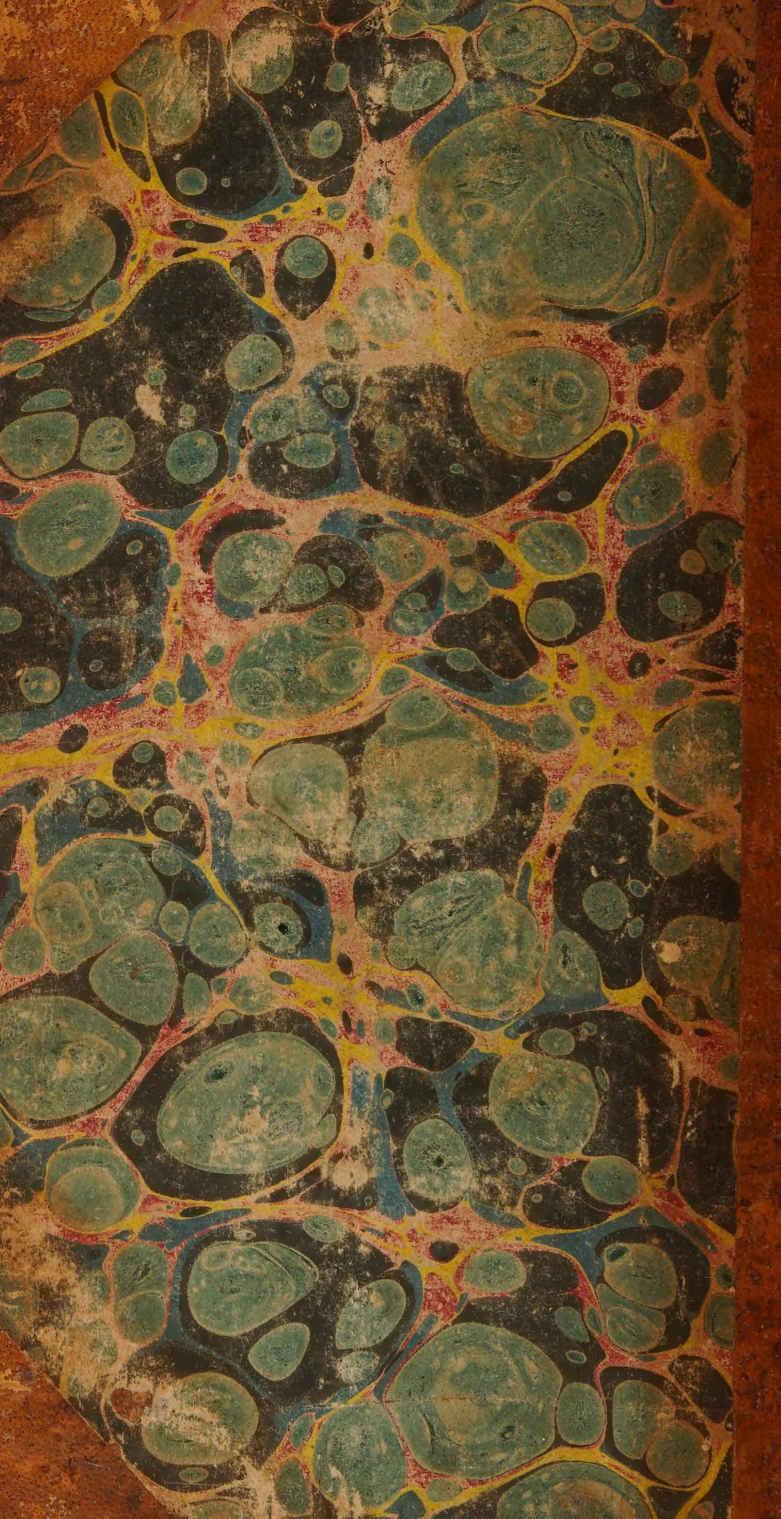
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